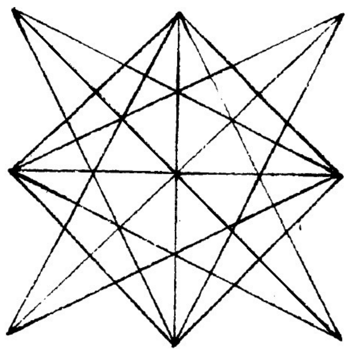
Aldaraia sive Soyga vocor

Edited and Translated by

Jane Kupin



Scientia non habet inimicum preter ignorantem

Knowledge has no enemy other than ignorance.

Edited from London British Library MS Sloane 8 and Bodleian Library MS Bodley 908.

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[3r]

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[PRÆFATIO]

Qui coniunctioni naturae passus intendunt adnectere et qui perfectam doctrinam ex cordis dulcedine appetunt ratione lineari detinentur primas existentias cordi ascribere et voces debent praetermittere quae non connectuntur primis materiis prodentibus. Multi enim sunt subfulti et fingentes se illarum habere noticiam et defraudantur quia multis rationibus sua iura rescindunt deceptius intellectu interveniente; sed autoritatem veritatis a longe salutant. Quis enim est Dei precentor solummodo suis cantionibus invigilare opus sufficiens est et de xxiii tres memoris comendare et ad unguem operari vel quae subiiciuntur quinario vel septenario numero. O charissimi fratres dulcissimi qui ad honorem Dei eminentissimi, qui est superna maiestas, estis hic coadunati, opereprecium est ut vos et nos ad honorem illius existamus, ad illius honorem et ad totius mundi venerationem ad omnium honorem qui caelesti compositioni subiacent simili modo terrene ut alii de nobis sunt instimulati bonum praeconizare facta electa, gestum expolitum. Ut in primordio Deo honor exhibeatur et ad illorum commodum vigeat, ut nostri sint memores quando a subiectione ista erimus subrepti. Et primis adhaeramus facta illorum et dicta sub silentio praetereamus, qui nobis primi efficiuntur. Quicquid enim habent vel habuerunt iuris nostrorum primorum fuerat. Dicta enim deorum corruptorum vix possunt bona effici et mellita. Sed doctrinae illius qui nullius temporis vicissitudine corrumpetur, operam sollicitam et non pigritatem tenemur adiungere. Dicta omnium inanium debemus declinare quae sunt vanitas et omnes qui eis invigilant inanitas reddunt. Quia ad comparationem partis caelestis pars terrestris vasi vacuo potest aequeparari. Et res sola caelestis quae ex veritate possit dinosci electior est et praevalentior quamque terrestres centenario numero distinctae. Huius rei quae est causa? Quia in illa nobis est perhenius perhendinatio. Et isti vitae fragili numerus non potest prefigi cum ita pusilla sit, ad caelestis aequiparationem, quia numerus millenarii nauci est illius respectu qui nullo potest determinari nec habiturus est terminationem. Terrestri non potest attribui numerus cum ita brevis sit vita nostra ad alterius comparationem. in qua omnes sine intermissione [3v] auras vitales carpemus, quae in bono et in malo distinguetur. O quam felices erunt, quibus pars boni contiget, nullo enim tempore erunt alterabiles, et in illa parte erunt habundantes bonis universis. Igitur bene invitari debemus ad illam partem doctrinaliter cognoscendam. Quia Deo favorem exhibente illam partem contingemus.

Aldaraia, otherwise called Soyga

[PREFACE]

Those who aspire to turn their steps to the conjunction of nature and who desire the complete teaching out of sweetness of heart by straight reason are required to write on the heart the first existing things, and they ought to avoid those voices which are not involved in the first things coming forth. For many are supported and pretend to have news of them,[1] and they are deceived because for many reasons they, having been deceived, abolish their own laws when discernment occurs, but they greet the author of truth from afar. For anyone who sings before God only with his own songs[2] must be careful that the work is adequate and entrust three of the twenty-three to memory and to busy himself to the least detail with those things classified under either the number five or seven. Oh dear sweet brothers, who to the honor of God most high, the supreme majesty, are joined to this; it is worthwhile that you and we should esteem his honor, to his honor and the veneration of the whole world, to the honor of all who are subjected to the heavenly composition as to the earthly, so that others are stimulated by us for good[?] to praise[3] good deeds, the polished action. So that honor is shown to God in the beginning and he might be esteemed for their profit, so that we might be remembered when we are snatched away from this subjection. And we cling to the deeds of the first ones[?] and pass over in silence the words that first were produced for us. For whatever they have or had was of the law of our ancestors. For the words of corrupt gods could hardly be made good and sweet. But we are bound to join the anxious and not dull work of the teaching of the one who is never corrupted by change. We ought to ignore the words of all empty things, which are vanity, and all who attend to them are rendered useless. Because the earthly part in comparison to the celestial part can be equated to an empty vessel, and a single thing of heaven which can be known for truth is more excellent and strong than a hundred things of earth. What is the cause of this? Because in the former our comprehension is everlasting. and the number of this fragile life cannot be set in advance since it is so little in comparison to celestial things, so that the number one thousand is like a nutshell in that it cannot be determined by anyone nor will it have an end. A number cannot be ascribed to an earthly thing since our life is so short in comparison to the other, where we all without ceasing will breathe the life-giving air, those things that are distinguished in good and in evil. Oh how happy they are to whom the part of the good is given for they are never alterable and in that part they are overflowing with all good things. Therefore we ought well to be invited to that understanding in doctrine. With God showing favor we take up that part.

1 ?the first things.
2 OR, "by his own cautions."
3 ? *praeconizare.*

[Section 1]

Hic incipit liber Aldaraia secundum hoc quod nobis predixerunt illi qui nobis extiterant autores, qui de Deo et de partibus caelestibus caelestibus in deserto fuit revelatus. Et isti tres magistri sumptis cibariis caelestibus per xv annos. Quorum talia sunt nobis nomina Demusprius, Dusnucsedens, Sudetertius scientes hanc doctrinam ad unguem et plenaria scripta obtinentes et illos superna maiestate dirigente et viam directam perfectionis illis propalante delegavit in India maiori. Quia versus illam partem maxime occasum passi sunt illi, qui primo dominum suum pro derelicto habuerunt. Et ideo illa terra maiori dedita fuit errori quam aliqua aliarum. Quare in illis regionibus magistri praetaxati accesserunt. Illae enim regiones ex terrenis partes fertiliores eliguntur ex omnibus partibus terrestribus et summis partibus caelestibus comparantur. Unde hic manifeste pullulat ratio, quod ibi vocis materia primo per summum Dominum fuit expressa. Et primus pater nostrum ei fuerit prima subito ibi adesse ut quidam referunt. Unde illi Reges praenominati venientes et tanquam in suis hereditatibus haereditantes ut regiones suae a subiectionibus malignis expediretur eis xii reges contradixerunt et obvii facti sunt, cum quilibet suo iure gauderet in rem propriam protegendo et illius partem. Quia si omnes hi exules facti essent et rebus abreviuntiassent, quas diu possederant et hominibus qui sibi subiiciebantur et eorumdem possessionibus et rationem non inspicerent, quae expulsionum suarum causa esset. Unde probant isti tres praenominati quod ratione diffinita eis non permittitur illic morari. Unde eorum nomina subiacent hic pronuncianda, Primus, Secundus, Tertius, Lutes, Iorbim, Moteab, Nexoides, Pulcrius, Grolon, Tabarim, Bozin, Sonterque; tribus regibus praetaxatis, quasi in foro causarum astantibus Duodecim aliis praenominatis velut ex parte adversa procedentibus ceu illi qui intenderant ius proprium ab impetitionibus protegere. Quidam enim eorum iure haereditario primi parentis terram illam inhabitandam [4r] petebant. Et per sapientiam illam commendabilem qua fulgebant. Et alii intendebant eandem tueri cum eiusdem efficiebantur possessores. Iure possedendi initium sumientes a patribus carnalibus. Unde illi fuerant ab illis petentes quo re imunirentur in eam possidendo. Ex parte adversa eis obiiciebant inquiendo, quo iure fulcirentur ad illam petendam. Sudetertius questioni eorundem taliter fertur dedisse responsum. Si de sociorum meorum beneplacitis decurrat, enucleabo. Quod ius eis praestet munimen et petendi rationem. Nexoides ex parte adversa vicem advocati et officium subintrans taliter intulit, si in electione sociorum meorum inhaeserit, qui reges sunt et imperantes enodationem iuris, quo possessa petatis audire festinarem. Unde pars utraque ad hoc instimulatur. Ut ius utrinque proponatur, prout ratio dictaverit. Sudetertius litis initium inchoavit. Nos tres a parte caelesti superna sumus delgati et ad auditum nostrum devolvit, quod ante hanc civitatem quidam locus situm habet, ad quem singulis si diebus quidam non deportaretur, vel ut esset deditum holocaustum malignis spiritibus unius horae protectione non esset ratim dominum vestrum neque obnixium. Ad hoc actum est ut vos xii solummodo habeatis protectionem iurisdictioni malignorum spiritum in tantum haec terra submittitur quod concessa est eis potestas hominis cum bobus adducendi et illos sanos et incolumes in penis infernalibus detrudunt. Unde vellemus ut vestra propria confessione huius rei veritas nobis panderetur.

Illi vero quia tellus veritatis illos produxit veritatem nolentes subterfugere, confitebantur, quod ita fuit in rei veritate ut delatum fuit in sermone. Unde simili modo a vobis intendimus, si consilium possitis inquirere, quo minus holocaustum spiritibus malignis exhiberetur. Illi se scire tale consilium abnegaverunt. Quia si scivissent illud essent exequuti diffuso tempore efflugo. Confitebantur etiam se pro tali facto non esse omnio tutos. Ergo haec terra est ipsa terra veritatis, nec vos alii detenti estis ut domino vestro veritatem pandatis, cui si abreviuntiaretis, vos et regiones vestrae illius anathemate deflueretis. Ipsi iterato sermone dixerunt, haec est terra veritatis et domino convenimus sicut retulistis. Ergo consilium suscepissetis, si datum esset vobis illud invenire. Ergo illud vobis possumus communicare. Ergo si illud vobis communicemus, [4v] nec sufficitis terram vestram tueri, nec vos ipsi estis tuti. Relinquatur nobis tanquam propria. Quia eandem protegemus oculis vestris intuentibus. Ipsi respondentes dixerunt. Volumus si vobis placeat ut hoc adimpleatis in praesentia Presbyteri Iohannis qui nobis dominatur et quicquid ipse dicataverit, ratim habebimus. Igitur ante suam praesentiam stemus die crastina, die eminente quo terminus praefigebatur coadunabatur ante praesentiam Presbyteri Ioannis et omnia verba praetaxata secundum ordinem proposita ante praesentiam suam proponebantur. Unde quam plurimum mirabatur, verba intellectus commendans, et postulabat trium regium nomina praenominatorum, ut ei panderentur. Quorum quilibet nomen sibi appropriatum revelavit. Et temporis dignitate, qui magis annis provectus erat, ante alios sermocinabatur, dicens, Nuncupor Sudetertius, qui potest dici deus tertius. Consequenter dixit alius. Vocor Dusnucsedeus, qui nuncupari potest deus secundus. Unde alius sequens ordinem dixit. Nominor Demusprius, qui potest nominari deus primus. Ergo est ne verum quod vos possitis illum locum tueri a subiectione diabolica. Quod affirmanerunt se facturos eiusdem oculis intuentibus adiutorio divino praeambulante et adhuc datur a deo nobis possibilitas homines et eorumden possessiones, loca et eorumdem terminos et eorumdem subiectiones protegere. Ergo de vobis aliis datur mihi notitia quod illud idem non potestis operari. Scio etiam quod vos non potestis tueri, quin faciatis hoc dictum quod ipsi vocant holocaustum solummodo ut sitis protecti, nec illud confert alicui illorum, qui vestris regnis subiacet. Nec vos ideo estis tuti, nec alii per vos sunt protecti. Confitebantur totum esse verum. Et quicquid vellet super his diiudicare ratum haberent. Connectebant etiam sermonem ad alios quaerens ab eis si iudicum super his diffinitum fieret eis acceptabile iure vel eo quod iuri adiungeretur. Ipsi responderant, Nos ius affectamus, vel illud quod iuri aequivalet; sed si libito vestro adhaereat, ad vos spectat, quod rationem nostram auditui commendetis. Ut quilibet nostrum prout ordo exigit animum suum vobis seriatim pandat. Et illi ex parte vestra animos suos enucleent, sine palliatione. Ut ab omnibus hinc inde propositis possit ius utrinque diffiniri. Iudex rationibus praediffinitis auditis intulit. Ergo et pars [5r] mea favorem administramus ut eiusquisque vestrum alleget, prout ratio dictaverit favorabilior annuerit. Et vos qui estis maiores vicem actoris subeatis. Incipiam igitur in nomine sanctissimi et eminentissimi nexus triplicis. Cum unus sit deus in substantia et tres in persona. Nec per aliquid datur ei minoratio, qui est pater patrum et iura a iure discernit. Et omnia quae futura sunt, colit ut sint. Nihil enim sine voluntati praevalet. Ut ego ad sui nominis dignissimi honorem et ad omnium vestrum commodum hanc rem possum

exigere. Et ut ius meum consequar et iuris mei partem. Nec illis ius illorum auferam nec sui iuris partem. Bene nosce quod honestati sunt dediti et propter eorundem honestatem hoc quod ab eis exigo temerentur a me exigere. Quia res mea ab illis est exigenda, sicut illorum propria. Et cum sumus unione adnexi nostri domini unitate. Et in uno iure omnes sumus ei responsari, et in uno termino vult discutere omnem possibilitatem quam quilibet poterit adimplenisse. Video quod tenentur a me exigere ne illud homicidium impetretur, per quod ille homo de medio nostrorum tollatur. Ergo quia debent in illo termine esse ei responsuri. Et ille terminus in tali termino sistitur, quod divitiae humane non possunt praevalere. Ut tanta poena redimatur, quantam importat homicidium. Debent a me postulare ut poene sint immunes, quam indicit homicidium. Ergo cum tenear ei respondere, pro re quam possim adimplenisse. Et iste terminus mihi in presenti exhibetur. Et ille terminus qui saeculo alteri concatenabitur est futurus. Et propter incommodum, cui viderem istium submitti et propter illos qui eum pene adducunt iniusto martyrio. Et ne homicidio assensum prebeant. Et quia huius rei potestas a domino mihi est tradita et mihi non imponitur quod eum tempori adscribam et quod hodie possum debito fine concludere. Usque in diem crastinum non teneor prorogare, in quo si ne[s]cidissem huius mortis poene ascriptus essem. Sed ideo quia a domino scientia mihi est, praestita, volo ut sessioni te in iudicas et pene sis immunis et tormentorum quae ei sunt adnexa. Et ne diffusiori termino domino sis obligatus pro meo posse quia scio qui in brevi exhibit. Vice repetita largitur. Nam denigrat meritum dantis mora factaque raptim munera plus laudant plusque favoris habent. Et ex quo mihi permisit deus scientiam plenarium omnium xx trium indicium. Et ipse consensit per unum eorum omnem rem posse videri per apparitionem quae nunc est visibilis [5v] in existentia rerum. Sed quia video tuam instantem necessitatem. Et quia incideres in dampno si Sipal operarer qui potest dici Liber L. Et erit ad tuum commodum et ad tuae mortis propugnaculum, si ego operarer xxvii capitulum libri G propter possibilitatem quam mihi tribuit deus. In eo volo utriusque doctrinam adimplere ut mortis simulatudinem induas et ante eorum praesentiam viventis habeas apparitionem ut eis defunctus occurras et vivus existas. Et hoc non intendo dicere ratione praetermissa. Quia hodie fuit primus terminus tuae mortis praefixus tibi in Meridie. Secundum istius libri dispositionem qui dicitur Soyga. Et virtute istius nominis dignissimi quod est partis caelestis sanctus angelus. Et quod in secundo capitulo liber M recapitulat quod dici potest ysoga. Et propter virtutem quam ex libro digno didici ut scirem ad meam commodum. Et propter virtutem quam imposui his tribus nexibus eiusdem libri vigore volo ut ita eis appareas ut in presentia verum defunctus et vivus appareas. Et ut qualibet eorum qui a nobis deberent expetisse ansilium contra tuae mortis offensionem, tuae mortis pene videatur subiici. Et illi quibus videtur tua protectio commoda, meo iuri sint opitulantes. Unde hac ratione quibusdam videbitur, ut in infernum recta calle trudantur. Quibusdam videbitur quod ad delectabiles paradisi sedes evocentur. Ubi sunt illi qui ius meum audierunt; ubi sint illi qui volunt et aestimat quod ius illorum non eludam auferendo. Et quod eis non volo auferre, nisi meo iure. Ad huc dicere valerem et nullus illorum me audiret, et quod me audirent et quilibet illorum videbat nec alicui illorum virtus contra nos competebat. Igitur ex quo ita est bene regnum istud penes nos tres residet. Tunc dixit alius bene animo meo sedet ut ita per unium diem

ei dominemur. Hoc ergo ita sit, quia laudo ut eis videatur, quod potestas eiusdem regni nobis dimmittantur, tanquam perpetuata. Igitur arcem perficias et tu iudicium audias. Et cum terminus artis appropinquarit, qui triginta tribus horis erat diffinitus innodationes absoluit tres clamando. Cur rationes nostras obanditis? Quia vellem dixit alius iudicium audire quod vos daretis Unde propter commodum Presbyteri Iohannis et eiusdem partis versus eorundem rationes oculos deflexit. Et propter aliorum incommodum et propter magnam subiectionem, quam in illo termino patiebantur. Et quia eis videbatur quod possessioni regni eis invitis possint incumbere. Omnes [6r] pronunciaverunt noluimus nostram aliam rationem propalare. Sed hoc quod vobis placuit dividicare ratum habebimus. Igitur laudo iuxta ius quod regnis dominentur. Et quia vos fuistis regnorum partes, et possetis dici possessores eo ut vobis teneantur hanc doctrinam enodare. Hoc dico si detur eis possibilitas hunc hominem tueri a morte per bis senos dies qui primo iudicio occurit. Igitur laus deo exhibeatur, quia volumus huic teneri. Et ut omnem inspurcitiam a regnis in perpetuum propellamus. Et secundum dictum vestrum doctrinam edisserere proponimus. Usque ad terminum quo Luna x orbes adimpleverit, hinc omnes illi voluntate eorundem assensum praebuerunt.

[Section 1 Translation]

Here begins the book Aldaraia in accordance with that which our authorities proclaimed to us; they were from God and from the celestial parts and it was revealed to them in the desert about celestial matters. And these three masters feasted on celestial food for fifteen years.[4] Their names are Demusprius, Dusnucsedens, and Sudeterius,[5] men who know this teaching to the least detail and have many written works, and these were the gifts of the supreme majesty and he has entrusted to them by his teaching the direct path of perfection in greater India. Opposite that part,[6] those who first abandoned their Lord had the greatest downfall and thus that land was more given to error than any other land. Therefore the aforementioned teachers came into those regions for those regions are more fertile than any other region on earth and more comparable to heaven. This clearly gives the reason, that there the matter of voice[7] was first expressed through the high Lord. And there our first father was subjugated[?]. The masters went there so that certain ones might be recovered. As the aforementioned kings were coming and, so to speak, inheriting their inheritances, so that the regions might be liberated from the subjection of evil ones, twelve kings appeared and spoke against them on the grounds that anyone can enjoy his own law in defending his own property and side. Because if they were all to be made exiles and renounce the things which they had occupied for a long time, as well as the people who were subject to them and their possessions, it would be without examining the reason for this expulsion.

Then the aforementioned three proved by reason that it was not permitted to them[8] to remain there. Here are the names of the twelve: Primus, Secundus, Tertius, Lutes, Iorbim, Moteab, Nexoides, Pulcrius, Grolon, Tabarim, Bozin, and Sonter. Facing the three kings as if in a court of law were these twelve, as if they intended to protect their own rights by force. For some of them sought to inhabit the land by right of inheritance from the first parent, and through an admirable wisdom by which they shone. And others intended to be made owners with them, taking by the law of first occupying from their carnal ancestors. From there, there were those seeking that they be fortified in their occupying. In opposition they defended themselves by asking by what law they were supported in this petition. Sudetertius is called upon to give an answer to their complaint. "If it is acceptable to my associates, I will explain, because justice provides us [them] with a defense and the reason for the petition."

On the other side, Nexoides taking on the role of advocate, began. "If you [he] would adhere to the decision of my associates, who are kings and commanders, I would hasten to hear the explanation of the law by which you seek possession."

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4 Note: Bodley 908 manuscript says forty years.
5 Anagrams of *Deus Primus*, *Deus Secundus*, and *Deus Tertius* respectively.
6 i.e. India.
7 i.e. breath?
8 The twelve?

Each side was urged on, so that on both sides justice would be set forth as reason dictates.

Sudetertius began the dispute. "We three were sent from high heaven and it has come to our hearing that before the time of this city a place was located here in which if, on successive days, someone was not carried off or given as an offering to the evil spirits there would be no protection for even one hour for your lord nor for the guilty. It is only by this power of evil spirits that you twelve have the administration of law, and this land was surrendered because the power of the person with cows[9] was sworn and they[10] drive away the healthy and uninjured in their stores of infernal food. We request that the truth of this be revealed to us by your own acknowledgement."

Then they, indeed, not wishing to evade the truth, because the land of truth had brought them forth, confessed that what had been said was the truth.

"By the same method, we urge you, if you can take this advice[?], to show how the sacrifice was not given to the evil spirits."

They denied that they knew such a thing, because if they had known this, they would have followed up on it a long time before. So they also confessed that it was not safe for everyone.

"Therefore this land is the land of truth, nor are you others hindering, so that you might reveal the truth to your lord. Since, if you were denying it, then you and this region would fall by this curse."

They said the same words, "This is the land of truth, and we will meet with the lord just as you reported."

[11]"Therefore you would have undertaken this conclusion, if it had been given to you to find it. So we can communicate it to you, and if we communicate it to you, you are not establishing that the land is protected, nor are you yourselves safe. May your property be relinquished to us, because we will protect it, with your eyes watching."

Answering they[12] said, "We wish, if it would please you, to finish in the presence of Prester John, who rules over us, and whatever he decides, we will accept. Therefore, let us stand before him tomorrow." A good day was determined for the conclusion. It was sketched out in the presence of Prester John, and the preceding words were set forth in order, in his presence. Then how much he marveled, entrusting their words of discernment, and asked the names of the three kings, that they might be revealed to him. The correct name of each was given to him.

And, in the dignity[?] of time, because he was advanced in many years, one spoke before the others, saying "I am named Sudetertius, which can be rendered 'third god'." Then another said, "I am called Dusnucsedns, which can be rendered 'second god'." Then

9 i.e. person of property?
10 ?the evil spirits.
11 The three speaking.
12 The twelve?

another following in order said, "I am named Demusprius, which can be rendered 'first god'. Therefore, it is not true that you can defend this place from diabolic subjugation." (which they affirmed they would accomplish by their watchful eyes, with the divine helper walking before them.)

[13]"And the possibility is given by God to us to protect people and their possessions, places and their boundaries, and those subject to them. Therefore notice is given to me by you others that you cannot do the same thing. And I know that you cannot offer protection, and so you would not make this assertion which they call a burnt offering only so that you would be protected, nor would he grant this to others who are under your rule. So for that reason you would not be safe, nor would the others be protected by you."

They confessed all this to be true, and whatever he wished to decide about these things, they would accept. For he joined this speech to others, asking them if the judgment about these things might be made an acceptable law to them or to the law that they were bound by.

They[14] answered, "We strive for justice or for the equivalent of justice, but if it is to your liking, it pertains to you that you may allow a hearing to our account. Anyone might reveal it to you in sequence, just as order demands. And those from your side should explain their thoughts, without extra elaboration. So from all the proposals, justice on both sides can be arrived at."

The judge[15] concluded when these pre-conditions had been heard. "So my side controls approval, as anyone might select yours, according to what reason dictates. And you who are greater may take on the role of authority. So I will begin in the name of the most holy and eminent Trinity, for God is one in substance and three in person. Nor is putting forth given to him by anything else; he is the father of fathers, and he has divided laws from law. And he protects everything that will be, as they are. For nothing prevails without his will. Thus, to the honor of his most holy name and to the service of you all, I can require this. And thus may I follow my law and the faction of my law. And I will not take away their law from them nor a part of their law. Know well that they are dedicated to honesty and on account of their honesty that which I demand of them they will be held to demand[?] of me. Because my relationship[?] with them is enforcement, thus it belongs to them, and because we are joined in union to the one Lord. And we are all answerable to him in one law, and in one end he wishes to shatter[16] every possibility which anyone can fulfill. I see that they are bound to enforce from me not to commit homicide through which a man is taken from our midst. So they will be answerable to him in the end. And that end consists in such a conclusion that no human riches can prevail. So that such punishment will be redeemed even[?] if he commits homicide. They will demand of me that they be immune from the punishment which he enjoins on homicide. So when I need to respond to him for the thing which I could fulfill[?], and in the present this end is

13 Speaker ? Demusprius.
14 The twelve.
15 Prester John.
16 ?investigate.

shown to me. And this end which is involved with another age is in the future, and because of the damage to which I see this is submitted and because of those who give false testimony, and so that they do not give assent to homicide. And because in this matter, power is given by the Lord to me, not imposed, and because I commit to time[17] or because today I can make a final conclusion, I am not bound to answer, even up to tomorrow, if I do not know in what the punishment of this death I would be bound. But because wisdom is given to me by the Lord, I wish that you may judge for yourself in this session[?] and that you might be immune from punishment and the torments given to him[?]. And that you not be made guilty toward the Lord ___ because of me[?] because I know who showed in brief. He bestows ___ [*vice repetita*]. For he denigrates the service of the one giving delays, and quickly praises the offices fulfilled, and they have greater favor. And so God grants me full knowledge of all twenty-three signs. And through one of them he allows everything to be seen, through appearance which is now visible in the existence of things. But because I see your immediate necessity, and because you will fall into harm if I work Sipal,[18] which is called Book L, and it will be to your benefit and as a protection against your death if I work the 27 chapters of Book G, because of the possibility which God has given me, in this I wish to fulfill the teaching so that you may put on the likeness of death and in the presence of the living you may have an appearance so that to them you will seem dead and yet you will be alive. And I do not wish to tell this without including the reason. Because today the first boundary of your death was established at noon. According to the arrangement of this book which is called *Soyga*, and by the power of the most holy name which is the holy angel of the celestial part, and because in the second chapter of Book M it retells what can be called Ysoga, and on account of the virtue which I know to be given from this worthy book for my benefit, and on account of the virtue which I established in the three connections of the book, I strongly wish that you would appear to them in the presence truly dead and that you would appear alive. And so that whoever of those who desire of us aid against the misfortune of your death, the pain of your death will seem to be subjected. And those to whom it appears that I protect your benefit, they may be bringing aid by my law. Thus for this reason it will seem to them that they are being pushed forward on a straight pathway into the lower world. To certain ones it will seem that they are called out to the delectable place of paradise, where there are those who listened to my law, where there are those who chose and decided that I should not elude their law by taking away. And because I do not wish to take from them except by my law. I can say this here, and none of them will hear me, and because they hear me and whichever of them sees and the virtue of none of them has not competed against us. Therefore this kingship well rests with us three."

Then the second one spoke well, to my mind, so that through one day we were dominated by him. Thus it is because I praise so that it may be seen by them, that the power of rule was entrusted to us, as in perpetuity. Therefore you might complete the defense and hear the judgment. And when the end of the art[?] was near, which was

17 ?the future.
18 *Lapis* backwards.

limited to thirty-three hours, he dismissed three impositions[19] by acclamation. Why have you abandoned our reasons? Because, he said, I wish to speak a second judgment which I will give you. So because of the benefit of Prester John and against their part he turned his eyes away from their reasons, and because of the harm to others and because of the great subjection which they will suffer in the end, and because it seemed to them that they could lean on the possession of rule against the will.

Everyone said. "We are unwilling to put forth another reason, but whatever it pleases to you to decide we will accept. Therefore I praise according to the law which has power over kingdoms. And because you were the party of kings, and you could be called the possessors of it, so that they may be held to elucidate this teaching to you. I say this, if the possibility is given to them, that this person who resisted the first judgment should be safe from death for twice six days. Therefore praise be to God, since we wish to be held to this[?], and so that we may drive forward everything in perpetuity. And according to your word we propose to set forth the teaching. Until the Moon completes ten orbits, here they will all give assent by their will.

19 *Innodantiones*.

[6r]

[Section 2]

Igitur inchoemus ad honorem dei eminentissimi qui tempore non concluditur et in omni tempore est permasurus huic hic exordium sumit Liber Aldaraia, qui potest Soyga nuncupari. Et soyga dicitur agyos literis transversis, quod dicitur deus noster universalis. Ipse enim deus est universorum populorum. Et ideo liber iste huic nomine assimilatur. Quia dat originem rebus universis et in vera veritate ortum [In marg: Prima Pars] praebet omnibus rerum generibus, quae sunt. Est etiam omnium bonorum et malorum inchoamem et meta. Quia plenariam doctrinam exhibet et locum plenarium ex quo loco partis caelestis omnia signa, possint oriri et etiam planetae. Docet etiam principium elementorum et humorum coniunctiones. Et inchoamina virtutum et opera quae eis subiacent in compositione terrestri. Exhibet etiam principium et ortum coniunctioni partis caelestis. Docet etiam qualiter caelestis pars possit videri ut clementata et qualis sit angelorum commotio. Et qualiter possint nanscisci perfectionem videndi, audiendi, spirandi, et intelligendi. Et qualiter vii proprierates in eis sint coniunctiae. Et quantum unaquaeque earum in eis formet. Ostendit etiam qualiter eorum status sit electus, dat etiam ortum sciendi cuius naturae sunt spiritus maligni. Quidam enim eorum sunt igneae naturae. Quidam aeriae, quidam terreae praebet ortum se cognoscendi et aliorum habere cognitionem. Docet etiam qualiter fides nostra in deo debeat robur assumere. [6v]

Et qualiter unus quisque debeat versari in fide catholica et quae sit fides catholica ad credendi salutem. Distinguit etiam quot sunt elementa per materiam et quid sit eorum ortus et in quo sustineantur et quae sit eorum sedes in propriis proprietatibus. Et quid sit quod ab illis primo oriatur paradisi partibus ortum administrat et loca eiusdem distinguit. Demonstrat qualiter in paradisi sunt duodecim sitae virtutes. Et quod officium uniquique earum attribuatur propalat qualiter primus hominum principium sumpsit et complementum et eius autorem pro certo revelat. Quis etiam fuerit locus per quem anima in corpore fuerit introducta. Quid etiam locus extiterit, ad quem eum duxit et in quo eum introduxit. Quae fuerit fides in qua fuerit revelatus ut vitam obtineret. Quae fuerit prohibitio quam transgredi non deberet. Nobis revelat casus in quibus declinabimus propter eiusdem delictum. Qui etiam in subiectione terrena fuerint distincti ad bonum nanciscendum et ad malum adipiscendum. Multae etiam res, quae sunt enumerandae, prout ordo exigit. Dat etiam de quolibet homine et de qualibet muliere cognitionem, sub quo signo et sub quo planeta fuerit contentus. Et de omnibus illis quae sunt Saturninae et steriles qualiter possint fieri fructiferae. Et in casu docet qualiter omnia furta possunt resignari nec alicui homini datur cognitio de aliquo rei ortu vel quae utilitas possit a re procedere, ita ut obtineat perfectam scientiam rectae sapientiae, si ei non administretur huius libri cognitio. Docet etiam in libro qualiter quis detrimentum sui dominii non sentiat, cum illud nactus fuerit. Et qualiter civitas vel oppidum vel villa duret in bona consistentia sive detrimento et ipse ea non possit amittere. Diffinitum est, quis sit titulus huius libri, cui deserviat utilitati. Restat videre quae sit materia, quae autoris intentio. Materia sunt capitula praediffinita circa quae versatur utilitas. Et circa eadem autoris

discurrit intentio. Ethice subponitur, quia nobis dat omnium rerum plenarium ortum. Et qualiter possimus cognoscere quae figura sint in homine praefixa ad bonum, quae ad malum. Et cuius naturae sint homines et si terminus vitae eorum in bono concludetur [7r] vel malo.

In radios radiis radius precedit honestos
Et radius radiis radios dedit obtenebratos.
Transcendens radios radiis cunctis magis addit
Solus enim vim cunctorum retinet radiorum
Qui radios numerat, cursus ceruit radiorum,
Et radiis ille radios cunctis magis addit
Digno cunctorum, radii noscit radiorum
Actus absque fere nullus poterit dubitare
Absque timore fuit nec quem dubitatio turbet
Est hic lucidior quam quid quod vita decoret
Omnique mundo per se subsistere possit
Rebus enim cunctis tenuit, tenet atque tenebit
Posse suum clarus clarorum mille magis Sol
Illorum quoddam distinctum mille feratur
Omneque cunctorum per mille feras aliorum
Et sic distinctus durat dum sint tibi bis sex
Hinc his lux mundi totius dicitur esse
Et radii nobis lucentis praestita lux est.
Ex illis qui sunt illuc cognoscere promptum
Ex illis numerus tantus datur et fit habundans
Nobis illorum loca sunt tectoria nota
Huic fit materia primorum noscere iussum
Ut tantum cuncti canti legisse queamus
Sistere praeter eum qui non parere parati
Electi fuerant per eum qui novit eosdem
Novit eos posse totum cognovit eorum.
Ergo quos novit hos noscere iure tenemur
Ergo quos novit vel non nos noscere iustum est.
Sed quia commune nobis praestatur, eodem [7v]
Noscere doctrina bona discernamus malo
Per bona nascatur illius lata potestas
Per mala discamus quae fit brevitatis facta
Illis qui electi fuerant bonitate repleti
Exstiterant quamvis per eum datur ergo potestas
Dum super hos nobis. Ergo retineamus eandem
Per partem per quam dominus conniunxit eosdem
Ergo directis lineis noscuntur eadem.

Conditor in numeris numeros concludit honoros
Excedens numeros vis concedit numerari,
Qui stellas numerat, Neptuni noscit harenas
In deitate pater cognovit cuncta creata
Et nobis a patre datur cognoscere nota
Hinc a patre datur numero quod cuncta tenentur
Condita sub numeris veniunt, numerisque recedunt.
Et patri confert numerus dum condita signat,
Et cuncti numeris a summo patre legentur.
Cum dabit in dextra lectos reprobosque sinistra
Gaudia solventur meritis, cruciatus iniquis,
Ille tenet numerum numerus tenet omnia secum.
Ergo deus deitate sua supereminet omni,
Ut numerus deus est super omnia condita terra.
Ergo tenet cuncta, quae concluduntur in uno,
    Formarum lineae nobis hic signa ministrant
Et bis sex elementa tenet pater ille creator   Pater creator
Et pater ille creator bis fert septuaginta   140
Bis septem portat Aries qui nascitur ex P   Aries
Atque tenent Aries novies sex quinque figurae   59
[8r]
Et tria Taurus habet numera qui nascitur ex A   Taurus
Quinque tenent Taurus sex sexaginta figurae   71
Atque novem portat Gemini quod nascitur ex T   Gemini
Atque novem decies gemini dant sex elementa   90
Et ter quinque tenet Cancer qui nascitur ex E   Cancer
Et quinquaginta bis Cancer fert minus uno
Et Leo fert bis sex fortis qui nascitur ex R   Leo
Quadraginta Leo tribus affert quinque figuris   45
Terque novem portat Virgo Quae nascitur ex C   Virgo
Quinquaginta novem propriis fert virgo figuris
Fert secum Libra bis sex quae nascitur ex R   Libra
Bis duo Libra tenet cum quinquaginta figuris   54
Scorpio quinque tenet ter cauda nascitur ex E   Scorpio
Centum quinque minus per se dat Scorpio nobis
Atque tribus lineis Sagittarius oritur ex A   Sagittarius
Bis quadraginta octo Sagittarius affert
Dat bis quinque quadraginta Sagittarius octo 98
Atque novem Capricornus habet qui nascitur ex T   Capricornus
Hic lineis sextem viginti dat minus uno.
Atque novem nobis dat Aquarius, oritur ex O   Aquarius
Octo sunt lineae centum dant quinque remotis.

Piscis habet bis sex et nobis nascitur ex R — Picis
Bis quadraginta nobis dat Picis habenda.
Ergo dei deitas in se manet atque manebit
Illius nomen bis sex tibi signa reformat
Ergo manet nomen quo signa manent sine motu.

Ortum planetae sibi sumunt ex elementis
Ortum planetis rerum dedit ille Creator — Creator rerum
Qui secum portat per se bis sex elementa.
Haec sexaginta cum centum quinque tulerunt. [8v]
Saturnusque senex nobis datus oritur ex C — Saturnus
Terque novem portat ex C quae dantur eidem
Octoginta novem octo portant elementa.
Illius natus procedit Iuppiter ex R — Iupiter
R bis sex portat bis sex R donat eidem
Illius tria bis septem donant nonaginta.
Marsque Iovis natus audax datus oritur ex E — Mars
E Marti donat ter secum quinque ferenda
Quadraginta tulit septem Mars sponte figuris.
Lumine splendenti sol semper nascitur ex A — Sol
A tria fert secum tria Soli donat habenda
Sol quadraginta semper donat minus uno.
Atque Venus Solem sequitur quae nascitur ex T — Venus
Ter tria T portat Veneri, quae donat eidem
Septuaginta tulit Venus unum quinque figuris.
Mercurius Venerem sequitur qui nascitur ex O — Mercurius
Ter tria Mercurius dedit O quae larga ministrat
Centum quadraginta novem fert quinque figuris.
Luna sequens illum cum sit vaga, nascitur ex R — Luna
R sibi dat bis sex quae secum portat habenda
Bis duo unique ferunt et quinquaginta revolvunt.
Saturnus nobis iterum datus oritur ex R — Saturnus
Quatuor et portat ter R, quae dantur eidam
Octoginta novem octo portant elementa.
Ast iterum nobis procedit Iuppiter ex E — Iupiter
E ter quinque tulit illi ter quinque ministrat
Illius tria bis septem donant nonaginta.
Marsque Iovis natus audax datus oritur ex R — Mars
Quatuor et portat ter R quae dantur eidem
Quadraginta tulit septem Mars sponte figuris.
Lumine Solari Sol solus nascitur ex V [9r] — Sol
V bis octo tulit Soli bis octo ministrat
Sol quadraginta semper donat minus uno.

Cum Solem sequitur rursum Venus oritur ex M Venus
Quae Veneri donat M viginti tria portat
Septuaginta tulit Venus unum quinque figuris.
Ergo pater in gradibus sunt ista potentia summum,
Ergo completum rerum rursus dat eisdem.
Igitur ex meta rursus detur caput illis
Hinc fit ut illa petant primatum principiorum.

Conditor, qui omnium est principium, tribus modis est intelligendus. fuit, est, et erit. Et sunt inquirenda loca et tempora et motus illius scilicet ea quae submonentur et per eum monentur et in quo illa debent concludere et ex illis existere. Principium enim trioplex est, quod est Conditor qui consentit res quae fuerunt, sunt, et erunt et quae ex illis existere posset. Tempora et loca et eorundem subiectiones, scilicet ille qui est conditor et immobilis et est materia cuilibet rei quae existentiae subiici potest. Et ita primus modus praedictorum diffinitus est ad existentiam. Secundus modus est signa et loca et termini et eorundem subiectiones, et quicquid sub eis continetur. Tertius modus est planetae et eorundem in loco repetitiones loca illorum et eorundem diffinitiones et extractiones et positiones ponentes subiectiones humidas et siccitates educentes, loca et eorundem proprietates. ALTER est interius et exterius unus sine motu, qui in excellentissima maiestate est deus et tres in personis et unus solus in substantia. Verumtamen minorari non valet Theos enim est et maioritatem super omnia condita iure naturali et iure positivo optinet, huius rei causa quae ratio est diffinita quia ille concludit honoros in numeris numeros. Ille solus unus extra numerum sistitur. Cur cum consentiat dare tot varias formas in diversis tribuentibus quae determinant infinitas formas, quae multis humanis corporibus non submittuntur numerandae. Ille solus est qui habet omnium cognitionem et omnes numeros solus est excedens. Cur ita est? Quia omnes stellas caelorum solus ipse numerat et sibi soli noscit Neptuni harenas [9v] adesse. Quare cum unus sit et nullus erit ei similis. Non est ita materiam praestans ut ipsa possit loco assimilari unde contrahit originem. Alius est interius et exterius coadmotum motibus est similis. Et enucleatius consentit ex se monimenta exhibere. Licet illa et eorundem subiectiones ei sint subiacentia. Est et enim qui consentit res et concedit res numerari. Ille qui fuit et est et erit pater in deitate cognovit cuncta creata. .s. canones caelestes corporum caelestium loca et metas earundem et signa et planetas et humanam totaliter subiectionem hoc est. Et nobis a patre datur cognoscere nota .s. ea quae ei subiacent et ea quorum nobis datur cognitio. Quamvis cognovit et cognoscit et cognoscet tempora et existentias et loca in quibus debent existere. Tertius est alius mobilis et non stabilis nec interius nec exterius. Non mobilis et stabilis interius et exterius et sine motu. Ipsemet est unus deus principium et Conditor, qui est pater et creator omnium quae sunt vel fuerunt vel erunt pro uno ponitur et multi sunt in nomine, quantum ad unius comparationem. Illi multi comparari nequeunt dignitate eiusdem et operum quantitate nec boni subiectioni quam omnes ab eo contrahimus. Quamvis unus indignus est in tantum quantum unus numerus gerit. Quando unus dignus est unus similis uni per numerum. Est mobilis cum indignus non possit subsistere in subiectione semper adesse: sed ita est, quod ille conditor est dignus et similis per numerum in uno.

Ille qui dignus est semper permanet immobilis nec in tempore, nec in temporum quantitate. Hinc a patre datur numero quod cuncta tenentur. Operaeprecium erat ut unus pater patrum a patre possit eos concludere nec ipse aliquo possit concludi in tantum quod alii exhiberet indigentiam. Si ipse esset serviens illi, cui quilibet debet deservire. Quia omnia condita sub numero veniunt numerisque recedunt. Et est unus sanctus conditor qui durabit in omne tempus et divisus est numerus et partes exhibet per numeros. Hinc unus et permanet in uno. Illi soli sunt multi numeri valentes ad sciendum et intelligendum originem et augmentum eorundem. Quia multi in uno fuerunt, sunt, et erunt aspirientes et conditor signat numeros. Et patri confert numerus dum condita signat, dicitur pater patrum et conditor et exterius dicitur [10r] principium, quod extra terminos est. Quoddam corpus quod deliberat et sine motu. Eius enim mita et non motu inferiora corpora moventur. Stabilisque manens dat cuncta moveri. Hoc fuit cum primam Angelorum constitutionem instituit, qui tot fuerant, quot continet oratio Retap retson iuges. Duodecies numero proprietatis et substantiae multiplicato his omnibus in uno corpore combinatis, quolibet scandente de centum in centum volut unum et centum et centum milia. Usque quo dum nihil de corpore fuerit residuum. Tot fuerant oratione ter multiplicata et transversa, literis ter transversis. tot fuerant dignae civitati abrenunciantes et maiestati dignissime. Tot fuerant qui sunt digni, qui vias suas pro dereli cto non habebant quantum compraehendit, sicut in caelo et in terra panem nostrum. Illi fuerant qui adhaeserunt obsequis supernae maiestatis. Ergo patri contulit numerus, et cuncti numeris a summo patre legentur cum illos ab iniquis sequestravit et con feret. Cum dabit in dextra lectos reprobosque sinistra. Et confert ei numerus cum delectetur in illis, qui suo libito agonizant et erit eos respiciens pro obsequiis quae ei praestabunt, dona exhibens. Sic quod in uno non possit existere. Cum donum sit accipiens ab eo qui inchoamen ei ministrat. Sic quod cum illos erit cognoscens Gaudia solventur meritis, cruciatus iniquis. Et habundanter diffinitur de Creatore, qui in uno continet et tribus modis subiacet ad esse et ex quo in uno remanet et ex illo inchoat adesse et ibi est respectus conditorum omnium, quae in machina condita sunt necesse est, ut ei qui solus est omnes numeri revertantur et ex quo in se obtinent varias constitutiones omnes ei subiiciuntur et ex eo quod vice subiectoria funguntur uni assimilantur. Ille tenet numerum, numerus tenet omnia secum. Consequenter dicendum est, cum numerus in numero per unum concludatur et unus praestat principium uni per numerum ad esse et per unum concluditur numerus secundus et numerus maior, sicut subiacet tali exemplo. Unum post aliud quae sunt duo et similem vocem reddunt et diversas similiter unum. Unum quod similem vocem continet numero, deo assimilatur, qui non est nisi unus deus, manifeste dicitur ut numerus deus secundum similitudinem numeri in uno, Et hoc est similiter intelligendum in diversis [10v] speciebus numeri. Sicut in uno signo et in uno planeta et in uno homine hac ratione similis est super omnia condita terra. Et numerus diversas voces reddit. Sicut unum unum iuncta duo dicunt. Et numerus maior ab uno usque ad summum qui possit dici et ille possit dici quod ulteriorem non habeat. Sicut est ad dei exemplum. Quia ille, ergo deus deitate sua supereminet omni, ut praedicitur, deo numerus est similis. Sicut in uno et in maioritate, in quantum possit excrescere, quia nullus summum potest compraehendere. Sed ille compraehenditur per illum qui compraehendi non potest, et qui est deus unus ut supra

dicitur. Qui stellas numerat neptuni noscit harenas. In deitate pater cognovit cuncta creata. Ergo deus deitate sua supereminet omni. Ille ergo tenet cuncta quae concluduntur in uno. Et ille unus est pater creator, in cuius nomine continentur xii litterae, et per unam subiectionem dicuntur substantia et numerus in eis contentus. Divisus nuncupatur qualitas. Ergo bis sex elementa tenet pater ille creator. .s. per substantiam numerum literarum et per qualitatem. Et pater ille creator bis fert septuaginta. Tollatur ille pronomen, nec computetur in hoc loco substantia neque qualitas.

.at ex.

De P. hic est quaerendum, qualiter unitas potest, in se esse vel est et quid in se contineat et quid ex se erit vel quid est et quid erit vel quid de se erit. Et cum haec littera .P. nobis demonstrat unitatem consentit ex se dare de se, sicut esset secunditas. Illa consentit de se, sicut esse se in triplicitate se. Ergo haec litera .P. portat xiiii et ex .P. nascitur Aries. Quare ex quo .P. in uno consistit, nascitur ex illo nisi unum, non nascitur ex illo nisi unum per formam. Forma debet esse in se una, debet esse similis ei, ex qua ille debet esse. Quia unum in se uno est ad que unum. Simile est in uno. Quando .P. dicitur quod pariet ex se adesse unum filium suum et ille erit interdictus per nomen illius Musehi quod in nostra lingua sonat Iesum. Hoc est, et ille in prima forma retinens se in se ad esse, quia faciet salvum ex peccatis eorum populum suum. Ecce quod virgo pariet filium, nomen eius [11r] eius nomen dicitur Leuname, quod nobis sonat Emanuel, et quod in extremo fine dicitur Sued, quod in nostra lingua dicitur Deus. Hic in ista litera .P. fuit, est, et erit principium, medium, et finis, et habundanter dicitur in una forma in uno. Unum principium est pater et quod ipse pariet fillium et filius dicitur per medium. Et quod de se debent filii sibi adesse. Dicitur terminus, quia ex se omnes terminos concludit in se. Ergo nulla pars, pars est per se. Ergo pars est et pars in uno. Ergo nulla pars partem est, minorans in uno. Ergo pars in uno de uno non est minorans. In multis ergo est intelligendum, inter se substantiam et qualitatem.

[Section 2 Translation]

First Part

Therefore let us begin to the honor of God most high, who is not bound by time but will last through all time, to whom this introduction is taken up, the book Aldaraia, which can be called Soyga. And "soyga" is pronounced "agyos" when its letters are reversed. For our God is said to be universal, for he is the God of all people, and so this book is represented in this name, because it gives the origin of all things and shows the true rising of all kinds of things that are.

It is also the beginning and the end of all good and evil, because it shows the full teaching and the location from which heavenly parts all the constellations, could have arisen, and also the planets. Also it shows the beginning of the elements and the conjunction of the humors, also the beginnings of the virtues and the works that come under the heading of earthly composition. It shows the beginning and the arising to conjunction of the celestial part, for it shows how the celestial part can be seen as elements and of what sort the angels' motion is. Also how they [people] can reach perfection in seeing, hearing, breathing, and understanding, and how there are seven properties joined in these, and how each of them is formed in them. Also it shows how their state is determined, and it gives the beginning of knowing what the natures of evil spirits are, for some of them are fiery in nature, some airy, some of the earth. It shows the beginning of knowing and knowledge of others.

Also it shows that our faith in God ought to increase in strength, and how everyone ought to be situated in the Catholic faith, and why the faith is healthy to believe in.

It distinguishes how many elements there are in matter, how they arose, in what they are sustained, and what the locations in their individual properties are, also what is it that first brought about the beginning in paradise and distinguishes their locations.

It shows how in paradise there are twelve fixed virtues, and it reveals for certain what the purpose of each one is, how the first of human beings took his beginning and the completion, and his author. Also, what the place was through which the soul was put into the body, in what location it exits, to whom he leads it, and in what place he introduced it. What faith was it in which it was revealed that he might have life. Also, what prohibition ought not to be transgressed. And it reveals to us the occasions in which we sink because of their transgressions.

Also, which ones, under earthly subjection, were known to be distinguished in finding good and knowing evil. And there are many other things enumerated, just as order demands. And it gives knowledge concerning any human being and any woman under which sign and planet he (or she) was enclosed. And about all those who[20] are Saturnine and sterile, how they can be made fruitful. And it teaches, in a special case, how all thefts can be revealed, so that to no human being can the knowledge be given about any origin

20 Feminine.

or what usefulness can proceed from a thing, so that he might obtain perfect knowledge of correct wisdom, unless he is given the understanding of this book.

Also in this book it teaches how someone might not perceive the loss of his authority,[21] although he had found it, and how a city or town or village might endure in good consistency without detriment, and not lose these things. It is defined, s o that it might be the title of this book, that it might zealously serve utility.

It remains to be seen what the material is, which was the intention of the author. The material is the predetermined [preaffixed?] chapter headings, around which utility turns, and the intention of the author around the same thing.[22] Appropriately, it [utility] is subordinated, because it [the book] gives us the complete origin of all things, and how we can know which figures[23] are set in a person for good and which for evil, and of what natures people are and whether the outcome of their life concludes in good or in evil.

The ray[24] preceded by rays into worthy rays,
And the ray gave concealed rays to the rays.
By joined rays, the Transcendent greatly increased the rays,
For the sun retains the force of the joined rays.
He numbers the rays, lubricates their courses, [waxes them]
And with joined rays he greatly increases the rays.
For the dignity of all[25] he knows the setting in motion of the ray of rays,
Which hardly anyone can doubt,
Aside from the one who is in fear or whom doubt disturbs,
This is clearer than whatever life adorns [or honors].
And it can subsist in all the world through itself,
For it has held, holds, and will hold with everything,
So that his power is a thousand times brighter than the bright Sun,
That he may be brought something better than a thousand of them,
And that you may bring all other things through a thousand,
And thus he endures distinct, while they are twelve to you.
Here it is said to be the light of the whole world,
And the light of the shining rays is present to us.
From those who are prompt to understand this,
From them the great number is given, and it is abundant.
Their places are outwardly known to us,
There it was to know by matter the law of first things [or first people],
So that we all might be able to read so much of the song,
To determine except those things that are not ready to appear.
They are chosen through him who knows these things.

21 Or feast.
22 i.e. utility.
23 Taking figura as a neuter plural.
24 Poem begins.. In radios, radiis radius…
25 digno cunctorum.

He knows them; he has known them all.
Therefore he knows that we are constrained by law.
Thus he knows what we ought to know and what we ought not.
But because that which is common is presented to us,
We discern to know by doctrine good from bad,
That their conferred power may be born through good.
We learn through evils what brevity was made,
For those who were chosen to be filled with goodness.
Thus they exist through whatever power is given,
To us, while over them. So let us keep the same,
Through the part through which the lord joined them.
Therefore these things are known through direct lines.

The creator encloses numerous honors[?burdens] in numbers.
His force, exceeding numbers, consents to be numbered.
Who numbers the stars knows the sands of the sea.
The father in his deity knows all created things,
And it is given to us by the father to know the signs,
Hence it is given, by the father, because all things are held together.
The created things arrive under numbers and go back by numbers,
And number conveys to the father while it signifies created things,
And by numbers they are all gathered to the high father,
When he will put the elect on the right and the reproved on the left.
Joys will be unloosed to the deserving, torments to the wicked.
He holds the number, number holds everything with it,
So God by his deity is supreme over all,
As number is god over the whole created earth.
Therefore he holds all things, which are enclosed in one.

Here the Lines of Forms Give us Signs
And Father the Creator has twice six letters, Pater Creator
And Father the Creator brings twice seventy. 140[26]
Aries, which is born from P, carries twice seven, Aries
And the five letters hold six nines.
And Taurus, born from A, has three numbers; Taurus
The six letters of Taurus hold five and sixty figures.
And Gemini, born from T, carries nine, Gemini
And the six letters of Gemini give nine tens.
And Cancer, born from E, holds three fives, Cancer
And Cancer brings two fifties minus one.
And mighty Leo, born from R, carries twice six, Leo
And Leo brings forty and five.

26 The values of the letters in Pater Creator add up to 140.

Virgo, born from C, carries three nines,	Virgo
And Virgo brings fifty and nine figures.	
Libra, born from R, brings twice six,	Libra
And Libra holds two twos plus fifty figures.	
Scorpio, the tail, born from E, holds three fives,	Scorpio
And Scorpio gives us one hundred minus five.	
Sagittarius in three lines comes from A	Sagittarius
And it brings twice forty and eight[27]	
Sagittarius gives twice forty-five and eight.[28]	
Capricorn, born from T, has nine,	Capricornus
And he in seven lines gives us seven twenties minus one.[29]	
And Aquarius, arising from O, gives nine,	Aquarius
And there are in eight lines one hundred with five removed.	
Pisces has twice six and is born to us from R,	Picis
And Pisces gives us two forties.[30]	

So God remains and will remain in his deity.
His name reshapes for you the twelve signs,
Therefore his name remains in which he maintains the signs without motion.

The Planets Take their Origin from the Elements

The creator of things gives rise to the planets;	Creator Rerum
He carries with himself twice six elements [letters].	
These bring on sixty and one hundred and five.[31]	
Old man Saturn is given to us, rising from C.	Saturnus
He carries from C three nines, which are given to him;	
The eight letters carry eighty and nine.	
His son Jupiter proceeds from R.	Iupiter
R carries twice six and R gives him twice six;	
The seven letters give twice three and ninety.	
Brave Mars, son of Jupiter, proceeds from E.	Mars
E, carrying three fives with him, gives [them] to Mars;	
Mars willingly bears forty and seven from his figures.	
The Sun, always with splendid light, is born from A.	Sol
A brings three with him and gives the three to the Sun;	
The Sun always gives forty minus one.	
And Venus follows the Sun, being born from T.	Venus
T carries three threes to Venus, which it gives her,	
And Venus gives out seventy and one in her five letters.	

27 Bodley 908 has: 84 – I think 98.
28 Note: for Sagittarius, I would like the total to be 107.
29 Note: for Capricorn, I would like the total to be 159.
30 80 is correct if the name is spelled *Picis*.
31 The sum of the values of the letters in Creator Rerum is 165.

Mercury follows Venus, being born from O. Mercurius
O gives Mercury three threes, how amply it serves,
And in its nine letters Mercury carries one hundred and forty and five.
The Moon, following him although wandering, is born from R. Luna
R gives her the twice six which she carries,
Her four letters return five and fifty.
Saturn is given again to us, rising from R. Saturn
R brings four threes and gives them to him;
The eight letters carry eighty and nine.
Jupiter proceeds again to us, from E. Iupiter
E carries three fives and gives the three fives to him;
His seven letters give twice three and ninety.
Brave Mars, son of Jupiter, proceeds from R. Mars
R carries three fours, which are given to him [Mars];
Mars willingly bears forty and seven from his figures.
The Sun, with sun-brightness, is born from U. Sol
U brings twice eight and gives the twice eight to the Sun;
The Sun always gives off forty minus one.
As she follows the Sun, Venus arises from M. Venus
M gives Venus twenty and three;
Venus bears seventy and one in her five figures.
Therefore the father in stages are [?sunt] highest by this power;
Therefore he gives the completion of things back to them,
So the source is given back from the ending.
Here he caused those things to seek the first of beginnings.

The creator, who is the beginning of all, is to be known in three modes: he was, he is, and he will be. We must also inquire about the places, times, and motion, things that are hinted at and that are warned of through him, and in what they ought to result, and from where they ought to exist. For the beginning, that is the creator, is three-fold; he is in harmony with the things that have been, the things that are, and the things that will be, and whatever can be. The times, the places, and their sub-headings (of course, he who is the creator is immoveable), and the content is whatever thing can exist. And thus the first mode, mentioned above, is defined as existence. The second mode is the constellations [signa], places, ends, and their sub-headings, and whatever is contained under them. The third mode is the planets and their repetitions in location, their places, definitions, and extractions and, placing under that, are wetness and dryness, their places and properties.

The other [Alter] is one, interior and exterior, without motion, who is God in most excellent majesty, three in persons and only one in substance. Truly he cannot threaten [put forth], for Theos is superior over all creation by natural law, and it also occurs by positive law, which is why the reason is defined, that he encloses honors[?burdens] in numbers by means of number. He alone exists outside of number. Why, then, did he decide to give all the varying forms to diverse things, putting in the qualities that

determine the boundless forms, which are not subject to numbering even by many human bodies [?human beings]? He alone has knowledge of all things, and he alone exceeds all numbers. Why is this? Because he himself numbers the stars of the heavens and knows the sands of the sea. So he is one, and no one will be like him. And he is not of matter, as if he could be compared to a place from which he would draw his origin.

Another [Alius] is what is set in motion, interior and exterior, by similar motions. The pure one consents to show forth from himself signs [reminders]. It is right that he was the underlying reality [subiacentia] of their attributes [subiectiones], for he is the one who consented and allowed things to be numbered. He who was, is, and will be the father in deity knows all created things, namely the celestial rules [canones], the places of the heavenly bodies, their motions, the constellations and planets, and every human attribute. And it is given to us by the father to know by a sign those things which are subject to him and those things of which knowledge is given to us. Whatever he has known and knows and will know: the times, existences, and places in which they ought to exist.

The third is also moveable and not stable, neither within nor without; neither within nor without and not having motion. He himself, the one God, is the beginning and the creator, who is the father and creator of all that is or was or will be, placed for one [?], and they are many in name, as much as a comparison to one. The many cannot be compared to his dignity and to the quantity of works, nor to the good attribute which we all draw from him. However much unworthy one is, in so much does the number one work[?]. When one is worthy he is one similar to one in number. He is mobile although the unworthy one cannot subsist in subjection always to be near; but he is thus because the creator is worthy and similar in number to one. The one who is worthy always remains immobile, not in time and not in the quantity of times. Here it is given from the father by number because all things are sustained. It is worthwhile that one father of fathers can, because of the father, include them, and he himself cannot be included in anyone, insomuch as that would exhibit lack to others, as if he were servant to him, who should serve zealously. For all created things arrive under number and go back in numbers. And the holy one is the creator who will endure in all time, and number is divided, and he exhibits the parts through numbers. Hence he is one and remains in one. Only those are the many numbers powerful for knowing and understanding their origin and growth. Because the many in one, were, are, and will be striving, and the creator shows the numbers. And number conveys to the father while it shows the created things; he is called the father of fathers and the creator, and he is said to be the external source, which is outside of the boundaries.

He determines a certain body without motion. For he is mild, and not by motion are the lower bodies moved. Remaining stabile, he causes all to be moved. Then he put in place the first nature of the angels, who were as many as the prayer Retap Retson [Pater Noster] contains all together. The number of properties, twelve, and the number of substances being multiplied, since these are all combined in one body, thus it climbs from one hundred to hundreds and from one hundred to one hundred thousand. So there was nothing corporeal left in them. Many were multiplied three-fold by prayer and

transformed, their letters being transposed three times; many were worthy of the citizenship of renunciation and most were worthy of majesty. Many were worthy who did not consider their lives to be for only whatever they could grasp, just as our bread in heaven and on earth.[32] They were the ones who stayed in obedience to the supreme majesty.

So number collected to the father, and all were gathered in numbers by the father on high when he rescued them from evil and bore with them and when he placed the chosen ones on the right and the sinners on the left. Also, number collected to him when he was pleased with those who, by his consent, struggle, and he will care for them for their obedience, giving them gifts. Thus because he cannot live in one, when he receives gifts from the one who gives to him his beginning. Thus because when he will recognize them, joys are dispensed to the good and punishment to the wicked, and it is abundantly defined by the creator, who contains in one and exists in three modes and remains in one and from that begins to be and is there respected by all creatures. those things which are needed in the created system, so that to the one who is alone the numbers are returned and from him they contain all the various constitutions attributed to him and from him what they busy themselves with in place of a substitute is assimilated to one. He holds number and number holds all things. Consequently it must be said, since number is enclosed in number through one, one is the beginning of one, through number, and the second number and any greater number is enclosed through one, as in the following example. One after another, which is two, and they express the same word [*vox*], and similarly between one and various numbers. Since "one" contains a sound similar to "number",[33] it is likened to God, who is nothing if not one God; clearly it is said that number-God is numbered one, according to similarity. And this is like understanding "one" in various cases; thus in one constellation, one planet or one person, so that it is alike over all the created world. And number produces diverse sounds; thus one joined to one says "two". This applies to any greater number from one to the highest number that can be said, and of which it can be said that there is no higher. So it is with the example of God. God in his deity is superior to all, as was said before, and so number is like God. Thus in one and in greater amounts, however high you can go, because no one can comprehend the highest. But he is comprehended through that which cannot be comprehended and who is one God, as stated above. He numbers the stars and he knows the sands of the sea. In his deity the father knows all created things. Therefore God in his deity is over all. Therefore he holds all things, which are thus enclosed in one. And he is one God, the father, the creator, in whose name [i.e. pater creator] twelve letters are contained, and under one sub-heading substance and number are said to be contained in them. This division is called quality. [?] Therefore the father the creator holds twice six elements [or letters] that is through substance, the number of letters, and through quality. And the father the creator bears twice seventy. May this name[34] be exalted; substance is not summed up in this place, nor is quality.

32 Interpreting 'pro derelicto' as 'only'.

33 *unum* sounds a bit like *numerum,*

34 Interpreting *pronomen* as *praenomen.*

But it needs to be inquired, concerning P, how unity can be in itself, or how it is, and what it may contain within itself, and what will be from it, or what it is, and what it will be, or what will be from it. While the letter P shows us unity, if it is fitting for it to give forth from itself, concerning itself, as if it were two-ness. This is fitting concerning itself, as if to be as in three-ness. Therefore the letter P carries fourteen, and from P is born Aries. By that means, P consists of one, and unless one is born from him, one is not born from him except through the form. The form ought to be one in itself, and it ought to be like him from whom it ought to be. Because one in itself is from one and to one.[35] It is like one. When P is spoken, it produces from itself its only son, and he will be commanded through his name *Musehi*, which in our language is pronounced *Ihesum*.[36] He exists, and he is retaining himself to be in the first form, because he brings about the salvation of his people from sin. Behold a virgin brings forth a son whose name is pronounced Leuname, which to us is called Emanuel, and in the end he is called Sued, which in our language is Deus. He was in this letter P and he is, and he will be the beginning, the middle, and the end and it is said abundantly in one form in one. One beginning is the father, and he produces a son, and the son is spoken through the middle. And sons ought to be from themselves, present to themselves. He is called the end, because in him everyone comes to their conclusion. Therefore, no part is a part in itself. So part exists and the part in one. Therefore no part is a part threatening [projecting] in one. Therefore part, in one and from one, is not threatening [projecting]. So in many ways we need to understand the difference between substance and quality.

35 Or: Because one in itself is to be one.
36 i.e. Jesus.

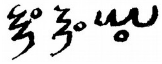
[11r]

[Section 3]

Quaeritur. Cum P sit in unitate, quare cum unum sit, ex ei nascuntur xiiii vel cum inde nata sint quatuordecim, quid erit de illis, vel quid fuit in illis, vel quid potest esse de illis, vel quid in illis debet continueri vel quod in illis continetur, vel quid de illis erit quae in illis continentur. Ad propalundum consequemur quod in unitate nihil perit. Cum unum est in se in uno, quomodo potest esse minorans in uno? Cum filius non sit minorans pro patre. Filius dans de se non est minorans patrem. Unde hic manifeste dicitur, quod in uno nomine continentur et in uno non est minorans. Dicitur quod in uno continentur caelestia, terrestria, et infernalia. Et in nomine Iesu uno omnes gloriae continentur scilicet caelestium, terrestrium, et infernorum. Modo habetis unitatem et circa hoc non est maius quaerendum. Ihesus in uno patre caelesti est pater, qui fuit pater et erit pater in unitate in celestibus. Ihesus in uno patre in terrestribus est pater, qui fuit pater et erit pater in terrestribus. Ihesus in uno patre infernorum est pater, qui fuit pater et erit pater in Inferis. Ergo multi sunt in uno. Ergo ille per illud non est minorans, Ergo subiectum non est minorans substantiam diversis respectibus. Ergo solvitur de unitate habundanter. Dicendum est qualiter illa sit et ex illa sunt bis septem. Unum in uno duplicatum in tribus. Illo transverso duplicato in tribus et quod vi in se habeat, sicut in hoc solo nomine Ihesum. [11v] Unum in uno duplicatum in tribus illo transverso duplicato in tribus et quod in se continent vii sicut in hoc solo nomine Emanuel. Unum in uno duplicatum in tribus illo transverso [et] duplicato in tribus et cum in se detineat quatuor. Sicut in hoc solo nomine Deus. Sunt sic xvii literis per formam collectae in uno simile uni, usque dum habeas tria et rema nebunt xiiii. Et tribus nominibus separatis Ihesum, Emanuel, et Deus, et multiplicatis et transversis in tribus et separatis illis per xiiii, usque sunt xiiii. Supererit Deus, qui est unus. Et compone nomina usque ad xiiii. Et tali modo nomen habet pars xiiii, et habundanter est ibi ratio. Quare super .P. sunt xiiii et quare in se nec plus nec minus habet.

Et subfulta brevis sit normula versibus istis.
Accipias primum. Cape tertium atque secundum
Cumque secundo tertium et quartum simul adde
Tertium et quartum cum quinto iuge sub duo
Quartum cum quinto septum tu iungere discas.
Sextum cum primo tu iungas atque secundo.
Omnia concludens tibi quindecimus superabit.
Ergo unum est pars per se et pars xiiii per se.
Haec tria nomina nobis normula separat ista
Emanuel Ihesum, necnon iunctura deus sit,
Et post illorum prae transversis elementis,
Quodlibet atque caput medium sumes sibi sumat,
In bis septem ex bis septem nomina iungas
Ut tibi bis septem doctrina nomina sumas.

Ex quali .P. quodlibet accipit et sibi nomen
Sued quod deus est superabit sic tibi sumptis.

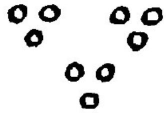
Et ne iste sermo sit vobis obumbratus, hic visui subiicuntur tres formae sic dispositae  Ihesum musehi, Ihesum musehi, Ihesum musehi. Et iste tres formae hanc virtutem habent [12r] Si aliquis esset in periculo, ita ut deberent membra sua detruncari Si revocaret has figuras in memoria et possit eas scribere, salvus fierit in omnia loca ubi habeat timorem de amissione membrorum. Ihesum, musehi, Ihesum, musehi, Ihesum, musehi, Emanuel, leuname, Emanuel, leuname, Emanuel, leuname, Deus, Sued, Deus Sued, Deus, Sued, Ihesum, leuname, Deus, musehi, Emanuel, Sued, Ihesum, leuname, Deus, musehi, Emanuel, Sued, Ihesum, leuname, Deus, musehi, Emanuel, Sued, Ihesum, leuname, Deus, musehi, Emanuel, Sued, Ihesum, leuname, Deus, musehi, Emanu el, Sued, Ihesum, leuname, Deus, musehi, Emanuel, Sued, Ihesum, leuname, Deus, musehi, Emanu el.

His duobus bis vii per xiii et xiii remanet deus. Dictum fuit superius quid erit de illis. Ad consequendum manifeste quid. Unum eorum format caput illius cum partibus eiusdem. Secundum format spatulas. Tertium pectus in interiori parte, usque ad umbelicam. Quartum lumbos. Quintum posterius ventrem. Sextum in anteriori parte ventrem. Septimum testiculos et verenda. Octavium anchas et renes. Novinum pedem dextrum et partes illius. Decimum pedem sinistrum. Undecium caudam et partes ei affines. Duodecium pedem dextrum in anterioribus. Tertium decimum pedem sinistrum in anterioribus cum eius partibus. Quartadecimum coruna et medietatem auricularum. Hic manifeste habetis quid fuit vel quid est vel quid erit in illis per materiam. Consequenter videndum est quid potest esse de illis. Ad nos spectat ut super hoc discutiamus: De illis nascitur Aries. Qui est immobilis per formam et est duodena pars mundi et prima pars sua est versus Orientem. Natura eius est calida et sicca et assimulatur igni iuxta elementorum compositionem et assimilatur colorae ruber iuxta compositionem humanorum iunctoram per formam et per materiam proprietatem. Et habet ignis dominium in ix partibus et ex unius medietate in duabus partibus. Colera similiter habet dominium in quatuor partibus et dimidia et in tertia parte unius dimidiae. Ergo spectat ad hominem qui de futuris vult dividicare, sicut in Eclipsi, quod maxime in maiore parte hanc partem inspiciant, quae est duae partes. Ergo est inspiciendum illis qui de futuris debent discutere, sicut in humanam subiectionem, ut in hominibus et herbis finem istarum partium, et super hoc in his partibus [12v] maximus inspiciant. Et similiter ista habent principium, medium, et finem. Principium est pars ignea. Medium ist pars ignea in igneis partibus. Finis est pars ignea in humanis igneis partibus. Ergo ad unguem dicitur, quid potest esse de illis. In consequnti videndum est quid in illis debet contineri. In illis debet contineri hoc nomen Aries, quinque literarum. Quia si nomen rei ignoraretur, cognitio rei periret. Et illud nomen nec plus nec minus in se contineat quam v figuras. Et sit hoc nomen Aries contineri debet sicut illa composita sunt ex xiiii et xiiii quod Aries portat quinque figuras. Et omnia nomina quae ex illo sunt formata formant se per formam similem ei scilicet in quinque literis. Et

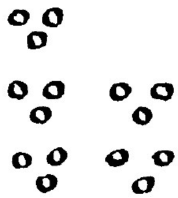
illae quinque literae sumantur ex constitutione totius corporis quadrati per xiiii partes in omni parte. Prima pars est Ieeui. Secundus pars est eshul. Tertia pars nesme. Quarta pars ssamu. Quinta pars usmum. Sexta pars Amsuu. Septima pars eenle. Octava pars insdedu. Nona pars ehlei. Decima pars eenie. Undecima pars hhuln. Duodecima pars euics. Tertia decima pars samne. Quarta decima pars smuma. Quinta decima [pars] amnue. Sexta decima pars enmam. Septima decima pars sddue. Octava decima pars nleic. Decima nona pars Edueh. Quilibet istorum habet principium, medium, et finem. Et inde formantur nones sex atque tenent Aries. Et super est Aries qui habet principium, medium, et finem. Et iste decem et novem stellae positae sunt pro principio, quae superius nominatae sunt et positae sunt pro tertia parte quinquaginta quatuor, quae sunt 18. Et unum quod superat principium capit hinc Aries. Et iste decem et novem stellae, quae continentur per istum numerum sunt pro medietate. Et una quae superat est pro medietate Aries duae hh, ulenl, eicem, Amsdd, Vanuu cenne smuma. Viess, amehh, ulnel, Sieeu, nusdd, uchuu, eenle, suuma, nisess, amuuhh ulnis, mieem. Sicut ista nomina sequntur deorsum, dicendum est de qua parte corporis formentur et quod est initium ex quo debent sumi tabula. Arietis quadrata disposita de xiiii numeris in xiiii numeros manu retrograda scripta. Prima litera est principium litera consequens [13r] manum scribentis. sequens est medium. Tertia in linea deorsum divissa est finis. Quadrata, quae deum sonat, est principium aliis. Et sic haec dispositio sequitur, quantum diffiniditur tabula Arietis. Et reperiuntur 39 nomina, e quorum numero sunt finis decem et novem nomina et unum quod superat. Octodecim terminus est arietis. Et octodecim, quae superant, sunt principium per materiam. Atque quinque figurae Aries tentet novies sex. Nomina stellarum sumpta in secunda dispositione Tabulae. Deumu, eaalh, nmmech, uensi, ueisu, dellh, emede, unehs, uentie, usius, iuneue, sudel, aasu, uemed, enmum, suehs, uenue, nunai, emsin, neils, eminss, elaal, heidde, aumen, mueuh, idumu, ueusn, iheul, sisna, eenee, eenin, ssluh, seaum, sndum, uuaeu, isenun, eedea, hidns, enuel. Istae octodecim stellae, quae deorsum positae sunt per materiam in initio xliiii [?54] quae ex se tribuunt principium, medium et finem. Medietas est xxxvi, finis Liiii. His dictis habundanter discussum est, quid in illis debet contineri. Consequenter dicamus, quid est, quod in illis continetur. In illis continetur duodena pars mundi per materiam scilicet in prima hora primae diei mensis, et sic intelligas in qualibet prima parte diei cuilibet totius mensis, et medietate diei integrae, et in fine diei integri, quae libet pars diei sic diffinita dicitur mensis, secunda hora et tertia, et sic deinceps dicitur esse dies huius diei dicti, hoc est idem, quia Aries habet xxx gradus, et quilibet illorum habet principium, medium, et finem. Et sic in triginta diebus 30 mensis habet principium, quae reddunt gradus illorum, quilibet habet principium, medium, et finem. Ergo principium, medium, et finis complent mensem. Ergo horae diem complent. Quia humanum subiectum habet respectum ad illud quod de eis est principium. Et principium habet respectum ad illud quod de se est. Ergo harum stellarum natura est inspicienda. Naturaliter calidum habent principium. Ille in semetipsis se commiscentis se continent in se et ex se praebent quatuor naturas versus partem Orientis. In se detinent cursus et motus. Et ad proprios terminos in terminis redent. Prima et vi et xi et xvi sunt calidae et siccae et perficunt cursum suum in centum et quinque annis. [13v] Et qui in illis nascitur per tantum spatium auras vitalis debet carpare, vicesima prima et vicesima sexta et tricesima

prima et tricesima septa sunt calidae et humidae circa partem Orientis accidentaliter qui in illis prodit in lucem superstes debet esse lxx annis xli, et xlvi et li et lvi sunt frigidae et humidae contra partem Orientis accidentaliter. Qui in illis primo lucem diei discernit vivet quinquaginta quinque annis. Sexagesima prima et sexagesima vi. Et lxxi, et lxxvi sunt frigidae et siccae contra partem Orientis accidentaliter. Qui in illis ortum habebit, vivet xxx annis. Et hoc signum Aries ita accepit duodenam partem mundi. Quia ibi ubi ponitur per substantiam et mensis est ei pro qualitate. Determinat in omnibus alliis subiectis et in cunctis aliis qualitatibus, terminis et locis subiectionem supradictarum stellarum et illarum naturas. Unde ex Martio sumi primum diem et vi et xi et xvi et sic de illorum qualitatibus, quae menses dicuntur, et eorum substantiae nominantur signa. Et illi qui incidunt in his partibus, tali subiacent regulae. Unde maxime opus est ut inspiciatis substantiam. Sic et illi habeant diversas naturas et varias formas et officia diversificata quae substantiis submittuntur. Et propter ingruentem necessitatem dicamus officia, quae eis competunt, ut in subiectione officii materiae naturam agnoscat vel si quid materiae ibi esset, aliquod exemplum ab ea contraherent. Istis affinet, quod operientur officia ignea in quorum materiis ignis dominatur. Sicut in componentibus scyphos aureos et pocula tecta habentia annulos et monilia aurea et eorum subiectiones. Ei subiacent opera argentaria ut praenominatum est aerea, cuprea et ferrea, et caetera officia in quibus dominatur ignis. Ad illos spectat, quod operentur in rebus, quae virtute ignis revereantur. Sicut milites cum gladliis et cultellis interficientis et sicut multi carnifices et multi artifices acium et forticium. Et multi non detrimentur longo tempore huiusmodis officiis. Quia mobiles sunt et instabiles et animo inconstantes. Huius rei quid est causa? Quia signum nomine est mobile quod attestatur motui animorum, sicut ipsum est mobiles. [14r] Et quia signum est unum et multi in eo continentur. Et non est minorans subiectionem unius. Et est velut esset columpna, quia multi habent diversos respectus in illius longitudine et arbitrio. Vix possunt certum locum capere. Et ideo nuncupatur mobilis, licet non moveatur constitutione maiori magis quam columpna illorum arbitrio. Et est mobiles secundum diversa subiecta, sicut planetae ex loco moventur et stellae quae sunt eius, non tamen omnes. Et sicut omnes qui subiacent, moventur per aspirationem et movendo corpora sua ex loco ad locum permutationes subiectorum eisdem. Et ideo quia est mobile ut subiectiones praedictae et non movetur maiori constitutione. Et illi qui sunt in parte maioris constitutionis illis est bonum ut moveant annionas suas de loco ad locum. Et illis est bonum seminare et arare et distrahare terras et domos et prata et campos. Et eis est utile inquirere propter emptionis et subarare uxores in constitutione maioris partis. Et si in illis diebus infirmentur praedictis positis per totum annum, in quorumque sit illorum infirmitas illa non erit eis cronica. In uno die ante illos dies erit diuturna scilicet posito ante illum diem. Et si, post illum diem infirmetur, non diutius affligetur. Et malum eum supervincet et remanet sicut ille qui diu accubat languere. Et sicut ille qui est quartanus vel timpanites vel sicut ille cui tremunt manus vel alius qui est paraliticus. Per duodenum partem mundi intelligitur mensis qui dicitur Martius ,s, in prima hora primae diei mensis. Et sic intelligas in qualibet prima parte diei cuiuslibet totius mensis, et medietate diei integre et in fine diei integri. Quaelibet pars diei sic diffinita dicitur mensis. Secunda hora et tertia et sic deinceps dicitur dies huius diei. Hoc est ratio, quia Aries habit xxx gradus. Et

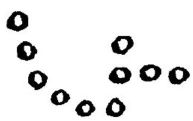
quilibet illorum habet principium, medium, et finem. Et sic in triginta diebus xxx mensis habet principia quae reddunt gradus. Et illorum quilibet habet principium, medium, et finem. Ergo principium, medium, et finis complent mensem. Ergo horae diem complent. Hinc est quod Aries habet dominium robustius super Martium quam super alios menses. Unde corpus reddit simile sibi, corpori, simile de se, sicut esset illud per materiam. Ergo infans qui nascitur in illo mense scilicet masculus vel faemina talis [14v] est subiectio ad esse. Doctor erit et doctus ad magnum honorem debet pervenire. Detrimentum patietur. Cur? Quia cito irascetur et in gratiam statim redibit, bonam formam habebit, cupidus erit, multum linguam apertam habebit nec dives erit multum nec pauper, sed adulter. Quid est huius rei causa? Signum habebit inter spatulas et in medietate spatularum, caput infirmum, in quo habebit tres cicatrices. Morbum incurrit elapsis fere xxxv annis, a quo si liberatus fuerit, spirabit lxx annis, hiis ab eo transactus; vivet xcv annis. Et mensibus v. Et in principio[37] eiusdem mensis quaedam stella surgit cuius talis est forma.  Et est amica ei ad omnia negotia sua explenda, si in illo die primo vitales auras inspexerit. Valet ei similiter in sequenti mense in tertio die. Et in tertio mense in vi die. Et sic de aliis de tertio in tertium et dicitur ieeni. Qui natus est in stella ista spirabit uno die naturali vel quinque mensibus vel quinque annis. In secundo die oriuntur stellae tres et talis infigitur eis forma



et nato in illo die praedicto, non sunt bonae. Qui in istis tribus fuerit natus, tribus mensibus durabit vel tribus annis et ix mensibus vel septemdecim annis et tribus mensibus. In tertio die apparent stellae quinque, quae talem accipiunt formam.

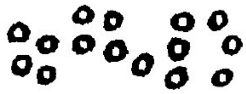


Et qui in illis oritur, vivet tribus annis et tribus mensibus, vel novem annis et 9 mensibus vel viginti et novem annis et tribus mensibus. In die quarto decem stellae caput gerunt quarum talis est forma.

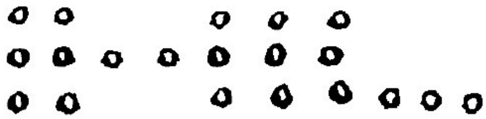


Qui in illis prodierit vivet . 11. annis et tribus mensibus vel 33 annis et tribus mensibus, vel centum annis tribus mensibus minus. In quinto die, quindecim stellae occurrunt visui, earum talis est forma.

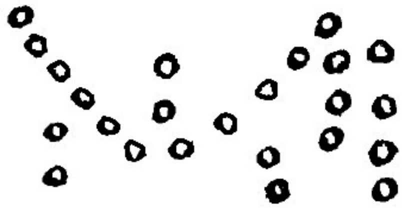
37 Written *supra linea*: *primo die*.



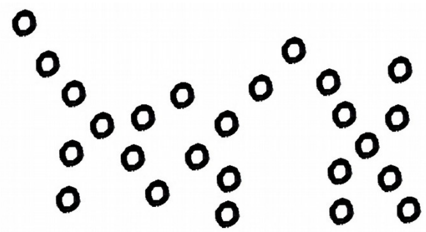
Cui in illis datur lux aspicienda, vivet 45, vel 60, vel 75. In sexto die, qui ex ventre matris excluditur et oriuntur stellae 20 quarum talis est forma.



Qui in istis aerem hauriet, vivet 71 annis vel 86 vel centum duobus annis. In septimo die surgunt 25 stellae sicut hic apparent:[38]



vel



Qui in illis excluditur, vivet 34 annis vel 49 vel 64. In octavo die [15r] oriuntur stellae 30 quae talem accipiunt formam {figure with 30 dots; alternative figure is a different arrangement of 30 dots.} Qui in istis oritur vivet 20 [21] annis et quatuor mensibus vel 37 annis vel 52 annis. In nove die surgunt 29 stellae quae sic disponitur {figure with 29 dots; alternate has 27 dots.} [Qui in] istis nascitur, vivet 18 annis minus quatuor mensis

Vel 33 vel 48 annis. In decimus die manifestantur 28 stellae

sicut hic apparent {figure with 28 dots}. Qui in istis prodit vivet annis 16,

vel 31 vel 46. In unidecimo die manifestantur stellae [13] sicut hic apparent: {figure with 13 dots; alternate figure has a different arrangement of 13 dots.} Qui in istis concedetur vitale spiraculum sumere vivet 14 annis vel 22 vel 27. In duodecimus die manifestantur stellae novem, sicut hic apparet: {figure with 9 dots}. Qui in istis spirabit primo auras vitales carpet octo annis vel 14 vel 40. In 13 die manifestantur stellae quinque, sicut hic apparent: {figure with 5 dots; alternate figure has a different

38 Figure with 24 dots; alternative figure in margin has 25.

arrangement of 5 dots.} Qui in istis ad nos accedit ad aerum nostrum videndum, vivet 17 annis vel 26 vel 35. In 14 die manifestantur stellae quatuor, sicut hic apparent {figure with 4 dots.} Qui in istis primo aeri addicitur, vivet 8 annis vel 13 vel 42. In quinto decimo die manifestantur stellae octo sicut sic apparent {figure with 8 dots.} Qui in istis per primum esse tendit ad non esse, vivet 22 annis vel 34 vel 63. Et in quindecim diebus residuis, vel 14 vel [15r] 13, vivent uno anno minus vel duobus annis protensius vel uno anno diffusuis vel duobus annis brevius. Et haec regula maxime competit in terra cui Aries dominatur. Incidit etiam haec regula (in terra) in qua Leo obtinet dominium. Sed in tanto est differentia, quod spirant tribus annis diutius, vel duobus annis minus. Haec etiam regula in terra protenditur in qua Sagittarius primatum obtinet. Sed in hoc est distantia, quod vivent annis duobus minus et dimidio vel prolixius anno et dimidio. Ergo tria haec Aries, Leo, Sagittarius, una natura gaudent, quia sunt calida et sicca. Ergo quia habent diversas significationes et unum ab alis distat in suis regionibus sunt minuentia vitarum supradictas rationes. Huius rei quid est causa. Sic. reliqua inde 2ª precedenti pagina sub hoc signo .oto. nam in alio exemplari hic exant inferia ibidem desiderebantur.

[Section 3 Translation]

Question: if P is in unity, how, since it is one, can fourteen be born from it or if fourteen are from it, what will be from them, or what was in them, or what could be from them, or what ought to be contained in them, or what is contained in them, or what will be from those contained in them. We proceed to the explanation that in unity nothing is lost. When one is in one in itself, how can it be threatening in one? Since the son is not projecting toward the father, a son giving from himself is not threatening to his father. From this it is clearly said, that in one they are contained in name and in one it is not threatening. It is said that in one are contained the celestial, terrestrial, and lower regions. And in the one name of Jesus, all glories are contained, those of the celestial, terrestrial, and lower regions. In that way you have unity, and about this there is no need to question further. In the celestial regions, Jesus in one father is father, who was father and will be father in unity in the celestial regions. In the terrestrial regions, Jesus in one father is father, who was father and will be father in the terrestrial regions. In the lower regions, Jesus in one father is father, who was and who will be father in the lower regions. Therefore many are in one. So he is not threatening through it. Therefore it is not subjected, threatening substance in diverse respects. Therefore, about unity it is abundantly solved.

Now it must be said how from that there is twice seven. One in one, duplicated, gives three. [?] When the three are duplicated by reversal, that gives six, as in the one name Ihesum. One in one, duplicated gives three, duplicated by reversal, and that contains seven, as in the one name Emanuel. One in one, duplicated gives three, and duplicated by reversal, and it holds on to four, as in the one name Deus. There is a total of seventeen letters [in the three names] and when you hold back three[39] then fourteen remain. In the three separate names Ihesum, Emanuel, and Deus by multiplying and reversing to three and they are separated into fourteen, from which there are fourteen. God, who is one, is over all. And when the names are brought together it reaches fourteen. And so through this name there are fourteen parts, and it clearly gives the reason how for P there are fourteen, and how in itself it has neither more nor less.

And this little rule is given in these verses.

You take the first. Take the third and second,

And add together the third and fourth with the second,

Join the third and fourth with the fifth under two,

And you will be able to join the third and fourth with the fifth.

You will join the sixth with the first and second

And concluding everything it will exceed fifteen.

So one is a part in itself and 14 is a part in itself.

This rule gives us three names,

39 ? one for each name?

Emanuel, Ihesum, and also Deus,

And afterwards through rearranging their letters,

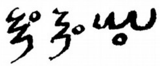
And whatever beginning you take the middle it takes itself,

In twice seven you join the names from twice seven,

So that you take this teaching of twice seven names.

Whatever you take from this P and its name

Sued, which is Deus, thus it will exceed as it is taken up by you.

And this form is not screened from you, but the three forms are placed to be open to sight.[40]  Ihesum, musehi, Ihesum, musehi, Ihesum, musehi. And these three forms have the power that, if someone is in danger, such as if their members might be cut off, if they can hold the figures in their memory and write them, they will be safe in all places where they have the fear of losing members. Ihesum, musehi, …

With these doubled, twice seven goes to fourteen and fourteen remain God. It was said above what would be from these. Clearly this. One of the parts forms the head and its parts. The second forms the shoulders. The third, the inside of the chest, down to the navel. The fourth, the loins. The fifth, the back of the stomach. The sixth, the front of the stomach. The seventh, the testicles and genitals. The eighth, the hips and the kidneys. The ninth, the right foot and its parts. The tenth, the left foot. The eleventh, the back [*cauda*] and the parts related to it. The twelfth, the right foot in front. The thirteenth, the left foot in front and its parts. The fourteenth, the crown and the middle of the external ears. Here you clearly have what was or what is or what will be in these parts, through matter.

Now it is to be seen what can be from these. It falls to us to take up this subject. From the parts is born Aries, who is immoveable in form and a twelfth part of the world and the first part opposite the East. By nature it is warm and dry, and is similar to fire in consequence of the composition of its elements and is similar to the color red in consequence of the composition of its humors, joined through form and through its own matter. And Fire has the domination in nine parts, and from the middle of each in two parts. Similarly, yellow bile has the domination in four and a half parts, each divided into a third. So it falls to the person who wants to predict about the future, such as an eclipse, that they should very much consider that part in the greater part, which is two parts. Therefore those who want to understand the future, as in the subjection of people, the usefulness of these parts to people and to herbs, should inquire, and above this they should inquire into the greatest parts. And these parts too have beginning, middle, and end. The beginning is the fiery part. The middle is the fiery part among fiery parts. The end is the fiery part among the human fiery parts. So it has been stated in detail what can be from these.

40 The figure seems to have three parts, each with a dot following it.

Next it must be seen what ought to be contained in these. The name Aries, five letters long, ought to be contained, because if the name of a thing is not known, then the understanding perishes. And this name contains neither more nor less than five figures. And the name Aries ought to be contained as the composite things are from fourteen and into fourteen, because Aries carries five figures. All names which are formed from Aries have the same form, namely having five letters. And these five letters are taken from the constitution of the whole body of the square, through fourteen parts into one part. The first part is Ieeui; second is eshul; third is nesme; fourth is ssamu; fifth is usmum; sixth is amsuu; seventh is eeule; eighth is insdedu; ninth is ehlei; tenth is eenie; eleventh is hhuln; twelfth is euics; thirteenth is samne; fourteenth is smuma; fifteenth is amnue; sixteenth is enmam; seventeenth is sddue; eighteenth is nleic; nineteenth is edueh. Each of these has a beginning, a middle, and an end. And from them are formed the six nines and they hold Aries. And Aries, too, has a beginning, middle, and end. The nineteen stars named above are the beginning, and make up one-third of fifty-four, which is eighteen. The one that is extra takes the beginning to Aries. The following nineteen stars make up the middle, and one of the ones above is for the middle of Aries, two h's: ulenl, eicem, amsdd, vanuu, cenne, summa, viess, amehh, ulnel, sieeu, nusdd, uchuu, eenle, suuma, nisess, amuuhh, ulnis, mieem. [Eighteen names in the list. Most are five letters long, but not all.] Just as the names follow down, it must be said from what part of the body they are formed and what is the beginning from which they ought to be taken in the table. The square of Aries is arranged from fourteen numbers into fourteen numbers, written backwards by hand. The first letter is the beginning letter following the hand of the one who is writing. The next is the middle. The third in the line divided below is the end. The square, pronounced "deum", is the beginning of others. And thus this arrangement followed as much as the table of Aries is defined. Thirty-nine names are found, the number of which are nineteen of the end, and one which is above. Eighteen (or nineteen) are the ending of Aries. Eighteen, which are above, are the beginning through matter, and the five figures of Aries hold fifty-four. The names of the stars in the second arrangement of the table: deumu, eaalh, nmmech, nensi, neisu, dellh, emede, unehs, uentie, … These eighteen stars, which are placed below, are through matter in the beginning of the fifty-four from which they assign the beginning, the middle, and the end. The middle is thirty-six; the end is fifty-four.[41] In these words it has been fully discussed what ought to be contained in them.

Next let us say what it is that is contained in these. In these is contained the twelfth part of the world through matter, such as in the first hour of the first day of the month, and thus you should understand in any first part of a day in any whole month, and the middle of the whole day and the end of the whole day, whatever part of a day is specified, it is said of a month, and the second hour, and the third, and so on, it is said to be of this day, that is the same because Aries has thirty steps, and each of them has a beginning, a middle, and an end. And so in thirty days a month has a beginning, which the steps produce, each has a beginning, middle and end. The beginning, middle and end complete the month. Thus the hours complete the day. The subjected human has respect to this

41 This sounds like a cumulative count.

because the beginning is from these. And the beginning has respect to that which is from it. Therefore the nature of these stars is to be inquired into.

By nature they have a warm beginning. It, mixing in itself, they contain in themselves and they extend from themselves four natures facing the East. Within themselves they hold orbits and motion. In the end they return to their own boundaries. The first, the sixth, the eleventh, and the sixteenth are warm and dry, and complete their orbit in one hundred and five years. And whoever is born in them will live a long time. The twenty-first, twenty-sixth, thirty-first, and thirty-sixth are warm and humid facing the East, and whoever is born in them ought to live seventy years. The forty-first, forty-sixth, fifty-first, and fifty-sixth are cold and humid facing the East, and whoever first sees the light in them will live fifty-five years. The sixty-first, sixty-sixth, seventy-first, and seventy-sixth are cold and dry, facing the East, and whoever is born in them will live thirty years. And this sign Aries thus receives a twelfth part of the world, because it is placed there through substance, and the month is to it as a quality. In all other subjects and all other qualities, ends, and locations, it determines the subjection of the aforementioned stars and their natures. Thus from Mars are the first, sixth, eleventh and sixteenth days and thus concerning their qualities, which are called months, and their substances are named constellations.

And those that occur in these parts are subject to a similar rule. So it is very important that you should understand the subject. And they have diverse natures and various forms and different functions which are entrusted to the substances. And because of necessity breaking in, we must tell the functions that coincide with them, so that, in the area of function, it might identify the nature of matter or whether any matter is present, so they produce an example from it. It describes someone working in fiery functions in which he is dominated by fiery matter, such as in making golden goblets and covered cups or golden rings and necklaces and such. Also included are those working in silver, as mentioned before, and in bronze, copper, iron, and other work in which fire dominates. It applies to them because they work in areas in which the power of fire is respected. Thus soldiers, killing with swords and little knives, and also executioners and many makers of sharp edges [or scaling ladders] and forts [?]. Many are not harmed by longtime work in such fields, because they are moveable, unstable, and inconstant in their minds. What is the cause of this? Because the sign is moveable in name, which confirms the motion of their minds, as if it itself were moveable. And because the sign is one and many are contained in it. And this does not threaten the subjection of one. And it is like being a column, [?] because many have different aspects in their length and judgment. With difficulty could they take a fixed place. So they are proclaimed moveable, not to be moved by a greater nature, any more than a column by their decision.

And it is moveable according to various subjects, just as the planets are moved from place to place, and also their stars, but not all of them. And so all who are in this category are moved through aspiration and their bodies are moved from place to place, the transposition of their subjects. And for that reason it is moveable, as the aforementioned characteristics, and are not moved by a greater nature.

And for those who are in part of the greater nature it is good that they move their provisions from place to place, and for them it is good to sow, plow, and dismantle lands, homes, meadows, and fields, and for them it is useful to inquire about a purchase and to uproot their wives in the nature of the greater part. And if they are sick in those days predicted throughout the year, in which the sickness may occur, the force of the illness will not be chronic. In one day before them the length will be of long duration; that is, if it is before that day. But if, after that day, he is made sick, he will not be afflicted for long. For the evil will not be excessive and remain like one who lies down for a long time to languish. And so it will be for the one who has the quattrain or tympanites or whose hands shake or who is a paralytic.

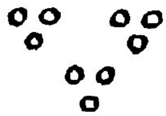
Through a twelfth part of the world it is known, the month which is called "of Mars"; that is, in the first hour of the first day of the month. And thus you should understand any first part of a day of any month, and in the middle of the whole day and at the end of the whole day. Every part of the day thus distinguished is said to be a month. The second hour, and the third, and so on, is said to be the day of that day. The reason is that Aries has thirty steps, and each of them has a beginning, a middle, and an end. And thus in thirty days the month has its beginning, which produces steps. And each of them has a beginning, a middle, and an end. Therefore, the beginning, middle, and end complete the month, and thus the hours complete the day.

Also, Aries has a firmer dominion over March than over the other months. Thus the body is made similar to him, physically, as if it were through matter. So a baby who is born in this month, whether male or female, has the same traits. He will be a teacher and so learned that he ought to receive great honor. He will suffer loss. Why? Because he is easily aroused to anger; he will regularly be restored to grace, he will have a good form, he will be greedy, have a frank tongue, be not very rich but not poor, and will be an adulterer. What is the cause of this? He will have a mark between his shoulders, in the middle of his shoulders, and a weak head on which he will have three scars. A sickness will occur, lasting thirty-five years, of which he will be cured, he will live for seventy years after this is settled, and he will live for ninety-five years and five months.[42] And in the beginning of this month a certain star will appear of this form:[43]  And this is favorable to him for all his shining business, if on that day he first receives the vital breezes. It is similarly helpful in the following month on the third day or in the third month on the sixth day, and in the others from three into three, and it is called Ieeni. Whoever is born under this star will live, by nature, one day or five months or five years. On the second day, three stars will arise and be arranged in this form:[44]

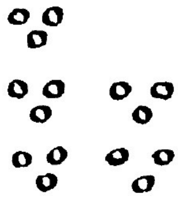
42 It sounds like 35 years of illness followed by 70 years, for a total of 95 years, but 35 +70 = 105.

43 The figure seems to show three stars, although the text mentions just one.

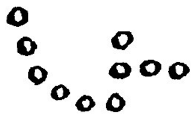
44 The figure seems to show three of the arrangements found on day one, therefore nine individual stars, although the text says three.



and for the one born on this day they are not good. The one born under these three will endure for three months or three years and nine months or seventeen years and three months. On the third day, five stars will appear having this form:[45]

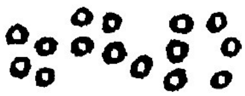


The one born on this day will live three years and three months or nine years and nine months or twenty-nine years and three months. On the fourth day, ten stars will take the shape of a head, like this:[46]

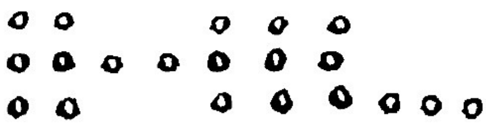


and whoever comes forth under these will live eleven years and three months or thirty-three years and three months or three months less than one hundred years.

On the fifth day, fifteen stars will come into sight, taking on this form:



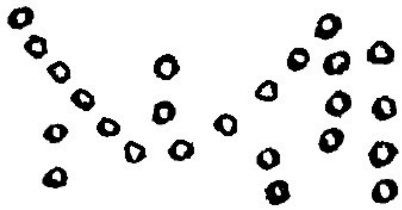
and whoever is given light under these will live forty-five or sixty or seventy-five years. On the sixth day whoever comes out of his mother's womb, there will be twenty stars of this form:



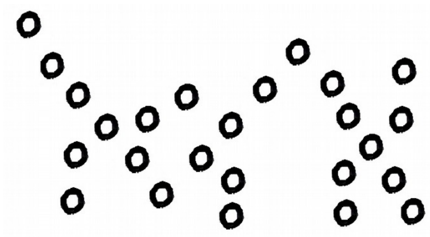
and whoever takes in air will live seventy-one or eighty-six or one hundred and two years. On the seventh day, twenty-five stars will come out looking like this:

45 This figure seems to show one set of three and then four sets of three, making a total of five sets of three.

46 This figure does show ten stars.



[In marg: or]



and whoever is born under these will live thirty-four, or forty-nine or sixty-four years. On the eighth day there will arise thirty stars shaped like this: [figure], and whoever is born under these will live twenty (or twenty-one) years and four months or thirty-seven or fifty-two years. On the ninth day, twenty-nine starts will come up arranged like this: [figure], and whoever is born under these will live four months less than eighteen years or thirty-three or forty-eight years. On the tenth day, twenty-eight stars will appear, like this: [figure], and whoever comes forth under these will live sixteen or thirty-one or forty-six years. On the eleventh day there will be thirteen stars arranged like this: [figure], and whoever takes a breath on this day will live fourteen or twenty-two or twenty-seven years. On the twelfth day, nine stars will appear, like this: [figure], and whoever first takes breath under these will live eight or fourteen or forty years. On the thirteenth day, five stars will appear, looking like this: [figure], and whoever starts life under these will live seventeen or twenty-six or thirty-five years. On the fourteenth day, four stars will appear, like this: [figure], and whoever begins life under these will live eight or thirteen or forty-two years. On the fifteenth day, eight stars will appear, like this: [figure], and whoever first stretches out to not being [i.e. starts his journey toward death] under these will live twenty-two or thirty-four or sixty-three years.

And for the remaining fifteen, or fourteen or thirteen, days, they will live one year less or two years more or one year more or two years less. And this rule is suitable in a land in which Aries dominates. Also this rule applies in a land in which Leo dominates, but with this difference that they will live three years longer or two years less. Also this rule applies in a land in which Sagittarius dominates, except that there they will live two and a half years less or a year and a half longer. These three, Aries, Leo, and Sagittarius enjoy the same nature, namely warm and dry. They have varying traits and so they vary one from the others in the lengths of life, as mentioned above. Why is this? This. The rest is on the second preceding page under the sign .oto. for these things need to come out in another example, below.

Which day	How many stars	Number of years to live
1st	1 [figure shows 3]	1 day or 5 months or 5 years
2nd	3 [figure shows 9]	3 months or 3 years 9 months, or 17 years 3 months
3rd	5 [figure shows 15]	3 years 3 months, or 9 years 9 months, or 29 years 3 months
4th	10	11 years 3 months or 33 years 3 months, or 3 months less than 100 years
5th	15	45 or 60 or 75
6th	20	71 or 86 or 102
7th	25[47]	34 or 49 or 64
8th	30	20 (or 21) 4 months, or 37 or 52
9th	29	4 months less than 18 years, or 33 or 48
10th	28	16 or 31 or 46
11th	13	14, or 22 or 27
12th	9	8, or 14, or 40
13th	5	17 or 26 or 35
14th	4	8 or 13 or 42
15th	8	22 or 34 or 63

47 Figure seems to show 24.

[15r]

[Section 4]

Eaedem quaestiones et eodem ordine dispositae versantur circa . T. quae superius circa .P. proponebantur. Unde tabula Gemini sic formatur. Unum in uno duplicatum in tribus. Illo transverso duplicato in tribus et quod in se detineat quatuor, sicut in hoc solo nomine Deus. Unum in uno duplicatum in tribus, illo transverso duplicato in tribus et quod in se detineat duo sicut in hoc solo nomine On. Unum in uno duplicatum in tribus illo transverso duplicato in tribus et quod in se detineat tres sicut in hoc solo nomine Bon. Longitudo tabulae Deus, On, bon, sued, no, nob, deus, on, bon, sued, no, bon, [nob] Deus, on, bon, sued no, nob, Deus, on, bon. In primo die surgunt stellae tres sicut hic apparent: {figure with 3 dots}. Qui in istis spirabit, vivet 18 annis vel 24 vel 30. In 2° die manifestantur quatuor, sicut hic apparent: {figure with 4 dots}. Qui in istis oritur vivet 15 vel 18 vel 21. In tertio die manifestantur 5 sicut hic apparent: {figure with 5 dots}. Qui in istis oritur vivet 13 vel 16 vel 23. In quarto die manifestantur 6 sicut hic apparent: {figure with 6 dots}. Qui in istis spirat, vivet 8 annis vel 12 vel 25. In quinto die manifestantur 7 sicut hic apparent: {figure with 7 dots}. Qui in istis nascitur vivet 7 annis vel 17 vel 15 (xl) annis. In sexto die manifestantur stellae octo, sicut hic apparent: {figure with 8 dots}. Qui in istis spirat vivet 5 annis vel 32 vel 48. In vii° die manifestantur novem sicut hic apparent : {[figure with 9 dots}. Qui in istis spirat primo vivet 15 annis vel 18 vel 50. In viii° die manifestantur decem, sicut hic apparent: {figure with 10 dots}. Qui in istis nascitur, vivet 6 annis vel 26 vel 30. In nono die manifestantur undecim, sicut hic apparent: {figure with 11 dots}. Qui in istis nascitur vivet 13 vel 20 vel 45. In x° die manifestantur 12 sicut hic apparent: {figure with 12 dots}. Qui in istis spirat, vivet 16 annis vel 23 vel 60. In xi° die manifestantur tredecim sicut hic apparent: {figure with 13 dots}. Qui in istis nascitur, vivet 12 annis vel 28 vel 70. In xii° die manifestantur quatuordecim sicut hic apparent: {figure with 14 dots; alternate figure given, also with 14 dots.} Qui in istis nascitur, vivet octo annis vel 19 vel 90. In xiii° die manifestantur quindecim sicut hic apparent: {figure with 15 dots; alternate figure given, also with 15 dots.}. Qui in istis [16r] nascitur, vivet tribus annis vel 16 vel 48. In 14° die manifestantur sedecim sicut hic apparent: {figure with 17 dots; alternate figure given with 15 dots.} Qui in istis primo spirat, vivet 18 annis vel 22 vel 52. In xv° die manifestantur stellae 17, sicut hic apparent: {figure with 16 dots; alternate figure given with 17 dots.} Qui in istis nascitur, vivet 13 annis vel 40 vel 100. Et hoc norma maxime observatur in terra ubi Gemini dominatur. Et simile modo obtinet dominium in terra ubi Libra dominatur. Sed in tantum est differentia quod per duos annos minus spirant. Et similiter obtinet dominium ubi Aquarius dat sua iura: sed in tantum differentia quod duobus annis et dimidio diutius spriant. Ergo hoc tria Gemini, Libra, Aquarius una natura gaudent, quia sunt calidae et humidae. Ergo quia habent diversas significationes. Et unum ab alio distat in suis regionibus sunt minuentia vitarum supradictas rationes.

Eaedem quaestiones et eodem ordine dispositiae versantur circa .A. qui versabantur circa .T. Unde tabula Tauri sic formatur. Unum in uno duplicatum in tribus illo transverso duplicato in tribus. Et quod in se detineat quatuor, sicut in hoc solo nomine Deus. Unum in uno duplicatum in tribus illo transverso duplicato in tribus, et quod in se detineat tria sicut in hoc solo nomine Leo. Unum in uno duplicatum in tribus illo transverso duplicato in tribus, et quod in se detineat duo, sicut in hoc solo nomine Os. Longitudo tabulae Deus, Leo, os, sued, oel, Deus, Leo, os, Sued, oel, so, Deus, Leo, os. In primo die surgunt stellae quinque sicut hic apparent: {figure with 5 dots.} Qui in istis nascitur, spirabit 15 annis vel 30 vel 45. In 2° die surgunt stellae sex, sicut hic apparent: {figure with 6 dots.} Qui in istis oritur, vivet 12 annis vel 18 vel 24. In 3° die surgunt stellae septem, sicut hic apparent: {figure with 7 dots.} Qui in istis oritur, vivet 10 annis vel 15 vel 20. In 4° die surgunt stellae octo, sicut hic apparent: {figure with 8 dots.} Qui in istis oritur, spirabit 8 annis vel 30 vel 40. In quinto die surgunt stellae novem, sicut hic apparent: {figure with 9 dots.} Qui in istis oritur, vivet 6 annis vel 45 vel 60. In sexto die [16v] oriuntur stellae decem, sicut hic apparent: {figure with 9 dots; alternate figure possibly given.} Qui in istis oritur, vivet 30 annis vel 50 vel 90 (80). In septimo die manifestantur stellae undecim, sicut hic apparent: {figure with 11 dots.} Qui in istis nascitur, vivet 5 annis vel 25 vel 45. In octavo die manifestantur xii stellae, sicut hic apparent: {figure with 12 dots.} Qui in istis nascitur vivet 40 annis vel 45 vel 65. In nono die manifestantur stellae tredecim, sicut hic apparent: {figure with 13 dots.} Qui in istis nascitur, spirabit 45 vel 48 vel 63 annis. In decimo die manifestantur stellae 14, sicut hic apparent: {figure with 14 dots.} Qui in istis oritur, vivet 28 annis vel 37 vel 70. In xi° die manifestantur stellae 15, sicut hic apparent: {figure with 15 dots.} Qui in istis spirabit, vivet 45 annis vel 62 vel 83. In 12° die manifestantur stellae 16, sicut hic apparent: {figure with 16 dots.} Qui in istis oritur, spirabit 13 annis vel 42 vel 73. In 13° die manifestantur stellae undecim [at 17], sicut hic apparent: {figure with 17 dots.} Qui in istis oritur, vivet 35 annis vel 54 vel 74. In xiiii° die manifestantur stellae 18, sicut hic apparent: {figure with 18 dots.} Qui in istis oritur, vivet 49 annis vel 70 vel 82. In xv° die manifestantur stellae novemdecim, sicut hic apparent: {figure with 19 dots.} Qui in istis oritur, vivet 52 annis vel 57 vel 100 et 5 annis. Et haec norma maxime observatur ubi Taurus dominatur. Et similiter obtinet dominium in terra ubi Virgo dominatur. Sed in tantum est differentia quod per unum annum minus spirant. Et simili modo obtinet dominium in terra ubi Capricornus dominatur. Sed similiter in tantum est differentia quod per unum annum et dimidium diutius spirant. Ergo haec tria signa: Taurus, Virgo, Capricornus una natura gaudent Quia sunt frigida et sicca contra partem Meridiei. Ergo quia hoc ha bent diversas significationes et unum ab altero distat in suis regionibus. Et sunt minuentia vitarum supradictas rationes. [17r]

Eadem quaestiones et eodem ordine dispositiae versantur circa .E. quae versabantur circa .A. Unde tabula Cancri sic formatur. Unum in uno duplicatum in tribus illo transverso duplicato in tribus, et quod in se detineat quatuor, sicut in hoc solo nomine Deus. Unum in uno duplicatum in tribus. Illo transverso duplicato in tribus, et quod in se detineat tres, sicut in hoc solo nomine Vau. Unum in uno duplicatum in tribus illo transverso duplicato in tribus, et quod in se detineat duo sicut in hoc solo nomine He.

Longitudo tabulae Deus, vau, he, sued, vau [i.e. vau in reverse], eh, Deus, vau, he, sued, vau, eh, Deus, vau, he, Sued, vau, eh, Deus, vau, he. In primo die surgunt stellae quatuor, sicut hic apparent:{figure with 4 dots.} Qui in istis oritur, vivet 40 annis vel 40 (45) vel 60. In secundo die manifestantur stellae quinque, sicut hic apparent: {figure with 5 dots; alternate figure given, also with 5 dots.} Qui in istis oritur, vivet 14 vel 42 vel 63. In 3° die manifestantur stellae quinque, sicut hic apparent: {figure with 5 dots.} Qui in istis oritur, vivet 14 annis vel 70 vel 75. In 4° die manifestantur stellae sex, sicut hic apparent: {figure with 6 dots; alternate figure given, also with 6 dots.} Qui in istis nascitur, vivet 17 annis vel 39 vel 67. In v° die manifestantur stellae sex sicut hic apparent: {figure with 6 dots.} Qui in istis oritur, vivet 7 annis vel 21 vel 82. In vi° die manifestantur stellae septem sicut hic apparent: {figure with 7 dots.} Qui in istis oritur, spirabit 12 vel 36 vel 48. In vii° die manifestantur stellae vii sicut hic apparent: {figure with 7 dots.} Qui in istis nascitur, vivet 7 annis vel 28 vel 64. In viii° die manifestantur stellae octo, sicut hic apparent: {figure with 8 dots.} Qui in istis oritur, spirabit 2 annis vel 39 vel 105 annis. In ix° die manifestantur stellae v, sicut hic apparent: {figure with 5 dots.} Qui in istis nascitur, spirabit 1° anno vel 26 vel 71. In x° die manifestantur stellae quinque sicut hic apparent: {figure with 5 dots.} Qui in istis oritur, durabit 5 annis vel 38 vel 90. In xi° die manifestantur stellae sex, sicut hic apparent: {figure with 6 dots.} Qui in istis nascitur, durabit 16 annis vel 60 vel 63. In xii° die manifestantur stellae sex sicut hic apparent: {figure with 6 dots.} Qui in istis oritur vivet 16 annis vel 40 vel 64. In xiii° die manifestantur stellae 7 sicut hic apparent: {figure with 7 dots.} Qui in istis oritur, durabit 14 annis [17v] vel 29 vel 74. In xiiii° die manifestantur stellae septem sicut hic apparent: {figure with 7 dots.} Qui in istis oritur, vivet 14 annis vel 53 vel 80. In xv° die manifestantur stellae sex sicut hic apparent: {figure with 6 dots.} Qui in istis nascitur, durabit 11 annis vel 33 vel 99 . Et haec norma maxime observatur, ubi Cancer obtinet dominium. Et similiter obtinet dominium in terra ubi Capricornus dominatur. Sed in tantum est differentia quod per unum annum et dimidium minus spirant. Et simili modo obtinet dominium in terra ubi Picis [Piscis] dominatur. Sed similiter in tantum est differnentia, quod magis spirant per unum anum. Ergo haec tria signa: Cancer, Scorpio, Picis [Piscis] una natura gaudent, quia sunt frigida et humida. Ergo quia habent diversas significationes et unum ab altero differt (distat) in suis regionibus, sunt minuentia supradictarum vitarum supradictas rationes.

Hicque suum clarus inceptum suscipit ignis

Principium summit a P R A tria signa Ignis
Vigintisque novem tria sunt quae dant elementa,
Et fuit haec Aries, Leo, sit Sagittarius illis
Iunctus, sed nobis horum datur ignea virtus
Quae calet et siccat contra partes Orientis,
Et generatur in his rerum natura virilis,
Haec tria cum centum septem dant septuaginta [Or: nonaginta],
Principimuque suum ex P R A capit ignis.

A primorum lingue, cape quod dedit ille Creator,
Altera pars primo, quinto, nono datur ignis.
Ex primis calor ex aliis quod siccat habetur,
Istis ergo manet naturis ignis habendus.
Accedit talis, talis veniensque recedit.
Ergo tenet multis ortum rebusque recessum [18r]

Talis natura splendenti traditur igni
Dum Saturnus inest, Aries talis reperitur,
Atque viris istis procedunt resque viriles.
Inque Leone Venus existens siccat et ardet.
Hinc est ista viros iaciens et res muliebres.
Hac ratione duo mas faemina dantur in uno,
Masculus in meta bonus est, sic faemina dives [Or: faelix]
Inque Sagittario calet, ardet Iuppiter ingens
Perque viros tales res processere viriles.
Pro proprietate sua nequid ergocrescere cannia,
Nec minui poterit cum proprietatibus ignis.

Sit licet in motu firmum caput hic capit Aer

Incipit esse quidem aeris data linea recta. Aer
Principium sumunt A T R O tria signa,
Terque decem donant tria quae sunt hic elementa,
Et sunt haec Gemini, Libra sit Aquarius illis,
Bis centum triginta novem praedicta tenebunt.
Haec cum iunguntur nobis sit aerea virtus,
Quae calet et nostrum natura corpus hummectat,
Quae madet ex vento generisque maris reperitur,
Et contra partem fit qua Sol labitur ingens.
Principiumque suum ex T R O capit aether.
R primum capias, postremum lingue Creator.
Altera pars aeris per tertium additur illi,
Septimum, undecimum nobis hanc donat eandem.
Ex primis calor, ex aliis quod humiectat, habetur.
Istis ergo manet aeris natura tenenda
Accedit talis, talis veniensque recedit.
Ergo tenet multis ortum rebusque recessum. [18v]
Afficit haec aerem talis natura, moventem
Dum Mars in Gemini semper talis reperitur,
Atque viris istis procedunt resque viriles.
In Libra dum Luna manet calefacta madescit,
Hinc res faemines Gemine de ventre recedunt.
Pessimia praecedit, sed faelix ultima sistet.

Splendet in Aquario dum Sol calet atque madescit,
Hisque viris bivius res dantur iure viriles.
Nec minuetur aer nec crescet. Quis timet ergo?
Nec calor in nullo, nec humor fiet minoratus.

Hic titulum sumit tellus diffusa per orbem

Principium sumunt ex A C T tria signa
Trigintaque novem tria sunt, quae dant elementa,
Et sunt ista quidem Taurus, Virgo, Capricornus.
Haec tria cum centum bis donant septuaginta[48] (Haec tria, bis centum, tria dant)
Haec semper nobis occurrunt frigida sicca.
Contra Meridien sunt terrea res muliebres.
Principium tellus ex A C T capit ampla.
A primo capto pater, ast alioque relecto,
Ast aliam formant sextum decimunque secundum
Terrae proprietas nos semper frigida siccat,
Quodque suum tenet haec, nec se quicquam minuetur.
Ergo sibi revocat quicquid processit ab illa,
Accedit talis talis veniensque recedit.
Sicque tenet multis ortum rebusque recessum.
Afficit haec terram stabilem natura perhenius,
Iuppiter in Tauro semper talis reperitur,
Virgine Mercurius dum stat, sit frigidus Hareus (Areus). [19r]
Fridigus et siccus Mars et datus in Capricorno.
Haec duo semper habent Geminas, res ventre viriles.
Omen primus habet, infaelix ultimus extet.
Litigiosus erit pugnax bello moriturus,
In se terra quidam nec crescet nec minuetur,
Nec sua proprietas datur aucta nec adbreviata
Hinc natura manet in se quae firmiter haeret.

Unde caput sumit haec scriptio limfa revelat

Signa caput sumunt tria ex E E simul et R.
Atque quadem quartum tenet E pater oritur ex E.
Cancer octaviumque creator Scorpio sumit,
R Picis (Piscis) nobis donat postrema creator.
E E R pro se dant quadragenta duoque.
Haec dant bis centum cum quadraginta tribusque [quatuor septuaginta]
Proprietate sua donant haec frigus humorem
Talia sunt semper assumta proprietate
Res dant faemineas versus partes Aquilonis.
Luce quibus Venus est et Mars de nocte ministrat,

48 Octuaginta.

Separat hos Luna caput ex his excipit una,
Cancer habet Venerem, cum frigore donat humorem.
Scorpio quam cum Pisce tenet similemque reformat,
Exit Luna quibus naturam format eandem.
Cypris cum Luna stat in his duplex genus addit.
Sanguineus calor est huic qui praecedit in ortum,
Et calor immensus mentes et facta colorat.
Ergo sibi donat vires infusio Martis,
Et duplex frigus rubeum scit ferre colorem.
Postremus novit extinctum ferre colorem.
Proprietate sua nec crescunt nec miniuntur. [19v]
Hinc aqua semper habet decurrens frigus humorem.

[Section 4 Translation]

The same questions that were put forth about P are now put about T. So the table of Gemini is formed thus. One in one is duplicated into three. This is duplicated in three by reversal and it keeps to itself four, as in the name Deus. One in one is duplicated into three. This is duplicated into three by reversal and keeps to itself two, as in the name On.[49] One in one is duplicated into three and by reversal into three and it keeps to itself three, as in the name Bon. The length of the table is Deus, On, Bon, Sued, No, Nob, Deus, On, Bon, Sued, No, Bon (Nob), Deus, On, Bon, Sued, No, Nob, Deus, On, Bon. On the first day, three stars arise to appear like this: [figure]. Whoever will breathe [for the first time?] under these will live eighteen or twenty-four or thirty years. On the second day, four stars will appear, to look like this: [figure]. Whoever begins under these will live for fifteen or eighteen or twenty-one [years]. On the third day, five will appear, like this: [figure]. Whoever is born under these will live thirteen or sixteen or twenty-three [years]. On the fourth day, six will appear, like this: [figure]. Whoever takes breath under these will live eight or twelve or twenty-five years. On the fifth day, seven will appear, thus: [figure]. Whoever is born under these will live seven or seventeen or fifteen (forty) years. On the sixth day, eight stars will appear, looking like this: [figure]. Whoever is born under these will live five or thirty-two or forty-eight years. On the seventh day, nine stars will appear like this: [figure]. Whoever first breathes under these will live fifteen or eighteen or fifty years. On the eighth day, ten will appear looking like this: [figure]. Whoever is born under these will live six or twenty-six or thirty years. On the ninth day, eleven will appear, like this: [figure]. Whoever is born under these will live thirteen or twenty or forty-five [years]. On the tenth day, twelve will appear like this: [figure]. Whoever is born under these will live sixteen or twenty-three or sixty years.

[A summary of these numbers appears as a table called Gemini.]

And this rule will be greatly observed in the land where Gemini dominates. And it will have the same force in the land where Libra dominates, except that they will live two years less. And it will also hold in the land where Aquarius is in charge, except that they will live two and a half years longer. These three Gemini, Libra, and Aquarius enjoy the same nature because they are warm and wet. And so they have different significations, and one differs from another in their regions in that their lives are shortened by the amounts given above.

The same questions that were asked about T will be asked about A. So the table of Taurus is thus formed.[50]

Which day	How many stars	Number of years to live
1st	5	15, 30, or 45
2nd	6	12, 18, or 24

49 Greek for *Being*.

50 The names are Deus, Leo, and Os. Across the length of the table we have Deus, Leo, Os, Sued, Ole, So, two and a half times.

3rd	7	10, 15, or 20
4th	8	8, 30, or 40
5th	9	6, 45, or 60 (or 65)
6th	10	30. 50, or 90 (or 80)
7th	11	5, 25, or 45
8th	12	40, 45, or 65
9th	13	45, 48, or 63
10th	14	28, 37, or 70
11th	15	45, 62, or 83
12th	16	13, 42, or 73
13th	11 (or 17)	35, 54, or 74
14th	18	49, 70, or 82
15th	19	52, 57, or 105

And this rule is most greatly observed where Taurus dominates. And similarly it holds sway where Virgo dominates, except that they live one year less. And similarly it holds where Capricorn dominates, except that they live one and a half years longer. These three signs Taurus, Virgo, and Capricorn enjoy the same nature. They are cold and dry facing the South. And so they have different significations and differ from one another in their regions. And the diminution of their lives is as given above.

The same questions that were asked about A will be asked about E. So the table of Cancer is formed thus.[51]

Which day	How many stars	Number of years to live
1st	4	40, 40 (or 45), or 60
2nd	5	14, 42, or 63
3rd	5	14, 70, or 75
4th	6	17, 39, or 67
5th	6	7, 21, or 82
6th	7	12, 36 or 48
7th	7	7, 28, or 64

51 The names are Deus, Vau, and He. Across the length of the table appears Deus, Vau, He, Sued, Vau (which is the reverse of Vau), Eh, three and a half times. The following table gives the information about Cancer.

8th	8	2, 39, or 105
9th	5	1, 26 (or 23) or 71
10th	5	5, 38, or 90
11th	6	16, 60, or 63
12th	6	16, 40, or 64
13th	7	14, 29 (or 21), or 74
14th	7	14, 53, or 80
15th	6	11, 33, or 99

And this norm will hold most greatly where Cancer dominates. And similarly it will hold where Capricorn (sic) dominates, but they will live one and half years less. And in the same way it holds in the land where Pisces dominates, except that they will live one year longer. These three signs Cancer, Scorpio, and Pisces enjoy the same nature because they are cold and wet. They have different significations and differ from each other in their regions, the diminution of their lives being as described above.

And here bright fire takes its beginning

It takes its beginning from the three signs P, R, and A, and the 3 letters [elements] give twenty-nine. [The sum of the values of the three letters is 14 + 12 + 3 = 29.] And this is Aries and Leo, with Sagittarius joined to them, but to us is given a fiery virtue, which is warm and dry, facing the East. In these is generated a manly nature, and these three give 107 and 70 (or 90).[52] Fire takes its beginning from the letters P, R, and A.[53] From the tongue of the first ones, take what the Creator has given, so that fire is given by the first, fifth, and ninth [letters of Pater Creator]. From the first is had heat, from which it dries, and therefore fire abundantly remains in these natures. Thus it approaches and thus, coming, it recedes. Therefore it holds the origin and destruction of many things.

Such a nature is given to bright fire that when Saturn is in it, just as Aries it appears, and manly things proceed from these men. And when Venus is in Leo it dries and burns. Hence this is establishing male and female things. In this way the two, male and female, are made one. The masculine is good as a goal [*in meta*] and thus the feminine is rich (or fruitful). It is warm in Sagittarius and mighty Jupiter burns, and through such men noble things proceed. Because of this property, fire cannot increase its song [?*cannia*], and it cannot be diminished with properties of fire.

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52 That is, 177 or 197, but this doesn't seem to be consistent with the letter values for the three constellations, Aries 54, Leo 45, Sagittarius 107.

53 Note that in PATER CREATOR, P is the source of Aries, the R in Pater is the source of Leo, and the following A is the source of Sagittarius.

Now Air takes the next chapter

A certain one of air begins to be by a correct given line. The three signs of the beginning are T, R, O, and these three elements give three tens.[54] And this is Gemini, Libra, and Aquarius, and they hold two hundred thirty-nine.[55] These are joined to us the power of air, which is warm and by nature moistens our body, which overflow from the wind and disappears in the sea and is opposite the part where the great Sun sinks [i.e., the West]. The upper air takes its beginning from the letters T, R, and O. First you take R, the ending of the word Creator. Then to this is added the third, seventh, and eleventh parts [of PATER CREATOR]. It first has warmth, from others which it makes moist and therefore Air abundantly remains in these natures. Thus it approaches and thus, coming, it recedes. Therefore it holds the origin and destruction of many things.

This nature thus affects moving air so that when Mars is in Gemini it appears thus, and manly deeds proceed from these men. When the Moon is in Libra it remains warm and becomes moist, and feminine things come from the womb [?] in Gemini. It precedes evil, but the final outcome is lucky. When the Sun shines in Aquarius it is warm and becomes moist, and to these two-fold men manly things are given by nature. Air neither diminishes nor grows. Who then is afraid? Neither heat nor moisture is threatened.

This section takes up Earth, spread throughout the universe.

They take their beginning from A, C, and T, which three are thirty-nine.[56] They are Taurus, Virgo, and Capricorn. These three give seventy (or eighty) with one hundred twice (or they give two hundred and three).[57] They occur to us cold and dry, facing the south where there are earthy things pertaining to women. [?] First A is taken from Pater and the others are formed from the sixth and tenth [letters of Pater Creator]. The coldness of the Earth dries us, and whatever has this cannot be diminished. Therefore it calls back to itself whatever proceeds from it. Thus it approaches and, coming, thus it recedes, and thus it holds the origin and destruction of many things. Its nature perennially affects the stable land; Jupiter in Taurus always appears thus and when Mercury is in Virgo, the air is cold. Mars in Capricorn is cold and dry. These two always have twins [two-fold?], manly things from the womb. The first has an omen; it is ultimately unlucky. He will be quarrelsome, pugnacious, and destined to die in war; in a certain land he neither grows nor is diminished, nor is this trait given in abundance nor is it cut short; it remains in the nature to which it firmly holds.

This section describes water

It takes its head from the three signs E, E and R. The word Pater holds E as its fourth [letter], and from E Cancer arises, and the creator Scorpio takes from the eighth,[58] and the

54 That is 30, which is the sum of the values of the letters T, R, and O.
55 The sum of the values of these three constellations is 239.
56 That is 39, the sum of the values of the three letters.
57 This appears to mean 270 or 280 or 203. The sum of the values for the three constellations is not any of these; it is 283.
58 The eighth letter is E.

last letter of Creator, R, gives us Pisces. E, E, and R give themselves forty-two.[59] They give two hundred forty-two (or seventy-four).[60] By their trait they give us cold and wet, such properties which they have received, and they give feminine things facing the North.

By the light of Venus and which Mars provides at night, the Moon distinguishes them and withdraws her origin from these two. Cancer has respect [? Veneram] when he gives moisture to cold. Scorpio, when he holds Pisces, is formed similarly, and the Moon goes out to whatever forms that nature. The dual nature of Cyprean Venus increases when the Moon stands in them. The blood-red heat is for the one preceding in birth, and immense heat colors thoughts and deeds. Therefore a pouring in of Mars gives manly power, and double cold knows the red color of iron. In the end he learned the destroyed color of iron. [?][61] They can neither grow nor diminish in this property. Water always has cold wetness.

59 The sum of the values of E, E, and R is 42.
60 Note that the sum of the values for Cancer, Scorpio, and Pisces is 274.
61 Maybe: in the end, the color of iron was destroyed.

[19v]

[Section 5]

Sanguinis iste caput titulus narrare docebit

Cunctarum rerum nobis dedit esse creator
Quatuor ex formis iuncturam praecipit esse
Formas inspirans ex se quas dat sua forma,
Ex formis eius dico per divisiones - scilicet divisibiles
Non unam tantum ex se, sed plura reformat.
Hinc varias format formas multas sibi formans
Exprimitur sanguis ex CRE, rerumque Creator
In qua sunt variae formae, sanguis caput est C.
Inde vias varias tenet et formas variatas
Multas dat varias formas, ex seque reformat
Principium nunquam se separat accipit ex R.
Augmentum sanguis R se videt ante retroque,
Et complementum datur illi cum boat in CRE
Nec complementum prorsus cum R sonat in RE
Non se dimittens (diminuens) forma sed forma dat illi
Augmentum C principium, permittit eidem,
Illum diffinit E quae totum sibi sumit.
E vox est quae de se gemitum gerit in se
Sumit in E metam Cre sanguis definit ex E.
Sanguis habet motum ex CRE sibi totum
Motus ex illis et totus pendet in illis.
Est sanguis forma per se calidus madidusque.
Hinc natura manens in eo nunquam variatur.
Ergo manet talis semper talisque manebit.
Principium sanguis medium capit et sibi metam
Est talis, fuerat talis, talisque manebit. [20r]
Bis septem CRE viginti sub se dat habenda.
Haec semper donant tantum quaecumque ministrant.
Sanguis habet caput hinc septem portans elementa
Haec duo bis donant, quae septuaginta reformant.
Sanguis habet varias quae dant generata figuras
Vidimus hunc varias rebus variare figuras
Cum septem nobis dat syllaba prima viginti (figuras)
Est quadraginta septem dans ultima nobis
Ergo tenet sanguis duo bis (iiii) cum septuaginta.

Hic titulus nobis iuncturam flegmatis addit

In nobis variis respectibus incipit esse

Et iunctura manens rerum iungenda Creator
Atque manens stabilis sua per subiecta creator
Nec sua forma perit formas alias sibi formans
Hinc pro re res est, semper quascumque tenens res
Hinc sine re nihil est nec vires sunt sine rebus
In variis rebus res sese saepe reformat
Ex re fuscata res crebro ducitur alba,
Diversasque tenens in se procedit in illis
Atque Creator rerum nobis mittitur ATO
Principium rebus permultis ATO ministrat
Mittitur hinc flecma praemisso indice ex A.
Flecma caput sumit variis aspectibus amplum.
Aspectus dico cum sit tetragramaton ex A,
Quod formas extra cadit et valet omnibus illis,
Et triplici nexu gerit in se vim, dominantis
Et triplici nexu se suscipit atque quiescit.
Aspectum nobis nec cessat ferre secundum. [20v]
Taurus suscepta pater A semper sibi servit.
Corporibus flecmas nostris generatur habundans
Pluribus et nobis semper respectibus exit.
Principium gaudet medio sibi sumere ex T.
Praevidet et se T videt et se saepe retroque,
Praevidet A post se videt O quo flecma quiescit.
Flecmatis in nobis fluitantis terminus est O.
Frigus habet flecma quod humorem continet in se
Semper tale fuit et semper tale manebit
Illud tale dabit et semper praebuit ATO.
Bisque decem portat cum uno quae dedit ATO.
Et sexaginta sex syllaba prima ministrat
Cum sex viginti Ma semper continet in se
Bis quadraginta sex ergo flema tenebit.

In iunctis coleram rubeam titulus dedit iste

Et triplicem nexum rerum dedit ille Creator
Rebus iungendis et quae iunguntur ab ipso
Atque triplex nexus in iunctis non variatur
Hoc si triplicitas ut compositio fiat
Et triplici nexu fit compositio facta,
Iuncturis aliis hinc sit iunctura manetque,
Iuncturae non sunt, nisi sit iunctura liganda.
Iuncturam dico, iuncturam quae duo iungit,
Qualiter in calido sit siccum fiat et algor.
Frigus prespiciens calidum facit atque madendum

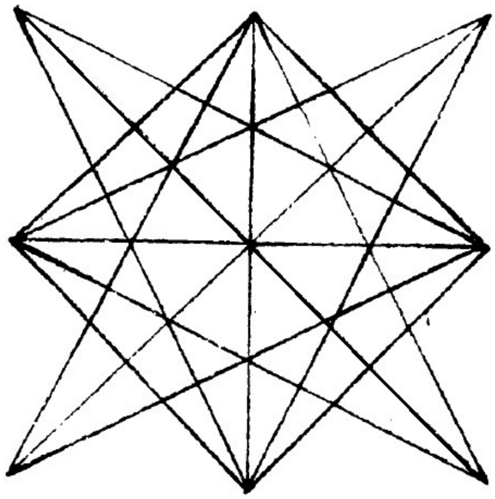
Prespiciens madidum frigus dat sic quoque siccum.
{*Sidenote*: Est illud quod inest omnibus natu raliter calidum et humidum.}
Inspiciens dico sese nam quod caput illi?
Dat duplicem metam, tum tazepedeque [?tatzedegeque] semper
Est illud calidum se miscet in aera magnum. [21r]
Est casu quodam tunc hoc calidum madidumque.
Gustatui premit hoc urens siccum dat et algens.
Cum zin sit calidum calor inducatur ab igno.
{*Sidenote*: Zin est illud omnes quod naturaliter est frigidum et siccum et similatur plumbo.}
Mollitum sit zin, quamvis siccabitur ante
Et siccum dico, cum siccatur quod viridatur,
Zin cadat in Limfam, sit siccum fiet et algens.
Principium colerae rubeae semper dedit R.RE
Atque creator principium postrema dedit R.
R. rerum prima medium colerae dedit ex se
Praevidet R sese, sese videt atque videt post
Principium colera medium sibi suscipit ex R,
Rque secutura verum finis datur ex E.
Principium donat medium, finemque reformat,
Hinc medio caput est, ut principio datur illud
In se principium medium tenet et mediatum,
In medio caput est et concludit mediatum.
In se meta tenet caput ut praedicta tenebunt.
Atque triginta novem R.RE semper sibi portat.
Quae sua sunt donat, nec crescit, nec minuetur.
Bis quadraginta colera (et)septem tulit in se
C O cum tringinta sex dat Le tot michi donat,
R a ter quinque dedit eadem nobisque ministrat,
Ergo tulit colera septem cum bis quadraginta.

Melancolium titulus nobis dat habendam

Rerum coniunctis dedit ut perfectio fiat
Accipe tu rerum, quod praestitit ille creator
Non datur hoc (hunc) stabilis nobis prefectio tantum.
Sed per principium (Creator) datur hinc perfectio sola
Et per principia perfectum detinet in se
{*Sidenote*: Cre dans, ato in compositione} [21v]
Nec se diminuit, nec res hoc dat minoratas,
Nec res diminuit sed adanget, quas sua format
Ampliat in formis propriis quas ille ministrat.
Et perfecta (perfectam) dedit murerrotaerc data rebus
Prospiciens ex se perfectum quod dedit (datur) omne

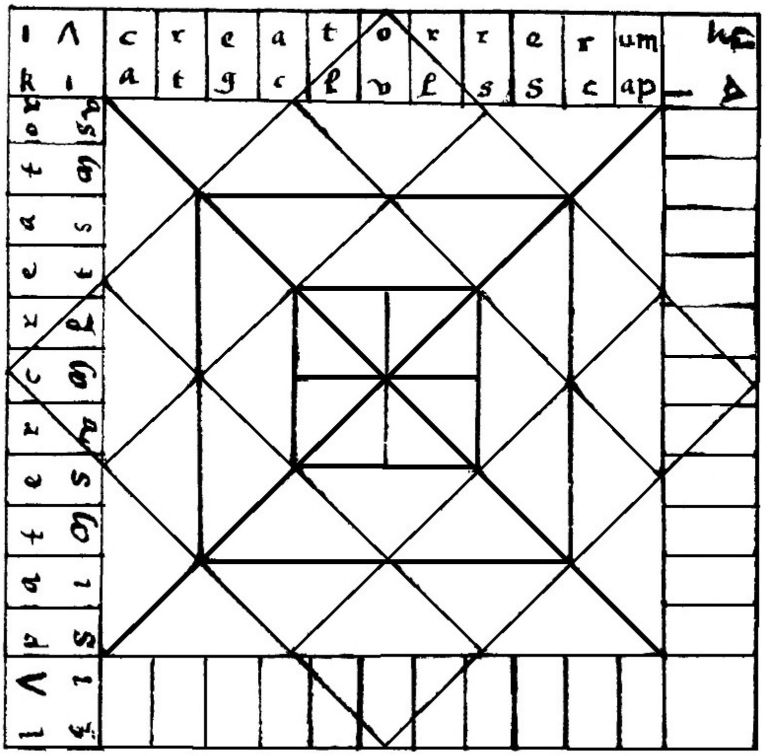
Et punctus medius RROT se cuncta reformat.
Se recto similem unum alii dare novit
In simili magno magnum parvo quoque parvum.
In longo longum similem rem detinet in se: colorem
Et totis grossis in se grossum similatur.
RROT prospiciens sed non sic rectificatum.
Format postque videns similem formam quoque donat.
Neque sequens alias lineas cum meta dat illam.
Ergo materia sit quaedam quae sine forma
In formis multis ex se formata ministrans
In formam solam nec se nunc exprimit unam.
Omnibus in formis per se datur exprimiturque
Ex hac materia perfectio sit sine forma
Et perfecta dedit. perfectaque singula reddit.
Ex se prospiciens cunctus dans proprietates.
Melancoliae sit hinc materia sumpta.
Rerum principium cui praebuit ultima iam R.
R dat principium medium dat, dat quoque metam
Atque caput medium illi permittitur ex U.
V caput est, est et medium sit et ultima cauda.
Cui caput impletur incepto principio M.
M caput est est et medium sit et ultima cauda
Est U prospiciens post se dat et aufert principiumque,
Et quinquaginta unum tulit atque dedit RUM.
Melancolia ter quinquaginta duoque.
Me cum triginta dedit octo Lanque novem tot XXX
C O dat triginta VI LI tot. A tria donat [22r]
Ergo tenet C cum quinquaginta duobus.

Ista figura pater monstrat monstratque Creator
Sicque Creator rerum quo procedere cuncta.



Haec tria verba pater iungas rerumque Creator
Cum triplici nexu caput in medio sibi sumat,
Alterius quodam sic fiet forma rotunda.[62]

62 Figure: large square with square formed by joining the midpoints of the large square, then inside that another square formed by joining midpoint, and then another formed by joing midpoints inside that. The large square is divided into thirteen sections across the top and thirteen sections on the left side. The corner sections are larger than the other sections. In the eleven non-corner sections across the top are the letters: c, r, e, a, t, o, r, r, e, r, um with underneath the letters a, f, g, c, l, u, f, s, s, c, ap. The pattern on the left is: p, a, t, e, r, c, r, e, a, t, or with s, i, [?], s, [?], n, l, i, s, n, su. The symbols in the corner sections may be letters.



[Section 5 Translation]

This section tells the origin of blood

The creator of all things caused us to be; he directed four of the junctures [?humors] to be from the forms; breathing from himself, he gives the forms from his own form, from his forms, I say, through divisions, that is divisible things, and he doesn't produce just one from himself, but reshapes many. Thus he forms various forms, forming many from himself. Blood is produced from CRE, of Rerum Creator in which there are many forms; the head of blood is C. From this he holds various paths and various forms, he gives many varied forms, and reshapes them from himself. The beginning is never separated; it takes up R. This addition to blood, R looks forward and back, and the completion is given when he resounds "Cre", nor is the completion made when R resounds in "Re", not diminishing the form but he gives them the form. An addition to the beginning, C, he allows it to the same one, and E defines it, taking the whole thing to himself. When it is spoken [?] Cre takes its endpoint in E and defines blood from E. Blood has all its motion from Cre. Motion comes from them and it all hangs in them. The form of blood is in itself warm and wet. Thus this nature remains in it and never changes. Therefore, thus it remains and thus it will always remain. The beginning of blood takes to itself a middle and an end, and it is thus, was thus, and will remain thus. Cre gives twice twenty-seven[63] having that under itself. They always give these, whatever they provide. The head of blood has, carrying in its seven elements,[64] giving out four and seventy.[65] Blood has various figures which give the generated things. So we see that the various figures vary with things. While the first syllable gives us twenty-seven,[66] the last one gives us forty-seven.[67] Therefore blood holds two two's and seventy.[68]

This section tells us about the humor phlegm

The creator of all things begins to be in us by various respects, and the humor remaining to be joined, and the creator remaining stable through his own nature, nor does his form perish when he is forming other forms. Hence the essence is for the thing, always holding whatever things; hence without the essence there is nothing, nor are there men without essence. In various ways, things often reshape themselves, as when something white is produced out of something dark, and it proceeds in them holding diverse things, and the creator of all things entrusts to us ATO; ATO provides the beginning of many things. Hence phlegm is sent by a permitted sign from A. Phlegm takes its great source in various aspects. The aspect, I say, when the tetragramaton is from A, because it falls beyond the forms and strengthens them all. And by a three-fold connection it generates for itself the power of ruling, and by a three-fold connection, it gets itself up and lies at rest. It does

63 54, the sum of the values of C, R, and E.
64 Letters in *Sanguis.*
65 74, the sum of the values of S, A, N, G, U, I, and S.
66 27, the sum of the values of S, A, and N.
67 47, the sum of the values of G, U, I, and S.
68 74, the sum of 27 and 47.

not cease to bring the second aspect to us. The father of Taurus, A, always impresses (or serves) the things undertaken. The abundant phlegm is generated for our bodies and always exists for us in many respects. It rejoices to take its beginning from T. T looks forward and backward, and it looks to A and then to O, in which phlegm is at rest. In us, the ending of undulating phlegm is O. Phlegm is cold because it contains a humor in itself. It is always thus and it always will remain thus. It will give that and always hold forth ATO. It carries twice ten with one[69] which ATO gives. The first syllable provides sixty-six[70] and it contains twenty-six.[71] Therefore phlegm holds twice forty-six.[72]

This section is about reddish bile

The creator of all things gave a three-fold connection to everything, and whatever was joined by him, and the triple connection does not vary in all things. If the three-ness is such that the composition is made and the composition is made by a three-fold connection, thus the joining will be to other joinings and will remain. There are no joinings unless the joining is to be tied. A joining, I say, which joins two, such as when it is in warmth it is made dry and cold. Coldness [?] looking forward makes warmth and moisture, and coldness looking forward gives moisture to whatever is dry. {*Sidenote*: It is that which is in everything warm and humid by nature.} I say considering, for what is the source? It gives a twofold boundary, then "tazepedeque" is always ______. [Note: it is possible that the sidenote is an attempt to define tazepedque.] What is warm mixes itself in the outer atmosphere. It is in a certain case while warm and moist. The burning one squeezes out that of taste, and cold gives dryness. When "zin" is warm, the heat comes from the fire.

{*Sidenote*: Zin is all that is by nature cold and dry and assimulated to lead.} Zin is soft, however much it will be dried before. I say dry when it has been dried because it grows green when it falls into water, so that it is dry and becomes cold. The letters RRT always give the beginning of reddish bile, and the last letter of "creator" gives the beginning R. R, the middle letter of "rerum" gives the first middle of bile from itself. R foresees itself; it looks at itself and looks back. Bile takes its beginning [and?] middle from R and the next R, and indeed the end is given from E. The beginning gives the middle and reshapes the end, hence the head is in the middle as it is given in the beginning; the beginning holds the middle in itself and is mediated. The head is in the middle and concludes the middle. And RRE always carries thirty-nine,[73] which gives these, neither more nor less. Colera bears twice forty and seven,[74] CO gives 36, LE gives 36, and RA gives three fives [15], therefore COLERA bears eighty-seven.[75]

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69 21, the sum of the values of A, T, and O.

70 66 is the sum of the values of F, L, E, and C, provided that the value of F is 3. This is consistent with the value for F given later.

71 26 = the sum of the values of M, and A.

72 92, the sum of 66 and 26.

73 39, the sum of the values of the letters R, R, and E

74 87, the sum of the values of the letters C, O, L, E, R, and A.

75 87, the sum of 36, 36, and 15.

This section tells us about black bile (melancolia)

He gave to all things so that perfection might be accomplished. Receive them because the creator sends them. Stable perfection is not given to us, but perfection is only given through the creator, and through the beginnings he holds the perfect in himself. {*Sidenote*: CRE giving, ATO in composition.} He does not destroy nor give things that are threatened, nor does he diminish things but presses them, which he forms. He increases what he provides in their own forms. And the creator[76] gives perfect things, sending out from himself because all is given, and the midpoint RROT[77] reshapes everything. He knows how to give the same to others correctly, to the great, great, and to the small, small. He retains in himself the same long thing in the long; that is, color. And to all the thick things, the thick is represented in itself.

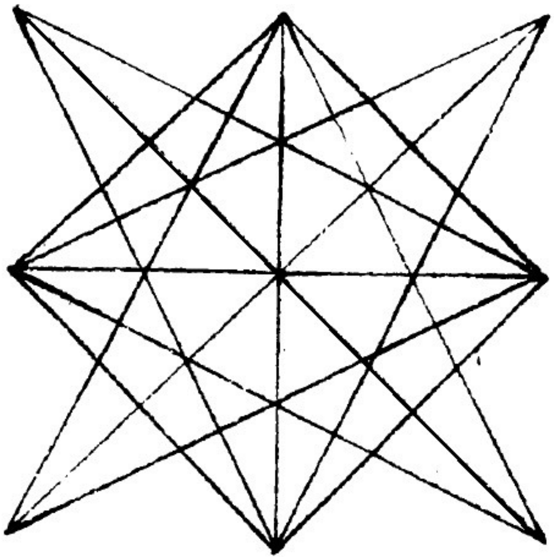
RROT looking forward but not made straight. He creates and looking back gives the same form wherever he gives. He does not give it following other lines with the boundary. Therefore matter is whatever things are without form; in many forms giving the things formed from himself. Nor does he produce now one single form, for it is produced and given in all forms through him. Perfect matter is without form, and he has given it perfect, and one at a time they return perfect. Looking out from himself and giving all the properties.

Melancholia is thus collected matter. The beginning of all things has offered the final R. R gives the beginning, which gives the middle, which gives the end, and the head of the middle is entrusted to U. U is the middle and the tail end. When the head is completed, then M begins. M is the source, the middle and the tail end, and U looking forward after itself gives and bears away the beginning, and RUM bears and gives fifty-one.[78] Melancolia has three fifties and two.[79] ME gives thirty and eight[80] and LAN gives nine and thirty,[81] and CO gives thirty and six,[82] and LI also thirty-six,[83] and A gives three. Therefore it holds one hundred and fifty and two.[84]

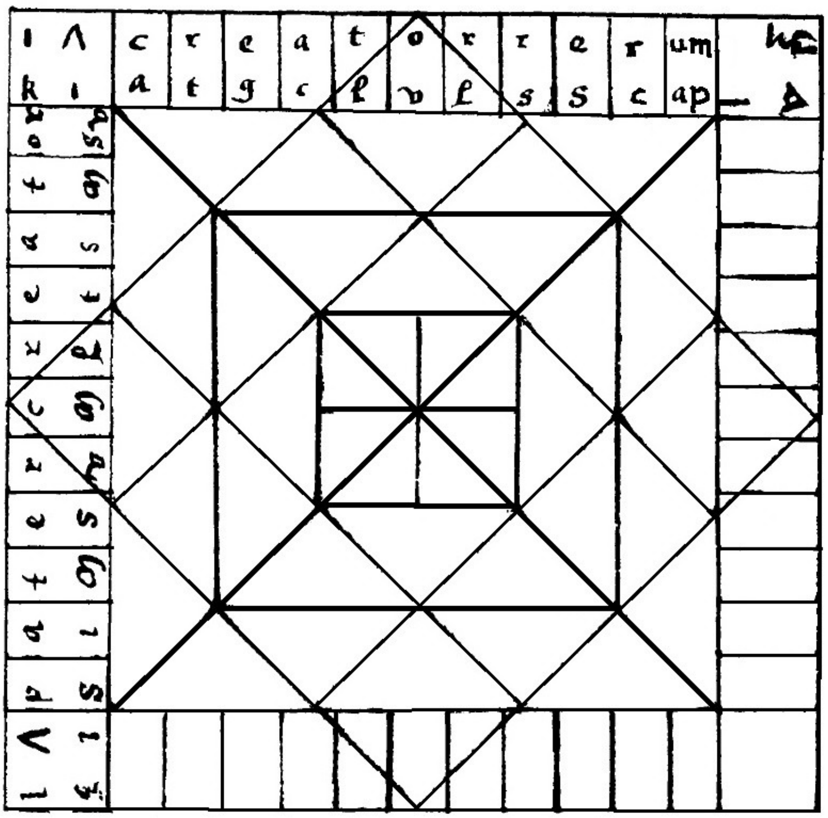
In the following figure, *pater* ("the father") appears and so does the *creator*, and thus the creator of all things from which all comes forth.

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76 *murerrotaerc* = *creator rerum* written backwards.
77 i.e. the middle four letters of *murerrotaerc*.
78 51 is the sum of the values of R, U, and M.
79 152, the sum of the values of M, E, L, A, N, C, O, L, I, and A.
80 38, the sum of the values of M and E.
81 39, the sum of the values of L, A, and N.
82 36, the sum of the values of C and O.
83 36, the sum of the values of L and I.
84 152 = 38 + 39 + 36 + 36 + 3.



You join together these three words: Father, Creator, and of things (*rerum*). With a three-fold connection it takes the head in the middle, whichever is made to a round form.



[22v]

[Section 6]

Vim naturalem titulus demonstrat habendam

Componens solo dominio verbo faciensque
Se mandans solo mandato cuncta creavit,
Et formas formans ex se formas variatas
Est naturale hic esse praebuit ex se.
Virtutem talem quae naturalis habundat
Quae caput assumit ex dominio naturali,
Et non principium nata sibi sumit eadem.
Nam formas omnes in se concludit habundans.
Hoc naturalis perfectio stansque manensque
Et naturalem virtutem prospicit in se,
Inque suis formis se semper prospicit ille
Vis naturalis ex se nunquam variatur.
Dat naturalem virtutem quae querit ex se.
Prima sit huic eadem, quia principium capit ex hoc.
Respectus illi dominus praebet variatos
Et fuit atque facit prima caelestibus illa
Et faciens summa in terris prospicit una.
Dicitur et virtus ad rem quae iungitur illa.
Inque sua forma scandens dum iungitur illa
Iungendo dico quia si valet in validata
Scandens plus aliud unum parans faciuntque
Virtutem fuit est et erit caeli data rebus,
Virtus prima primo, terrenis post data rebus.
Ergo dicamus de vi primam stationem,
A (Sol) dum[?] prospiciens est P pollens quoque scandens
Adversus illum qui principium dedit illi,
Inque gradu summos septum centum nonaginta, [197]
Haec naturali patre sumunt, dant genitalem,
Virtutem sumens illium sibi numera tota
Esse terque decem gradibus versus P (Aries) scandere novit,
A (Sol) sed sic fiat semper calidus madidusque [23r]
Inque caput quorum meritum sibi tale reformat,
Et casu quodum virtute sit aeris illud.
Grossatis sit et hoc, illius sitque madore.
In se dum quid agit meritium capit hoc operando.
Est aer calidus natura sit madidusque,
Et naturalem naturam comprimit ex se,
Ex se virtutem transformat se sua pollens.

A versus patrem (Aries) scandens gradibus nonaginta:
Frigidus est, est et madidus limfa sit et illud.
Obvius hic cui sit penetrans sit casibus illud.
Istam naturae formam sibi detinet in se.
Reddendo numus in tali tantum habunde,
Dum deferuit idem in tali erga parentem [Sol versus Arietem]
Scandens bis sexaginta gradibus datur arens
Et calidus talis ex illo sumitur ille,
Pressura quorum nobis semper data virtus,
Atque fuit talis est talis semper erit sic.
Vim naturalem cunctis formisque reformat.
Ter [dec]em casu partes calidas madidasque,
Algentes nonaginta partes madidasque
  Quinta siccas dedit atque calentes [Triginta]
  Patrem nobis data facta revelat [Pater]
Et nobis talem talis data forma reformat
Fiunt partes quae distant inter easdem
Terque decem gradibus illarum quaeque tenetur
Octo sunt partes .E. P. pater usque sit ha {figure like large 2, ?Sol} [creator]
{*Sidenote*: Octo sunt litera P, in pater, usque ad A, in creator: Et Sa, scilicet Sagitarius illi .A. respondet.}
Quaelibet illarum nobis signum dedit ortum.
In Sagittario su xix {figure, ?Sol} sibi munus [Sol et Sagittarius]
{figure, ?Sol} que petens P (Aries) illisque prementibus aestum,
Hisque prementibus et calido data virtus
Est naturalis stabilisque mancus speciebus
Virtutem talem non solum dantibus illis.[23v]
Quamvis principium equale permanserit illis
Huic haec emitens sic incipit illa sequendo
Se levat P (Ariete) gradibusque decemque novem {figure, ?Sol} [Venus et Aries]
Et talis Venerem nobis data forma revelat
Et talis Picem nobis data forma revelat [Venus et Piscis]
Et {figure, ?Venus} in {figure, ?Piscis} septem levat atque viginti.
Mercurium monstrat talis donata figura [Mercurius Virgo] {figure}
Virginis est talis nobis donata figura {figure, ?Virgo}
Mercuriusque tribus gradibus sit virginis altus.
Ostendit talis Lunam nobis data forma [Luna et Taurus] {figure, ?Luna}
Et Taurum nobis talis data forma revelat {figure, ?Taurus}
In {figure, ? Tauro} {figure, ? Luna} gradibus tribus altior una.
Saturnumque senem talis data forma propalat [Saturnus et Libra] {figure, ? Saturnus}
Et talis Libram per se data forma figurat {figure, ?Libra}
Ter septem gradibus {figure, ?Saturnus} {figure, ?Libra} recepit.

Ista Jovem monstrat sic circumscripta figura [Jupiter et Cancer] {figure ?Jupiter}
Et Cancrum monstrat talis monstrata figura, {figure, ?Cancer}
Atque tribus gradibus in {figure, ? Cancer} {figure, ?Jupiter} exit.
Et Martem nobis talis data linea signat [Mars et Capricornus] {figure ?Mars}
Et Capricornum nobis data forma revelat, {figure, ? Capricornus}
Viginti gradibus octo {figure, ?Mars} vendicat illum {figure, ?Capricornus}
Inque tribus gradibus Gemini sit testa draconis
Rursus perque tribus gradibus Sagittarii est data cauda [Sagittarius et Sol]
Inque loco primo designat testa draconis.
Solem qui lineam sequitur, quam Mars dedit illi
Et Sol per bitritum (6 gradus ante se et post se) semper Veneri dare novit,
Per caudam Venerem lineam tu disce sequentem
Sol Veneri Venus est, quae Mercurio sua donat,
Inque Leone tribus gradibus sit testa draconis [Venus et Leo]
Scandit in Aquario gradibus tribus illa (cauda) draconis.
Mercuriusque loco post unum testa draconis
Scitur qui lineam sequitur, quam Ciprio praestitit illi
Is Lunae clarae post praestitit ordine tali. [Luna] [24r]

Per caudam Lunam tu discas protinus unam
Illa sequens lineam quam Mercurius dedit ille
Luna Jovis patri lineam donavit eandem,
Inque tribus gradibus Saturnus testa draconis.
Scorpio Saturnum gradibus tribus accipit unum [Scorpio Saturnus]
Et sequitur lineam quam dat Proserpina sola
Ergo pressura horum purumque trahente
Donatur virtus quae naturalis habetur.

Hoc titulo scitur quid sit virtus animalis

Complendo dominus gratiae quod condidit omne
In solo verbo nos solo mandat eodem,
Per verbum nobis, mi fili, nunciat Estis
Estis, mi nati, dicens, hodie genui vos,
Vos hodie gemui ubi quaeratis, veniatis (inveni)
Queratisque meis possessis, hoc mihi per me,
Queratis michi me gentes respectibus addam
In variis ponens haereditatem in illis
Haereditatem ponens illis, variatas.
Et sub eis formas, formas illis similatas.
Has nebra (mare) formas omnes concludit habundae
Telluris mete vobis do possessiones
Ponendoque manent et stant propriam prope metam.

{*Sidenote*: [24r – 24v] Coniunctio planetarum in una forma et illis separantibus ascendentibus per terminos signorum quantum quodlibet illorum debet ascendere et quantum debet descendere per componum coniunctionem quolibet illorum existente in sua forma. Ergo nulla est specialis forma. Ergo nulla est eorum pars. Ergo non est quod in partibus contineatur. Ergo ex his omnibus constat una forma. Unde talem accipit formam.}

Extramit atque tramit, refinent metis propriatis,
Sunt omnes facies, omnes stabiles, mihi formae
Et facies stabiles, sed rex ego sum solidatus
Sumque manens regnis et constitutus in istis
Isto consistens regno mundos super omnes
Proponensque meum iussum mundos super omnes
Adduco vobis ego de me vos super omnes.
Vos per vos de me vestros natos super illos.
Me cognosco meae vobis gloriae dare partem
Deque mea gloria mihi noscite reddere per me. [24v]

Inque loco firmo mihi reddere participata,
Ergo virtutem libemus nos animalem,
Et bivis iunctis animalibus haec animalis.
{*Sidenote*: Valet contra febrem erraticam scritpta cum sanguine infirmantis et carta combusta detur pulvis ad bibendum.}
Virtus narratur purans vi pondere clarans.
Scandens depuransque suas formas Orcagernoch.

Huic purum purat virtutem dans animalem.
Dicitur huic supra ex ordinibus modo motis
Ex quo moverunt, quo sumpserunt sibi munus,
Et quo principium et quale caput tribuere.
Muneribus propriis ex principiis tribuere,
Dicitur et nebra (mare) si sit variatis iuncta
Frigida sicque madeus formas claudit variatas
Ex quarto (Cancrum) simul octavo (Scorpio), capit ex duodeno (Pice)
Dicitur atque suo quadruplex haec nomine recto,
Et quia per quadruplex haec omnia continet in se.
{*Sidenote*: Quadruplex dicitur quia ab Ariete usque Cancer sunt quatuor. A Cancre usque ad Sorpionem sunt alia quatuor a Scorpione usque ad Picem, sunt alia quatuor et ideo nebra nuncupatur, quadruplex propter signa.}
Occupat et maius spatium cunctis alienis.
Centum quadraginta tenens et bis duo sumit.
Hique per omne cadunt noscunt sibi sumere bis sex,
Ex illis bis sex summit triginta superstes,

Et sunt ter centum cum bis triginta patenter.
Ergo tot partes in partes ducitur orbis.
Nebra novem partes sumit, decimam sibi tellus,
Aer undecimam, Ignis partem duodenam.
Huic per maiores partes sunt signa relata,
Quaedam miscentur aliis gradibus magis amplis.
Hoc propter cimas est recta mente ferendum,
Huic he[?hae] per madidum per frigus conglatiensque.
Illarum varias formas in se glaciendo.
Maiores reddit, quia maiores sibi sumit.
Partes, haec ex se formas reddit variatas.
Maiores partes, cum pars unius earum
Occupat in maius se forma frigus aquosum [25r]
Huic redde formas maiores sumit eisdem,
Quam Taumus faciat, qui cunctas proprietates
In se definuit. ...Hoc est siccum calidansque,

Cum calido madidum, aliis sic sit data forma,
Pertinet huic quod sit aliis semper prior illa,
Et cum sit prior haec quo principium sibi sumat.
Dicamus nebra illud totum sibi donat.
Maiores partes, quia sumit quo referatur,
Ergo sit ut prior est aliis haec omnibus illis.
Cum Sol descendens est ex formis variatis,
Extrait atque trait purum purando sub illo puro
Pondere descendens gradibus hic per Arietem
Unum cumque decem discas tu mente referre
Ante suam faciem purum ducens quasi fumum,

{*Sidenote*: Talis est descriptio fumi, qualis descriptio Taumi, qui concludit omnes proprietates in se. Taumus est forma per se in se quatuor continens in se qualitates calidum et siccum, calidum et humidum, frigidum et siccum, frigidum et humidum, sine forma quod compraehendi non potest. Ergo est per calidatatem quae minus adurit. Ergo est per frigiditatem quae minus conglaciat. Ergo aliae proprietates substantiam atenuant. Non est, ergo Taumus, non est nisi sumus, unde sumus est forma in se omnes retinens compositiones et talem habet formam.} {figure: symbol involving four dots and three line segments.}

Et fumo nebrae fit purum obvium illud
Atque premens stringens illum purando declarat
Iura duo iungens haec sit virtus animalis.
Totum quassando retinendo sitque premendo,
Atque traendo sibi retinet phebique vigore

Huic purum miscens impuris pura trahendo,
Atque trahens purum reddit formas variatas.
Haec virtus semper quae virtus est animalis,
Puraque pollente se forma consimilata,
Illis et Phaebus iam condenscendit ab uno,
Exprimit et Phaebus et plurima purat in uno.
Hoc est cum fuerit Taumo satis obvius ille.
Cur? Taumus (forma quasi sumus) caput educit, formis variatis.
Sol reddit luce cum pondere purificando
In Taumoque creat Sol cunctas proprietates
In primis clarus, quia sit siccus calidusque.

{*Sidenote*: Zebde est forma maior omnibus illis quae continentur in quatuor compositionibus, quae ex illis oriuntur, frigiditate, humiditate, ut balena drapte, quod est animal in humiliore fundo se ponens, excrementa aquatica in se suscipit. Quae super se congelantur. Huic conicimus omnes mentes qui alicubi continentur. Ex illo animali exordium habere.}

Se calido iungit hoc sit siccoque calore.
Hic prae se ducens pollensque per aera transit,
Illum depurans, hoc purum munificetur.[25v]

Taumo quod fiet succoso cumque calore,
Incedens per aquam superam, purumque trahendo,
Stringens est illud purum aliudque trahendo,
Purum quod purum fit et algens atque madens est.
Excedens metas telluris pondere Phaebus.
Postremis gradibus descendens ex Ariete.
Is tribus et stringens se terra pondere librans,
Seque super terram purans purumque trahendo
De non purato purum purumque trahendo
Ex se reddit ei quod virtus est animalis
Et quia telluris virtus est frigida sicca.
In se detinuit fluidum algore liquorem,
Ex sicco tali fit tali forma liquore,
Et formam dico quae sicco fecit in illa.
Haec ex se formas multas fecit variatas.
Hoc quia Taumus habet caput ex cunctis alienis
Taliter et Taumus sit Phaebo purificatus.
Sic depuratus cunctis sit Taumus in illis
Quilibet illorum formatur vis genitiva,
Atque tribus gradibus Cipris descendit ab alto
Pondere constringens in Picis sicque premendo

Viginti septem Virgo. Cillenius heros,
Descendendo capit, premit et se purificando
Viginti septem descendens occupat una
Luna virum Taurum se purans atque premendo
Viginti septem Saturnum Libra recepit,
Descendentem per pondus puransque premens se
Viginti septem descendens Jupiter ingens
In Cancro premit et se sese clarificando,
Terque novem Gemini draconis testa recepit,
Luce sui purans, purum cum pondere stringens,
Cauda Sagittaris visum tendit novies ter,
Et stringit puratque premit sub pondere rursus.[26r]
Ter novies visum suscepit testa Leonem
Pondere seque premit purum puransque trahendo,
Terque novem cauda descendens tendit in Urna,
Pondere depuransque premens purumque trahendo.
Terque caput delabens Scorpio cepit,
Atque trahens purum depurat pondere labens.
Estque nota dignum variis respectibus illi
Bis sexaginta minus uno scandens iussi,
Omnes hi prima facie Aduac[85] vocitantur,
Altera sit facies milsinus [?] nomine dictus,
Bis sextaginta per se concludit habunde
In descendendo nobis facies fuit ista.
Tertia sit facies in se[?] monstrata perhennis
Et tum viginti centum in se capit unum.

{*Sidenote*: [26r – 26v] Describit Saturnum. Annus est in principio quando Saturnus est iuxta primum gradum Arietis. Est quod Saturnus perficit cursum suum in 30 annis est quod sunt 12 signa. Et quolibet illorum in se habet 30 gradus.

Est quod 30 gradus sunt trecentum et lx. Ergo Saturnus currit xxx vicibus ccc et lx gradus. Ergo hi omnes sunt x milia et octo centum. Ergo esti habent principium, medium, et finem. Ergo principium quaedam pars est per se. Ergo est tria milia et sexcentum quae perficit Saturnus in x annis. Ergo omnia ista habent principium, medium, et finem. Ergo principium quaedam pars est. Ergo continet milla et biscentum quae continet Saturnus in tribus annis et tertia parte unius anni. Ergo omnia ista habent principium, medium et finem. Ergo quaedem pars per se est principium. Ergo continet quatuor .c. partes, quae continet Saturnus in uno anno et in tertia parte 3 partis unius anni. Ergo tertia pars anni est pars per se quae concludit in se c et xxti partes. Ergo tertia pars tertiae partis unius anni continet in se xl. Ergo ista xl minus quatuor c perficiunt ccc et lx quae annus continet in se. Ergo in uno anno et xl diebus continet cccc et partes Saturnus. Ergo quaelibet illarum

85 *Cauda* backwards.

habet principium, medium et finem. Ergo principium quaedam pars est per se. Ergo xliiii partes et 3[a] pars tertiae partis unius partis, quae Saturnus continet in uno mense et in 3[a] parte unius mensis. Ergo ista habent principium, medium, et finem. Ergo principium quaedam pars est per se. Ergo est xiiii et dimidium et tertia pars unius dimidii et tertia pars tertiae partis, tertiae partis unius partis, quae Saturnus continet in tertia parte unius mensis et in 3[a] parte tertiae partis unius mensis. Ergo ista habent principium, medium, et finem. Ergo principium quaedam pars est per se. Ergo est quatuor et dimidium et[?] tertia pars dimidii et tertia pars tertiae dimidii et tertia pars tertiae partis unius dimidii et tertia pars tertiae partis tertia partis tertia tertiae tertiae partis, tertia tertiae tertiae tertiae partis, tertia tertiae tertiae tertiae tertiae partis unius partis quae Saturnus continet.}

Est omnis signi gradibus quod lux datur anni
Annus habet medium, caput in se, sic quoque metam
Ergo loco Phaebus delapsus stans in eodem
Prae se conducit ergo purum quasi sumum
Ergo sunt omnes alii puro similati.

Hic titulus monstrat quid sit vis spiritualis

Omnipotens dominus virtutes vi capit in se
Omnes et dat eas, in se concludit easdem,
Non est quid praestans virtutem quod sibi scindat
Nec sic concludit, quin vis sua dans alienas
Nam Rex est in se concludens omnia regna
In se qui ex se enucleat omnia regna
Regum Rex in se, rex Regum pacificatus
Cunctorum dominus, dominus Rex atque perhenius
Rexque super dominos dominus Rex atque perhenius
Rexque diu durans et Rex immobilis in se
Immotus pressus subpressus Rexque benignus
Subpressusque pius caeli Rex Rexque benignus [26v]
Rexque pius caeli, caelis Rex glorificatus
Rex gloriae caelis in regno glorificatus
Rexque meo regno per regnum clarificatus
Inque meo regno clarus pater et moderatus
Atque pater solus qui solus cuncta gubernat
Non me dimittens, nomen michi sumo secundum
Sumque Creator disponens et cuncta gubernans
Sum rerum moderans unus qui spectat in omni,
Estis sed dixi, vos initiati genuinos
Ergo dei nati vos estis, nam genu vos
Ergo dei nati vos estis. Ceu deus ergo
Omnes excelsi fili dicit estis ego dixi,
Excelsique dei fili, mea regna petatis

Vosque mihi per me adducendo mea regna
Non solum ducens sed ducendo mihi totum
Per bis sex partes me separo nomine cum sit
Et partes illae Satirac[86] sunt nomine dictae.
Est quod non ego sum me per subiecta minorans
Nosco deos cunctos alios similes michi per me
Cur rebus cunctis petitis sanando, forando
Omne quod est totum in presens et michi ducens.
Omnia sunt vobis praesentia, vos mihi visa.
Estis visa michi michi haec ducentia per me.
Praesenti regnoque meo quae sunt similata
Formae sunt cum materiis quae cuncta tenebunt.
Secernunt ex his et in his per me capiendo.
Haec cum conveniunt metis claudant et in illis
Sunt metae de me per me totiumque per ortum
Atque tenent in eis cum primum primum heredat
Atque tenent in se primum, non dant quod in illis
Est primum sed ceu primum dant hereditatem.
Est illud donans cum de me divido partes
Vos ita de vobis partes vestris datis esse. [27r]
Non est pars ideo ceu nunc substantia magna
Naec[?Nec] partes alique sua nunc subiecta minorant.
Me non diminuens esse partes dare de me,
Omnes res iste semper clauduntur in uno
Unde *Oicaro*[87] supradictio nunc voritatur.
Omnibus et nobis se supradictio spargens
Non est diminuens totumque recolligit uno
Estis vos alii sic omnem recoligendo.
Partes in quodam per se dans quilibet unam,
Partem hereditas ceu dispergatur in uno.
Est quantum uno similes vos Regibus estis.
Ergo dicamus ex *aeretretap*[88] quod in uno
Scandit et illorum prae se purum tulit omne.
Dimittens illud purum in partis eorum
Omnis sede manent in forma quam dedit his Rex.
Isque premens illud de se forma mediate.
Hoc tantum quando est in se conspiciendo
Adversus nomen proprium pressamque per illam [i.e., pressuram]
Illud permansit remanens ceu corpus in unum
Bivis signatum signis, huic spiritualis.

86 *caritas* backwards.
87 ?*Oratio* backwards.
88 *pater terea* backwards.

Complementum habet virtus nec se movet illa.
Ex illo spectat quod se quatiatur et illam.
Ascendendo caput sumit ex E, prae Aerc [89]
Apellens illum prae se purum cadit ex E.
In purm mittens illam quantum sua scandens
In medioque videns pater in quid quale simulque.
Quale suum videt hoc purum purumque premendo.
In quodam purum pressit, huic vis spiritulais
Completum cepit.
Ex R principium versus .C. pellit, eum R
Prae se ducit eum purum veniens quid in illud
Quale videns quale perfectum dat spiritali
R que loco mittens quantum scandens fuit illud [27v]
Aspiciens C. C scandens quantumque loco se
Debet ducendo purum quid quale videndo
Quale videns medio, quid complet spirituale
C R prospiciens illium pellens quoque purum
Prae se scandens quamque decet purumque remittens
In propria sede, quid quale videns capit Autum[90]
Prospiciens R E pellens illum quoque purum
Prae se scandens dimittens quantumque decet se
Est quid quale videns medio purum veniendo [i.e., invice]
In propria sede vim complet spiritualem
Prospiciens E T pellens illumque decet se
Illum dimittens in sede sibi propriata
Et quid quale videns ex se dat spirituali.
Perfectum mittens illam cum quando locoque
Atque modo tali caudam capit aspiciendo
Unum dans aliud, quod bis sex donat utrumque.
Huic isto medio fit et A huic P fit et inde.
Quae sunt quid quale completur corpus in unum
Primi parte caput faciem capit ex Arietis.
Ex Tauro collum cum gutture metaque nodus
Ex Gemini spatulas et brachia sic quoque palmas
Splenem Cancer habet, costas cum pectore ventrem
Et cum corde latus Leo vendicat et sibi dorsum
Viscera Virgo tenet intus totium stomaciumque
Libra tenet lumbos, ventrem post umbilicumque
Cum virga, pectus, anchas simul ilia, nares
Scorpio testiculos cum venis tota verenda
Amplam vestram cum venis cruraque longa

89 ?*Crea* backwards.
90 ?*mutua* backwards.

Crura Sagittarius ex renibus accipit ille
Egoceron genua tota cum partibus horum
Imas cum medio semper capit, Urna cavillas
Atque pedes, Picis semper cum partibus horum
Diagernoc in hoc tunc vim illuminat esse.
{*Sidenote*: Congregatio planetarum in una forma.} [28r]
Ergo tam quoddam sunt ista tenentia corpus,
Ergo non donans est ullum corpus eorum
Est ergo corpus pars nunc cuiuslibet horum
Ergo principio sed fit nunc corpus in unum
Ergo monstretur vobis sic forma parata.

[Section 6 Translation]

This part explains about having natural force

He created all things, arranging them by his unique word and making them, committing himself by his own command, and forming the various forms from himself; it is his nature to give existence from himself. The natural world overflows with that strength which the head (source) receives from the Lord, and the origin did not take the things that were born from him. For the overflowing one included all the forms in himself. This perfection of nature, standing and remaining, provides natural strength in itself and so always provides itself in the forms. Natural force never varies from itself. He gives the natural strength which he can from itself. Thus it is the first, because it takes its origin from him. The respected Lord there supplies variety, and he was, and he makes the first things for the heavens and, acting, he looks down from the heights on the earth. It is commanded, and virtue is joined to the thing, and rising while it is joined to its form. I speak of being joined because if it is made strong then rising, preparing one more of the other, and they make virtue. At first the first virtue was, is, and will be given to the things of heaven, and then it is given to earthly things. Therefore let us say, with A (Sol) looking toward the first position of power, P is strong when rising opposite that which gave it birth, and at its highest step one hundred ninety-seven; these take from the father of nature and they give fruitfulness, taking this strength in its total number to be three hundred steps it (A or Sol) can rise opposite P (Aries), but thus it is made warm and wet, and into the source of those whose favor he thus shapes, and by chance it is, by a certain virtue, something of air. This would be for the immature, and it is their moisture. In himself, whatever benefit he gives, he takes this way of working.

By nature, air is warm and moist, strong in itself it transforms strength from itself. Opposite the father, he (Aries) rises ninety steps and is cold and is soaking wet. On the way, it is like those it passes. Forming this kind of nature, it retains its own nature. Abundantly rendering such service, while still behaving the same toward his parent (Sol opposite Aries) rising twice sixty (120) steps, it becomes very dry. And the heat is removed from him. In the composition of these, strength is always given to us, and thus it was and thus it will always be. He forms natural force by all the forms. It happens that the warm and wet parts number three tens (30) while the cold and wet parts number ninety (90).

He gives thirty that are dry and warm; the father reveals these things to us.

And for us, each given form shapes its own kind. Parts are made which differ from each other. Whatever of them is held, it is by thirty steps. There are eight parts from P in *pater* up to A {figure like a large 2, which may stand for Sol}, whichever of them gives us the source constellation.

{*Sidenote*: There are eight letters from P in *pater* to A in *creator*, and Sa, Sagittarius, corresponds with A.}

In Sagittarius, nineteen are of benefit to him {figure, ?Sol} and P (Aries) seeking the heat by pressing them, and pressing them out, strength is given to heat. {Sol and Sagittarius}

It is natural and stable but imperfect for the species, not only for those giving such strength.

Whatever the beginning, it will remain the same, sending out these things; thus it starts the one following. Sol raises itself ten and nine [19] steps from Aries. {Venus and Aries}

And so the form given to us reveals Venus, and so the form given to us reveals Pisces. {Venus and Pisces}

And (Venus) in (Pisces). Then it rises by twenty-seven.

The given figure thus shows Mercury. {Mercury and Virgo}

Thus the figure of Virgo is given to us, and Mercury is three steps higher than Virgo.

Thus the form given to us shows the Moon. {Moon and Taurus}

And the form reveals to us Taurus; in Taurus, the Moon is three steps higher. And thus the form given reveals old man Saturn. {Saturn and Libra}

And thus the form given depicts Libra; Saturn receives three times seven [21] steps from Libra. The defined figure shows Jupiter.{Jupiter and Cancer}

And thus the demonstrated figure shows Cancer, and Jupiter is three steps from Cancer. And the lines given to us signify Mars. {Mars and Capricorn}

And the form given to us reveals Capricorn, and Mars offers Capricorn twenty-eight [28] steps and in three steps of Gemini is the shell of the dragon. The tail (of the dragon) is given three steps back. {Sagitarius and Sol}

And in the first position it designates the shell of the dragon. Following the line to the Sun, as Mars gives it to him, and the Sun always gives Venus twice three (6 steps before and after). Through the tail you see the line following Venus. The Sun of Venus is Venus, which gives to Mercury, and in Leo, by three steps, is the shell of the dragon. {Venus and Leo}

The tail of the dragon rises in Aquarius three steps, and Mercury is one after the shell of the dragon. Whoever follows the line will be known, as it is presented to the Cyprean goddess (Venus); in this order, that of the bright Moon is present. {Luna}

Through the tail you immediately perceive the one Moon; she is following the line which Mercury gives. The Moon gives the same to Father Jove, and in three steps Saturn, the shell of the dragon. In three steps Scorpio receives Saturn. {Scorpio, Saturn}

And he follows the line which lonely Proserpina gives, so that, by their pressing together and the drawing of the clear sky, natural strength is given.

This part tells what animal strength is

By the fulfilling of grace, which created everything, the Lord in his own word sent us forth, through the word he said to us as sons, you are, my sons, saying, you are my sons; today I have borne you. Today I have borne you that wherever you seek you may come, and you will strive for my possessions, what pertains to me, through me. You will seek my peoples; I will add to your inheritance in various ways, expanding your inheritance in them, putting forth the inheritance to them, and under these, the various forms, the forms assimilated to them. The sea holds all the forms abundantly. I give you the possessions at the boundary of the earth, and by putting forth, they will stand and remain near the exact boundary. They go beyond and across; they keep to their own boundaries.

{*Sidenote*: The conjunction of the planets in one form and their separate ascents through the boundaries of the constellations and whichever of them ought to ascend and how much they should descend through composition, whichever of them exist in their own forms. Therefore there is no *forma specialis*. Therefore there is no part of them. Therefore it is not what is contained within the parts. Therefore one form holds for all of these.}

All the appearances, all stable things, are forms to me, and stable appearances, but I am the established king and I remain in the kingdoms and am constituted in them, establishing this kingdom over all worlds, setting forth my law over all worlds. I bring to you from me that you are over all. Through you, from me, your sons are over all. I know that I give you a part in my glory, and you should remember to give back to me from my glory.

And in a firm place the shares return to me; so let us tell of animal strength and that of the animal, by a two-way joining.

{*Sidenote*: It is effective against an erratic fever, written with the blood of the sick person and, when the paper is burned, it is made into a powder for drinking.}

Strength is said to be pure, shining with a heavy force; Orcagernoch rising and purifying its forms. So it purifies pure strength, giving life [*animalem*]. Thus it is said to be beyond measure out of the ordained motions by which they move, in which they take up their function, and to which they assign beginning and source. They are assigned their own functions from their beginnings. And it is called nebra if it is joined to various things, is cold, and being variously wet includes the forms from the fourth (Cancer) also the eighth (Scorpio), and takes from the twelfth (Pisces) and is correctly called fourfold. And because of being fourfold, it contains everything in itself.

{*Sidenote*: It is called fourfold because from Aries to Cancer there are four, and Cancer to Scorpio is another four, and the four from Scorpio to Pisces is another four, and so nebra is called fourfold because of the constellations.}

And it takes up a greater space than all the others; it takes one hundred and forty and twice two [144]. They fall through everything, and take up twice six [12], and there are present from them twice six times thirty [360] and they are clearly three hundred with twice thirty [360]. Therefore such a number of parts is led in the parts of the circle.

Nebra takes nine parts, the earth takes ten, air takes eleven, and fire twelve. So most of the constellations are related, and some are mixed with other, broader steps. Because of the ___[*cimas*] this must be borne with a correct attitude. So ___[*he*] through wet and congealing through cold, to the freezing of their various forms. It gives back more because it takes up more parts, which bring forth a variety of forms. Most become greater in volume when the cold becomes watery. So it takes more forms to return the same, which Taumus makes, who defines all properties in himself.

{*Sidenote*: This is the description of steam as well as of Taumus who includes all properties within himself. Taumus is form in himself, containing in himself the four qualities: warm and dry, warm and moist, cold and dry, cold and moist, without form, which cannot be comprehended. Therefore it is through warmth which burns less. Therefore it is through coldness which congeals less. So the other properties diminish the substance. Therefore it is not Taumus unless it is the highest, from which the highest is the form, retaining in itself all compositions, and it has such a form. [symbol involving four dots and three line segments.]}

This one is dry and warm, with wet warmth, thus forms are given to others, thus it pertains to that which is always prior to it, and when something is prior to something else it is the beginning for that something else.

We say that nebra gives everything from itself. For the most part, because it takes where it is returned, it is as if prior to all these others. When the Sun descends from the various forms, it goes out and goes across the pure, while the pure beneath him is being purified by weight, descending by eleven steps through Aries, and you learn to call to mind going before his pure appearance like steam, and by the steam of nebra it is made pure and pressing, straining, it declares the twofold joining; this is animal strength.

{*Sidenote:* Zebde is the form greater than all these, which is contained in four compositions, which arises from these, coldness and humidity, such as the whale [? *balena drapte*] which is an animal living in the lowest part, that receives the aquatic excess [*excrementa aquatica*] into itself. Those above it are frozen together. Thus we unite all minds contained anywhere. From this animal they take their beginning.}

All by shaking, retaining, pressing and dragging retain for themselves and by the vigor of Phaebus. Thus mixing the pure with impure, by drawing and dragging the pure, it gives back varied forms. This strength is always animal strength, pure, and making the form

similarly strong. Phaebus always condenses from one and squeezes out and purifies many in one.

This is when it was clear enough to Taumus. Why? Taumus, a form as we are, brings into being the source in various forms. The Sun gives out its light with heavy purification on Taumus and the Sun creates all the properties. At first it is clear, because it is dry and warm. It joins itself by heat and dry warmth. Strong and leading from himself he goes through the air, purifying it; this pure thing is made bountiful.

Because it is made by vigorous Taumus and with heat, advancing through the water above and drawing the pure, it is compressing that pure thing and drawing another, the pure is made cold and is wet. Phaebus exceeds the boundaries of the earth by weight, in his final steps descending from Aries, and compressing himself by the weighty earth he balances, and purifying over the earth, and by drawing the pure, not the pure from the purified, and by drawing the pure, he returns to it from himself that which is animal virtue because the virtue of the earth is cold, dry. It retains within itself by cold the wet fluid, and thus from dryness such a wet form is made, and I call a form that which works in it by dryness. He makes many various forms from himself. This is because Taumus has his source from all the others and so Taumus is purified by Phaebus. Thus Taumus is purified in all these, whatever is formed by generative force, and the Cyprean goddess (Venus) descends three steps from on high, constricting the weight in Pisces and pressing Virgo by twenty-seven. The Cillenian heroine seizes by descending, presses, and, purifying herself, occupies twenty-seven by descending; the Moon purifies the Taurus man and by pressing 27. Libra receives Saturn, descending through weight and purifying and pressing; huge Jupiter descending twenty-seven, presses in Cancer and in clarification of himself, and the shell of the dragon receives three nines (27) of Gemini, purifying by its own light, compressing the pure with weight. The tail of Sagittarius offers a vision of nine threes (27), and binds, purifies, and presses back under the weight. The shell undertakes three nines (27) so that Leo is seen and by weight presses the pure and the purifying by dragging, the tail descending three nines (27) goes toward the water vessel [Aquarius], purifying by weight and pressing and dragging the pure. And three times Scorpio, descending, takes his source and dragging the pure, sliding, it purifies by weight. And this is noteworthy in various respects: climbing by ordinance twice sixty minus one (119), all these by their first face are called "aduac" (*cauda* backwards) and the second face has the name "milsinus" [?]. Twice sixty abundantly includes within itself; this was the appearance in descending to us. The third face is shown perpetually and then one in itself seizes one hundred twenty.

{*Sidenote*: This describes Saturn. The year begins when Saturn is next to the first step of Aries. Saturn completes the circuit in 30 years because there are 12 constellations. Each of them has 30 steps, so that the thirty steps make three hundred and sixty. Therefore Saturn travels through 30 positions in 360 steps. Therefore they are all ten thousand eight

hundred.[91] Therefore each of these has a beginning, a middle, and an end. The beginning is one part in itself, so Saturn completes 3,600 in 10 years.[92] All of these have a beginning, a middle, and an end, so there are 1,200 which Saturn contains in 3 and one-third years. Each of these has a beginning, a middle, and an end, so the beginning would contain 400 parts, which Saturn contains in 1 year and one-third of one-third of a year. A third of a year is itself a part and contains 120 parts, so one third of a third of a year contains 40. Take this 40 away from 400 and you get 360, which is one year. So in one year and 40 days Saturn contains 400 parts. Each of these has a beginning, a middle, and an end, so 44 parts and a third part of a third of a part, which Saturn contains in 1 month and a third part of a month.[93] Each of these has a beginning, a middle, and an end, so the beginning is 14 and a half and a third of a half of one,[94] which Saturn contains in one-third of a month and a third of a third of a month. Each of these has a beginning, a middle, and an end, and each of these is 4 and a half and the third part of a half and the third part of a half and the third part of a third part of one half and a third part of a third part, a third of a third of a third part, a third of a third of a third part, a third of a third of a third of a third part, a third of a third of a third part, a third of a third of a third of a third part of one part which Saturn contains.}

It is by the steps of every constellation that light is given to the year. A year has a middle, a head, and an end. Therefore fallen Phaebus, standing in the same place, leads forward as if the most pure, and therefore all the others are similar in purity.

This section shows what spiritual strength is

The omnipotent Lord seizes by force the virtues in himself and gives them all, the same ones that he includes in himself. It is not that he may be pre-eminent, because he separates virtue from himself and does not keep it so that his force is giving others. For he is King including in himself all reigns and in himself he clarifies all reigns, king of kings, peaceful king of kings, lord of all, lord king and eternal, and king over lords, lord king and eternal, king long lasting and king immovable in himself, unmoved, pressed, gentle [literally, pressed down], and benign, gentle holy king of heaven and benign king, holy king of heaven and king glorified in heaven, king glorified in his reign of the glory of heaven, and king in my reign, clarified through reign.

In my rule he is the clear and moderate father and the only father who alone governs all things, not dismissing me, and I take according to my name. I am the creator, arranging and governing all things, I alone the moderator of things, who looks upon everything, but I said you are, you are begun, I have borne you. Therefore you are sons of God, for I bore you. Therefore you are sons of God, like God. You are all sons of God from heaven and I have said you are, and as sons of God from heaven you seek my reign. And I must lead you though me, not only leading my reign but I must lead everything.

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91 Seems to multiply 30 by 360 to get 10,800, but it's not clear why they would be multiplied.

92 10,800 divided by 3 = 3,600, and 30 years divided by 3 = 10 years.

93 One division step seems to be omitted. 400 divided by 3 is 133 and 1/3. 133 divided by 3 is 44 and 1/3. This seems to reach the conclusion that 133 and 1/3 divided by 3 is 44 and 1/3 of 1/3.

94 Successful division of 44 by 3, getting 14 + 1/2 + 1/3 of 1/2, which is 14 and 2/3.

I divide my name into twice six parts, and these parts are called by name Satirac [*caritas* backwards]. It is not that I am threatening myself through subjection. I, God, know that all others are similar to me. Why do you seek by healing and buying[?] ? Everything that is is present to me and lasting. All things are present to you, you are seen by me. You are seen by me; these two hundred are through me. My presence and my reign, which are similar, are the forms with matter, which all things held. They separate from these and in these must be captured through me. When these come together at the boundaries, they enclose and in these there are boundaries from me and through me and through the whole creation, and they remain in them when the first inherits the first and they hold in themselves the first, nor do they give that in them. He is first but as if they give the first inheritance. Thus it is that giving he gives the parts from me. So parts are to be given from you and to you. It is not the same part, as if the substance were now greater, nor do the parts and others threaten their own subjects. To give parts from me is not diminishing me. All things are always included in one. Hence the Occaro [possibly *Oicaro*, reverse of *Oracio*] mentioned above is now swallowed up. The above mentioned sprinkling for us and for all is now diminishing and re-collects into one. You are others, thus all must be re-collected, the parts in one place giving one, as if the inheritance were scattered in one. It is how much in one you are like kings.

Therefore let us say from "aeretretap" [*pater terea* backwards] which rises in one and draws all things pure before it, dismissing the pure in their parts. They remain in the place of all in the form which the king gave them. And the form, pressing it from itself, is in the middle. When it must be observed in itself, this much opposite its own name and what is pressed out through it [*pressura*]. This remains like a body remaining in one, signed by a twofold sign, hence spiritual. Strength has its complement and does not move itself. From that he sees what is shaken, and going up he takes his source from E, before Aerc [part of *pater <u>crea</u>tor*, in reverse]; driving along ahead of him the pure, he falls from E.

Sending that into the pure, rising that amount, the father sees in the middle in what, how, and at the same time.

He sees how his own is pure and the pure is to be pressed. There he presses the pure and so spiritual force takes completion.

From R the beginning drives toward C. He leads the pure before him, coming and seeing how R gives what is perfected to the spiritual. And R sends in place, rising as much, and looks at C. C rising in as much space requires the pure to be led by[?] seeing, seeing how in the middle, which completes the spiritual. CR looking ahead, driving the pure before them, rising, ___ it is fitting and sending back the pure in its own place, however seeing it takes Autum. RE looking ahead, driving the pure before them, rising, scattering as much as is fitting, he is seeing in the middle the pure to come, i.e. one after another, in its own place, completes spiritual force.

Looking ahead ET driving, and it is fitting, scattering it each into its own place, and seeing from itself, it gives to the spiritual.

Sending the perfected with the amount and location and, in that way, it seizes the tail, looking forward, giving another one, so that he gives twice six on either hand. So in this middle A is made and then P and so on. Which are such that the body is completed in one; in the first part it takes the head and face from Aries, from Taurus the neck with the throat and boundary of the knot[?larynx], from Gemini the shoulders and the arms as far as the palms. Cancer has the spleen, the ribs, and the chest cavity. With the heart, Leo takes the side and back, Virgo takes the viscera and all that is inside and the alimentary canal. Libra has the loins and the abdomen below the navel and, with the male member, the breast, the hips together with the groin, the nose. Scorpio has the testicles with its veins and the genitals, the ample bladder with the veins and long leg. Sagitarius receives the legs from the kidneys ___[*egoceron*], the entire knees with their parts. Then Aquarius takes the ankles and Pisces always has the feet with their parts. ___[*diagernoc*] in this illustrates force.

{*Sidenote*: the congregating of the planets into one form.}

Therefore thus are the contents of the body, and so it is not giving any body of them, thus the body is now part of each of them, thus in the beginning, but now the body is made one; thus is shown to you the form prepared.

[28v]

[Section 7]

Qui manet indigni dignus, digni sumus illo.
Intelligendum intellectuque trahendum
Sub summa caeli perfectum diffiniendo
Ex quo permittit nobis caelestia sensu
Sumere quae tangi non possunt corpus in unum.

{*Sidenote*: [28v – 29v] Qui manet indigni dignus digni sumus illo. Ille qui manet dignus ipsemet est deus quia talis descriptio ad eum pertinet istud nomen quod est h_____nam. Deus tribus modis est intelligendus. Quorum primus est ita intelligendus deus primus deus superne maiestatis qui nullo tempore est alterabilis nec habuit initium nec finem et cuilibet rei exsistenti, exibet principium et finem et sine ipso nihil potest esse et sui virtute omnes terminos in se concludit. Secundus modus est ille, qui potest dici homo, et postquam subiectio fidem habet sine peccato stare potest sine vii criminalibus et diligit propinum suum sicut seipsum nec versus aliquod vivens iram spirat et prae omnibus deum diligit. Tertius est ille, qui formam habet nec fidei submitur, nec credit quod deus existat et credit quod non sit aliud saeculum quam istud et mundum istum diligit et alium contempuit et omni homini afectat inferre taedium, nec mali paenitet, quod perpetrat et nos lapsi sumus in his duobus extremis modis et vere possumus dici indigni illius respectu, qui semper permanet dignus qui existit deus in superna maiestate et nullum tempus est ei alterabile et possumus dici digni oratione et confessione intervenientibus, licit per baptismum prius sumpserimus fidem et vere possumus dici indigni, cum per primum patrem nostrem sumus in peccati subiectione, quia si ille qui pater noster erat carnalis non incidisset in peccato et observasset mandatum domini nostri, intellectus noster non esset duplex. Hoc est ita diffiniendum in intellectu boni et mali. Et ideo nos indigni sumus digni, indigni pro illius peccata, digni pro misericordia, quam deus erga eum exercuit et illa interveniente sumus digni ad intelligendum intellectuque trahendum, i.e. extrahendum, et sit ibi aferisis _____ quae rescindit principium ______ proprie eum _____ sumus digni sub suo ____ caeli perfectum diffiniendo et quia spiramen sumpsit a partibus caelestibus. Hoc cum nulla pars revera sit, in qua potestatem non obtineat. Maxime illam partem nobis submisit, quia exinde fuit nostra prima declinatio et quia sumus terrenam detinentes, non solummodo ipsam permittit, sed utramque, sed primo nobis caelestem. Ex quo permisit nobis caelestia sensu sumere, quae tangi non possunt. Corpus (ibi) in unum nobis permisit, ex proprio spiramine dedit ad plenum hos 4 sensus, qui est (ibi) in illud in prima constitutione et in primo ordine firmiorem iuncturam adesse, quam in terrena et sicut nos singulis diebus eam obtinemus in terrena quamdiu, vivere possumus et sumus amittentes quando morti subicimur, nos qui existimus in secunda eos linquimus revertimur in primam et illi adhaeremus in sempiternum, quia ille ex se dat eidem sensus quatuor, Auditum, visum, spiramen, intellectum. Visus multis modis est intelligendus. Primo in superna magestate

quia nihil valet subterfugere, quod ab eo non videatur. Illi omnia tempora sunt praesentia, et ipse, est respiciens bonos et malos, bonos recto corde, malos solummodo ut eos exspectet et in exspectatione possint discernere eorum cor paenitens, quia si paeniteret eos omnibus modis oculis cordis inspiceret, et sicut vos alii terras possitis inspicere in corde vestro componendas, quia corde potestis componere civitatem vel opidum vel aliquod magnum quod vobis videretur esse et non esset. Ita praediffunt vobis brevem terminum in quo in hoc mundo debetis consistere et ubivis terminus potest dici habito respectu ad alterius temporis protensionem et illud tempus vel ut habeamus respectum ut illud inspiciamus, non habuit alium respectum qui nobis exsitit doctor et ipse nobis ex se exhibuit visum, visum qui viderat per cor diffusa videnda: celestia. In illis enim non erit tempus alterabile. Auditum contulit, ut solummodo has scripturas circa invigilaremus quia istae scripturae nos docebunt, qualiter in omni tempore est permansurus et qualiter in bono nos semper possumus permanere in illo tempore unde contulit auditum qui detineamus hunc consistuentem: ut mala praetermittamus et bono ad haereamus.}

Nobis permisit sensus ex se dat eidem
Quatuor Auditum, Visum, Spiramen, et illum
Intellectum quem doctus sibi vellet habere.
Visum quod videat per cor diffusa videnda,
Auditum quod detineat hunc constituentem,
Spiramen de se tristis quod dapna gueratur,
Intellectum esse sciat se tempus in omne,
Perque suum nomen istos concludit in unum,
Atque sua Dama favet ut teneantur in unum,
Nec terrena datur solum cognoscere nobis.
Ergo credendum summa cepto prius esse.
Indigni unde nos nunc incepimus esse.
Est nobis alius respectus qui dedit esse.
Est ex quo sumus illius humilitate benigna,
Et non obsequo, quod nos perfecimus ante.
Illius damam nos conspiciamus in illo.
Nam sua dama manet super omne quod edidit ille.
Unus enim magnus caelis altissimus unus
Iuncturae talis, tantus supereminet omni,
Tota subest illi plebs gentes sub pedibus sunt
Ille suam libito nos legit in hereditatem,
Ordine non omnes primo cunctosque secundo
At quid nos ergo fuimus sumus aspicientes.
Ergo quid est in quo non sit diffusa potestas?
Vel sub eo quid sit quod non submittitur ergo?
Vel cur narratur? Occidam vivere praesto.
Vel cur narratur? Feriam, sanabo patenter. [29r]

Vel cur narratur? Palmas vitaro nequimus.
Ergo suam damam capimus mundo mediato,
Scandendum non est, quod non supereminet ille,
Nec descendendum quod non magis is, videt unum,
Nam nec suscepit nec metam, nec caput iste,
Nonne suus mundus per eundem constitit ergo,
Et cum per mentis oculos, tam magna videmus.
Summa moventia nobis non subsistere posse,
In cuius parte sumus illa sequentia rotam,
Et fuit, est, et erit, qua motus noster habendus.
Cumque locus primus non sit commotus ab ullo.
Alter eum sequitur, illum praeter latus unum,
Atque locum medium faciunt haec, huic dicitur horum
In medio sum, perque tuum patrem, mihi nati,
Sunt nati, cuius vero cor sistite vestrum.
Nec vitulos ex ede sua nec ovilibus haedos.
Sumite, nam semper satis est cognoscire tantum.
Si versus aliud flectamus linquimus illum,
Ergo maiori comodo studeamus habunde,
Utque locum nostrum noscendo contineamus.
Ergo vias vestras non equos ergo docebo,
Indignos, per eas nati noti tibi fient.
Inque suarum magno spero divitiarum,
Corque meum tollam cunctis vanis ab iniquis,
In cunctis seculis perdurans ergo manebo,
Prae conspectum fiam semper illius astans,
Cumque suum regnum animae perquirit habere,
Arte sua corpus, videt haec subtiliter illud,
Cum vero damam haec semper postulat huius,
Nec secus est sanitas in carne mea feculenta.
Si non consistem in vultu illius amplo,
Et vere dico vobis illum secuturis,
Ordine post primum noscetis vos loca vestra. [29v]
Stantes ut domini semper semperque manentes,
Et tales quales talis locus est petiturus,
Et similes hinc qui bis sex sedilia sedit.
Versus eum constant huic omnes aspicientes,
Ex quo sic ex quo discemus nos nisi tanto,
Namque suas aures inclinat verbula versus
Nostra super nostra quorumdam indicat unus
Nam nostros oculos sua dama preambulat omnes.
Est quis qui posset hanc in compraendere verbo?
Ergo qui sunt hi, cupiunt qui, noscere vitam.

Quique bonas cupiunt qui sunt cognoscere luces?
Pellat lingua malum, non os tangat dolus ullus,
Et sic doctrina se doctrinabit ab ista,
Angelus aut suus hunc nunquam circumdabit illa,
Illum clamabunt Iustum, quod et audiet unus.
Ergo cur videt is? Nisi visu cernat eundem?
Audit vel quare? Sua si decreta subaudit?
Vel cur spirat homo, nisi cum respirat eumdem?
Si non tendat ad hunc, vel cur intelligit ergo?
Angelus ex istis ergo fit corpus in unum.
Ordine qui primo fuerant sine mortibus ergo?
Ordine post primum nostris haec ergo moventur,
Desidiis.

Confitendo sumus digni loca nostra subire,
Ut trans ducamur forma prima speciali.
Terrenis nexus adiungimus angelicales
Subiectis fit et est, quod nunquam sincopizentur
Sed non fuscata nunc fiant verbula nostra
Quomodo formetur, manifestius enucleemus,
Nam si sermo magis noster fuscatus adesset,
Quod non per dictum nostrum fieret manifestus. [30r]
De mare ceu venerem qui lumbis detulit esset
Umbilico mulier facilis tenet hanc retinendo.
Illius virtus illius fit sita lumbis.
Umbilico ventris virtus est illius huius,
Sed ne sub tenebris sint verbula nostra relata,
Ne vos in quoquam dubitatio turbet in illo.
Dicemus simile sub bivis sensibus illis
Ex quo moverunt, fuerant quo sit caput illis,
Et quid eis capimus, cur terris assimilentur.
Ergo dicamus illorum qui fuit ortus
Taliter hoc fiet, quod et esse sciatis eosdem
Est unus trono magis alto sic vocitatus.
Ioht, het, he, vau, quod tetragrammaton est vocitatum,
Et tantum nomen est nunc inefabile nobis.
Hoc Eloy nomen excelsus dicitur esse.
Dicitur Adonay semper dominus dominorum,
Et Sabaoth fertur nobis exercitium Rex.
Ya, Ya deu hoc nomen ponitur amplo
Omne quod est ad se per se deflectit eodem.
Ex Eloy visum capit, est altissimus illud,
Et per Ioht, Eloy forma transvertitur amplum.

Auditum ex Adonay domino dominorum.
Per het Adonay semper transponitur ultro.
Ex Sabaoht (sic) spiramen est exercituum Rex,
Et per He Sabaot semper transponitur amplum.
Intellectum Ya Ya quo concluditur omne,
Et per Vau, Ya Ya nunc transponitur ingens.
Igitur ex Eloy visum sibi suscipit omnem
Et claro clarus semper similabitur igni.
Cur? Est excelsus nec coniungi queit ulli.
Huic semper fermet nec palpari queit ignis.
Igitur Auditum ex Adonay capit amplo,
Limfe currenti semper similabitur ille. [30v]

Cur? Claudi nequit is cum sit dominus dominorum.
Occupat hinc nebra maius cunctis alienis
Et cunctas Nathas per maius continet in se
Labilis et magna nunquam concluditur uno.
Igitur ex Sabaot spiramen suscipit ille,
Currit, currit item, spiramen quod similatur.
Huic aeri semper idem, curritque recurrit.
Cur? Non tentibilis, cum Rex exercituum sit.
Huic ex se nec se fluidus nequit is retineri.
Non est quin totum capiat, totoque recedat.
Igitur, intellectum suscipit ex Ya Ya,
Quod retinet totum telluri consimilatur.
Cur? Quia convertit ad se quod condidit omne,
Et tangi poterit et non tangi queit idem.
Qualiter? Ut valet unius tangere durans palma,
Nec tangi poterit cum iam res desiit esse.
Ergo tangibilis subtilis spiritus unus.
Hoc est cum quis velle dei complere laborat
Huic trait ex terra totumque revertitur ad se.
Ergo videt varios respectus.
Assimilatur et hoc nobis ratione patenter.
Diximus ex bivis iam sensibus ista sub una?
Forma forma formantur, in multis sic data forma,
Conformat deitas oculos claros faciesque.
Ora nares aures semper formantur eodem,
Cumque pilis capita et partes format eorum,
Et formas istas bis sex respectibus audi
Pectorum et medium caritas et colla reformat.
Exterius cunctas nexuras cum cubitis haec

Sateidem[95] pre dum sint partes posteriores,
Et discas fieri bis sex respectibus illud.
Format fidelitas mediatum pectoris intus,
Interiusque manus totas dedit exteriusque, [31r]
Et digitos cunctos et partes dum cubiti sint
Bis senis cantus discas respectibus illud.
Humilitas donec fuit lumbi, corda reformat.
Epar, reticulos et cornua magna gularum,
Et venas medias haec iuxta (cum) partibus horum.
Taliter intendas bis sex respectibus illud
Et format bonitas ventres cum partibus intus,
Et venas medio oprarum quod sit et extra
Ac nervos medios mediatis partibus horum.
Intendas hic tu bis sex respectibus illud
Intensibilitas medium crurum dedit esse,
Atque modo simili format medium tibiarum.
Interius partes cunctas et format earum.
Est opus ut discas bis senis partibus illud
Non separabilitas format medium tibiarum.
Lusum cum virga, venas formatque pedesque,
Et cartilagines cum nervis partibus horum.
Intendas fieri bis sex respectibus illud.
Hoc est cunctorum pars inseparabilis horum.
Ergo non tantum quaedam pars constat eorum
Est ergo totum de multis partibus horum.
Ergo sic monstrat sub forma se speciali.

{*Sidenote*, 29v - 31r: Ad hanc literam spectat ut inquiratur, quod sit caput illis, quid fuit, quid est, quid erit, quid potest esse, quando est vel quid potuit esse, quando fuit, vel quid poterit esse, quando erit vel quid erit de illo quod in illis potest contineri, vel quid fuit ex illis, quae in illo continebantur. Unde author Nexoyas, qui Rex fuit India, determinat tempora et loca succincte, per materiam dicens. Qualiter materiae terminus non esset amittens, exponens literas et loca illarum et significationem earumdem, quis erat dignus, quid erat tronus magis altus vel quid sit caput illis. Consequenter respondendum est ad interrogationem quid fuit. Dicendum est igitur, quod fuit forma et est forma et erit forma per materiam in aliquis non sincopizata. Unde amici dulcissimi intendentes mihi respondenti vestris interrogationibus vobis scientibus quare sunt, vobis est intelligendum et credendum quod omnia sunt ei possibilia et nihil impossibile quod ab eo non possit perpetrari, unde dicetur vel dicebatur vel dicitur quod ex solo suo verbo omnia condidit, mandavit et creata sunt. Ergo ille solus bene summus ____ super summum tronum ____ omne quod condidit _____ illud credendum est quod sit summus. Est ergo dignus, dignior

95 Reverse of medietas.

dignissimus super omnes dignos et semper erit eius dignitas non minorata; habundanter dicitur quid sunt in parte

dignissima et quid promeritum est, in illa parte. Consequenter dicendum est vestris interrogationibus, quid est, unde omnibus vobis inspiciendum est quod a me certum tempus quaeratis, sed ne sit vobis (?nobis) adumbratum ad intelligendum super illum discutendum est, qui dominus est omnium. Ergo quid est eo maius, et ex quo a me quaeritis certum tempus, quid possim enucleare nisi certum perticulum (per sonam) demonstrem, vel certum dictum quod certum locum in eo propalet, quid ergo, erit nisi nomen. Si eius Nomen nescientis, cognitio eiusdem perit, quantum ad nostrum intellectum. Ergo per cognitionem sui nominis, ipse cognoscitur. Ergo quid eius nominator, nisi sermo per illum. Ergo nomen, quicquid est conditum, fuit, ne sit nobis aliis cavillosum quod solum nomen demonstrat certam personam, facta illius, et opera et mandata et quicquid in eo debet contineri, hic est certissima ratio ad manifestandum, quod misericordia omnia compraehendit ut misericordia domini super omnia opera eius. Personam dico, qui eum demonstrat, facta illius et opera sunt caelestis dispositis: signa et planeta et elementa et compositiones et virtutes et omnia quae eis subiacent: homo et totum humanum genus. Ergo omnia haec condita sunt eius voluntate voluntas ad eius mandatum dicitur, quando ei placuit quod essemus ex quacumque parte istorum quod est eius opus et illud solummodo per sermonem perpetratur. Quid ergo melius illum cognoscet quam suam opus. Ergo opus ex eo quod fuerit opus et est opus efficarius[?] tenetur cognoscere opus et hac ratione maxime eum debemus inspicere verbo. Quid est in causa? Quia nos omnes solo verbo redidit, loca in quibus continebamur et partes in quibus continemur. Hoc recta mente intelligendum primo ordine et secundo. Rememorandum ergo est eius nomen, quia teneor vobis ostendere certam personam dignissimam. Teneor vobis certum nomen dignissimum propalare ut vos certam partem (per sonam) inspiciatis. Ergo bene sum[?] eum per nomen ostendens. Quia ex suo nomine tribuit quicquid est: signa et caetera. O domine, domine dominus noster, quam admirabile est nomen tuum in universa terra. Et si duodecim signa formarentur, ex duodecim literis, operaeprecium erat ut ad vestram noticiam devolaret. Unde ille sumpserunt initium et sic unus per illas ostenderetur. Et illud nomen tribus terminis concluderet: scilicet principio, medio, et fine. Ergo quid potest esse, nisi istud nomen. Quia in isto duodecim elementa continentur. Et per illud certa persona demonstratur. Et in se continet quatuor literas per suum nomen quod eum demonstrat in persona. Sunt ibi xii quia inde habent materiam duodecim signa. {figure} Hae figurae formam demonstrant. Ioth, Het, He, Vau, quod est nomen quatuor literarum et transvoluntut a persona in nomen quod illa videretur et in uno notificaretur si maxime oculis cordis cum illis arbitrati estis magnam eius dissolutionem, scilicet signa et quae sub eis continentur. Illis non compraehensis ut in una forma subiacerent quia administant multas varias formas, hac ratione necesse erat ut subtrahentur et ut formae ex aliis formis procederent: signa similiter. Ioth ex nomine subtraitur in tali forma {figure} et de quatuor literis quod administratur pars per partem {figure} Similiter subtraitur ex his tribus Het, quia ex ternario habent principium. Ille est inter He quod ternarium significat. Unde medius in medio indicat venientes et recedentes iuxta suum libitum. Quia ibi inspiciet omnes terminos. Unde superius dicitur – horum in

medio sum. Similiter Vau, ternarium representat. Consequenter, in his xii literis tres termini representantur de 9 in quatuor. Usque sint xii. Quaternarium similiter complent. Transvolutio aliorum ex illis fit, ne videretur quod ipse minorari possit, sicut indigni illum loquerentur, quia si in certa persona ab iniustis notificaretur, indignitate eorumdem debet ita obtegi. Quia ipse solus est ad esse pro nullis minorans. Et quamvis consentiat ex se dare in multis partibus et maxime super partes signorum, hoc nomen Eloy quod excelus dicitur esse, maxime super partes planetarum et super superioris caeli transvolutionem, quod indicatum est adesse planetarum transcursum et ex stellis Saturninis, non solummodo Saturninis, sed etiam Lumanis, Et conclusura unius et alterius. Unde nomen altissimum quod sonat deum altum. Ideo dicitur esse excelsus hoc nomen Eloy et ex eadem ratione propter illos qui sunt indigni propter subsequens. Dicitur Adonay semper dominus dominorum. Quia ille est dominus aliorum dominorum. Ergo nihil illi potest superesse, quia ipse est absolvens et solvens quasdam partes in aliis et cuilibet tribuit suum ius commune. Ergo ipse est ad necessitatem unius partis et alterius. Ille eodem ordine et sequens illam eandem materiam ad separandum iniustos a iustis quamvis ipsemet possunt esse iusti. Sic sunt composita illorum transvolutio. Ideo et Sabaot ferit nobis exercituum Rex. Igitur in eis 4 qui sunt exponentia primum ordinem et sunt intendentia quatuor maioribus partibus esse conclusura et motus omnium aliorum.}

[Section 7 Translation]

Because he remains worthy, we unworthy ones are worthy of him. It is to be understood and drawn by the intellect, perfected under the highest heaven, by discerning, from which he permits us by a higher sense to take up those things which cannot be touched in one body.

{*Sidenote*: Because he remains worthy, we unworthy ones are worthy of him. The one who remains worthy is God himself, because this description pertains to him and to this name which is ___. [This seems to be *h___nam*.] God can be known in three ways. The first of these is knowing that God is above all in supreme majesty and he is at no time alterable nor does he have a beginning nor an end. Whatever exists exhibits a beginning and an end, and without him [God] nothing can be, and by his strength all ends are included in him. The second way is this: whoever can be called a human being, and when a subject has faith he can stand without sin and without the seven sins and love his neighbor as himself, not breathing anger against anyone, so that he loves God before everything. The third is this. The one who has a form but does not submit to the faith and does not believe that God exists, and believes that there is no other age than this, and loves this world and scorns the other, and works to bring weariness to everyone, and does not repent of the evil he has done; and we have fallen in between these two extremes, and truly we can be said to be unworthy in respect to him who always remains worthy, who is God in supreme majesty, and no time is alterable to him. And we can be said to be worthy by the intervening of prayer and confession, and it is right that we should take up our faith through baptism, and yet we can be called unworthy because through our first father we are in subjection to sin, because if our father in the flesh had not fallen into sin and had obeyed the command of our God, our understanding would not be unreliable. This is to be defined in the understanding of good and evil.

And thus we unworthy ones are worthy, unworthy because of sin, worthy because of the mercy that God directs toward it [sin], and by that intervening we are worthy to understand and use the intellect: that is, drawing out and here taking away, which opens up the beginning ___ appropriately ___, we are worthy ___ under the perfection of ___[? highest] heaven, and because we take our breath from the celestial parts. This is because there is, in fact, no part in which he does not obtain power. Most of all, he has submitted that part to us because from that was our first fall, and because we are holding the earthly, so not only does he permit it but, on the other hand, gives us the celestial part first. From this he has permitted us to take up, by means of the celestial sense, those things which cannot be touched. He has allowed us in one body; he gave from his own breath the fullness of the four senses, which is there in the first constitution and in the first order to be near to the stronger joining, rather than in the earthly part, and thus we may obtain it day by day on earth as long as we can live, and thus we are dismissing the time when we are subjected to death. We who appear in the second [constitution], when we resign those, we are returned to the primary, and we adhere in eternity, because he gives from himself the four senses, hearing, seeing, breathing, and discernment. Seeing is to be understood in

many ways. First, in supreme majesty, because nothing can avoid being seen by him, and all times are present to him, and he himself looks at the good and the bad, the good with the right heart, as well as the bad, and not only does he wait for the bad but they are able to discern if their heart is repentant, because if they repent, he looks upon them in all ways with the eyes of the heart, just as you can look upon the lands of another, seeing the composition in your heart, because with the heart you can make up a city or town or some great thing which will seem to you to be, even though it is not. Thus they[?] predetermine for you the short period of time in which you will dwell in this world, wherever that may be; that period of time can be said to have an extension of another time, and that time or so that we may have authority so that we may see that, and he has not had the authority of another, because he is a teacher for us, and he himself shows, from himself, vision, vision which sees through the heart by a diffuse seeing, that is, celestial. For in these things time will not be alterable. Hearing brings it about that we may investigate the scriptures because these scriptures teach us how in every time he will remain and how we can always remain in good in that time, so that hearing brings it about that we will retain this constitution: to send away evil and cling to good.}

He permits us four senses, giving them from himself: hearing, vision, breath, and that understanding about himself which the wise one wishes to have. Vision which, through the heart, sees by a diffuse seeing; hearing which should retain this constitution; breathing [?sighing] which is sad in itself because it complains of loss; understanding that he may know him to be in all time, and through his name he includes them in one, and his *dama* makes it favorable that they be held together, nor is the earthly alone given for us to know. So believing is taken up first. Thus now we unworthy ones begin to be. It is another aspect he gives us. It is from his benign humility by which we are, and not through our obedience, which we finished before. We perceive his *dama* in him, for his *dama* remains over all, which he has ordained. For one, great in the heavens, is the highest one of such a joining, so much is he above all, the nations of the nations are under his feet; by his own choice he chose us as his inheritance, not all in the first order and in the second, so that what we are looks like smoke in appearance. So what is there that is not in his widespread power or which is not submitted to him? Or why is it said, "I will fall to live at hand."? Or why is it said, " I will strike, clearly I will heal."? Or why is it said, "we cannot avoid his hands."? So we take his *dama* in the present world; it is impossible to climb because there is nothing above it, nor descend, because it is not more; he sees one, for it takes up neither end nor beginning. Therefore doesn't his world stand through him? And when we see with the eyes of the mind, then we see great things. The highest motion cannot stop us, in which part we exist, by following the wheel, and it was, is, and will be, through which our motion is abundant. And although the first place is not moved by anything, the second follows it, in front of one side [?] and these make the middle place, from which it is said of them "I am in the middle, and through your father, my sons are born to me, sons whom your heart planted." Do not take young calves from your home nor the young of sheep, for it is always enough to know so much. If we turn away from another we will give it up, so we greatly desire with great fullness that we hold our place by knowing. So I will not teach horses your ways since they are unworthy, but through these ways sons will be made

known to you, in the great hope of his riches, and I will lift up my heart from all empty evil; so lasting in all ages, I will remain, I will be always standing in his sight, and when he asks to have the rule of my soul, my body by his skill, he accurately sees these things and his *dama*[?] truly demands these things, nor is there otherwise any cleanliness in my feculent flesh, if I did not take a stand in his wide countenance, and I say truly to you who will follow him, you will know your places, in order, from the first. So that standing always as lords and always remaining, and they are such that the place will seek, and similar to the one who sits in the twelve chairs. They all stand firm, admiring him, facing him, from whom thus we come to know ourselves, if not so greatly, for he inclines his ears to our little words, above ours, of which one indicates, for his *dama* walks before all our eyes. Who is it who can encompass this in a word? Whoever they are, they wish to know life. And who desire to know the what are the good lights? Let him drive out evil with the tongue and not let his mouth touch deceit and thus he will teach from this teaching, or his angel will never surround him in this; they will cry out that this is the just one; because one will hear. So why does he see? Unless he discern the same thing by vision? Or how does he hear? If he might understand his decrees? Or why does a person breathe if not to exhale? If he does not pay attention to this, how can he understand? So from these an angel may be in one body. Who were in the first order without death? Therefore these are moved in order, from the first, by our idleness.

By confessing we are worthy to enter our places, so that we are led through by the first kind of form[?]. We join together the imprisoned angelic ones with the subjected earthly ones; it becomes and is, because they are never cut off, but our little words are not now made dark, however it is formed; let us explain clearly, for if our darker speech were present, it could not be manifested through our words. Concerning the male, just as is the one who removes sexual love from his loins, a facile[?] woman holds this by keeping the umbilicus.[?] Its strength was placed in the loins. The strength of the womb is in the umbilicus, but may our words not be brought back under shadows, or in whatever doubt disturbs you. Similarly we speak under the double senses in which they move, they were in the place where the head is and what we seize, why they are assimilated to earth. So let us say who was their source, so were they made that you know how they are, thus it was said from the very high throne. Ioht, het, he, vau is the tetragrammaton that was pronounced and so great a name is now ineffable to us.

The name of Eloy denotes the highest. Adonay is always lord of lords. Sabbaoth comes to us as king of armies. Ya is placed as the name of the wide god.

All which is for him bows to him.

Vision takes root from Eloy, because it is the highest [sense], and through Ioht the form of Eloy is made greater. Hearing is from Adonay the lord of lords. Through Het Adonay is always changed. From Sabbaoth, king of armies, is breath, and through He, Sabbaoth is always made greater. All intellect is included in Ya, and through Vau huge Ya is changed.

Therefore from Eloy he takes all vision to himself and the bright is assimilated to bright fire. Why? It is the highest and cannot be joined to any other. Hence fire is always forming and cannot be touched.

Therefore from Adonay he amply takes hearing, so he is assimilated to running water. Why? He cannot be enclosed since he is lord of lords. He holds the sea greater than all others and through being greater he contains all ___ [*nathas*] in himself; smooth, flowing and great, he is never contained in one.

Therefore from Sabbaoth he takes breath; he runs, it runs, the breath to which he is assimilated. Thus he is like air; he runs and runs again. Why? He cannot be held back since he is the king of armies. In addition, from him no fluid can be retained. He seizes all and recedes in all.

Therefore from Ya Ya he takes intellect which retains everything, like earth. Why? Because he turns to himself everything he built, and he cannot be touched as it cannot be touched. Just as someone's palm, being hardened, is strong enough to touch, but it cannot be touched when the thing is no longer in existence. Therefore one spirit is simply tangible. This is when someone works to fulfill the will of God, so that he draws out from the earth and it all returns to him. So he sees various respects. And clearly this is assimilated to us for a reason. Have we said from the twofold senses that this is under one? The formed things are formed by form, as the form is given in many things; God shapes the clear eyes and the face; the mouth, nose, and ears always are formed to the same, and he forms the head with its hair and all the parts, and hear these forms in twelve respects. He shapes the breast and the medium of charity and the neck, externally all the connections with the arms, the middle was before the posterior parts, and you see that this is made in twelve respects. Faithfulness forms the center of the breast and he has given all the hands, the interior and to the exterior, and all the fingers and the parts with the arm; you see twelve songs in these respects. As long as there was humility of the loins, he reshapes the heart, the liver, the little netted ones, and the great projections of the gullets, and the inside blood vessels and their adjoining parts. May you give attention to the twelve respects there. And goodness forms the stomachs with their inward parts, and the veins of which some are in the middle and some outside, and the middle nerves with their middle parts. May you give attention to the twelve respects there. Flexibility causes the middle of the legs to be, and in a similar way it forms the middle of the leg bones, and it forms all the interior parts of them. It is important that you see there the twelve respects. Separability does not form the middle of the leg bones. A game [*lusum*] with a staff forms the veins and feet, and the cartilages with their nerves. Note that there are twelve respects there. This is the inseparable part of them all.

So no one part of them remains great, it is the whole of their many parts. Therefore thus it shows itself under the form of the species.

{*Sidenote:* He looks to this letter that it be asked what is their source, what was it, what is it, what will it be, what can it be when it is it or what could it be, when was it or what will it be able to be, when will it be or in what can it be contained, or what will be from

these which are contained in it. Thus our author Nexoyas, who was King of India, briefly determines the times and places, speaking briefly through matter. He was not omitting how there is an end of matter, putting out the letters and their places and the significance of each, who was worthy, what was the very high throne, or what was the source of these. So first to respond to the question about what was. It needs to be said that the form was and is form and will be form in matter, not cut off in any others. Thus, dear friends, pay attention to me as I respond to your questions; knowing how they are, you must know and believe that all things are possible to him and nothing is impossible which cannot be perpetrated by him, whence it is said or will be said or was said that from his one word he established everything; he commanded and they were created. So he alone is highest, above the highest throne, everything that he created, so it must be believed that because he is, we are. Therefore he is worthy, very worthy, most worthy over all the worthy and always will be, his worthiness not threatened; abundantly it is said that they are in the most worthy part and whatever is in that part is made worthy. Consequently it should be said to your questions that it should be considered by you all that you are asking me about a certain time, but it is not adumbrated to us to know about what is to be destroyed, because he is lord of all. Therefore what is greater than he and from where you are asking me about a certain time, what can I explain other than a certain showing (by sound), or a certain saying which in itself reveals a certain place, what therefore except it will be, if not the name? For to one not knowing the name, the understanding perishes, so much to our intellect. So through the understanding of his name, he himself is understood. So what is his naming other than a word through him, in the measure of our intellect? Therefore the name, whoever made it, was, lest it be a source of mockery to us from others, that his name alone shows his certain person, made of him, and the works and commandments and whatever ought to be contained in him; this is the most certain reason to show, which all mercy comprehends, that the mercy of the lord is over all his works. I say person [or "by sound"], which shows it, and his works are in the arrangement of the heavens: the signs, planets, elements, compositions, virtues, and all that lie under them, the human being and the whole human race. All things were established by his will, the will is spoken in his command, when it pleased him that we should be from whatever part of them which is his work, and it was begun through word alone. What therefore is better than to understand his work? Therefore his work from that which was his work, and his efficient work are held to understand the work, and for this reason most of all we ought to consider the word.

What is the reason for this is? It is that he has given back all of us by his word alone, the places in which we are contained and the parts. This is to be understood by the right mind in the first order and in the second. Therefore his name should be remembered, because I am bound to show you a certain person, the most worthy. I am bound to pronounce to you a certain name, most worthy, so that you might look at a certain part. Therefore I am showing this to you through the name. Because from his name he grants all that is: the signs and the rest. Oh Lord, our Lord, how admirable is your name in the whole earth. And if twelve signs are formed from the twelve letters, it is worthwhile that it roll down to your fame. And thus they take their beginning and one is shown through them. And that name includes three boundaries: the beginning, the middle, and the end.

So what can it be other than this name. Because the twelve elements are contained in it, and through it a certain person is shown, and he contains in himself four letters through his name, which he demonstrates in his person. There are twelve because from them the twelve constellations have their matter. {figure}. These figures show the form. Ioth, Het, He, Vau which is the name of four letters, and they fly across from a person to the name because that one is seen and in one it is made know, if very much by the eyes of the heart you have witnessed their great elucidation, namely the constellations and whatever is contained within them. For those not included, so that they would be subject to one form, because they control many various forms, for this reason it is necessary that they be removed and all the forms proceed from others: similarly the constellations. Ioth is drawn from the name in this form {figure} and from the four letters because a part is controlled through the part {figure}. Similarly Het is derived from these three, and it has its beginning from the set of three. That one is between He, which signifies the set of three. Thus the middle in the middle indicates those active and resting according to his will. Because he sees there all the ends. Hence it was said above, I am in their midst. Similarly, Vau represents a set of three.

Consequently, in these twelve letters the ends are represented from nine into four. Thus there are twelve. Similarly, they complete a fourth. The transformation of others is made from them, so that it does not seem that it could be threatening, as the unworthy might say of them, because in a certain person it is made known by the unjust, thus it ought to be covered by their unworthiness. Because he alone is threatening to no one. And however much he may agree to give from himself in many parts and very unexpectedly above the parts of the constellations, this name Eloy, which is said to be the highest, far above the parts of the planets and the flying across of the high heaven, which is indicated to be at the passage of the planets and from the stars of Saturn, not only of Saturn but of the Luman [?], and the enclosing of one and another. Thus this very high name because it says the high God, and thus this name Eloy is said to be the highest, and for the same reason on account of those who are unworthy because of following under, Adonay is said to be Lord of Lords, because he is the lord of the other lords. Therefore nothing can be above him, because he himself is untying and tying certain parts in others and he gives his law to everyone in common. So he is of necessity of one part and another. By the same order and following the same matter he separates the unjust from the just, however much they can be unjust. Thus their flying across is composed. And Sabbaoth conveys to us king of armies. Therefore in these four who are set forth in the first order, and they are the aim of the four to be the conclusion for the four major parts and the motion for all others.}

[31r]

[Section 8]

Igitur ignorans se noscere non queit ullum
Sit quod dormivi post somnos evigilam
Humilitas de me cum per me debeat esse,
Aspiciens erit haec vel quem virtus nisi per me.
Discernens illam nam sum per tempora cuncta
Ivi in aede mea cunctos illosque vocavi
In se gaudebant in quantum nomen habebant.
Ex illis unus cur ex illis bona dixi.
Omnes in quodam quiddam servare tenemur,
Omnes gaudebant in me qui spem tenuere.
Constanter laeti fuerant sub sedibus amplis.
Iustus sum iudex fortis non provocor ira
Versus sum iudex alios, nec eis fero damna.
Ira die nulla in me permanserit ulla,
Ut parturivi iustum cepique dolorem.
Non equem repuli iustoque meo reparavi
Tronum et cunctos mundos ego examinavi
Illorum Naeda (iniquitas) recte populos animabo.
{*Sidenote*: Est locus ex eis in eis teneres semper materies adesse.}
Namque meis pedibus submisi cuncta creata.
Oves et prorsus boves in pecora campi
Per totos campos ergo volatilia caeli.
{Planetae qui adducunt omnia in sua praesentia bonis: signa quae semper consistunt.}
Submisi piscesque maris qui per freta currunt,
Hostibus illorum hos horum lumina feci.
Ex his subverti fuerat quod in urbe in illis
Ante meum gladium se non eritis cooperti.
Arcum subnitar, quem tendam, quem super illos
Emittam, nam corde tuli, ne submoneatis
Ex anucda (generatione) mea effetis qua sine damno [31v]
Adcuna (maledictus) [anucda and adcuna are reversals of each other], de qua buccae sunt felle repletae,
Illorum linguis semper subsuntque dolores,
Atque labores atque dolores sulphureique.
Fumi procedentes ex his semper habentes.
Sedistis vos sede mea cum ditibus amplis,
Cum dare velletis Raimuam quae non latuere,
Vobis cumque nocens vobis non esset amicus.
Cernebant oculique mei cernendo sub ictu.

Illos vitabam qui me non noscere promti.
Exiles illos raptores pollere novi
Et paucos rapui, qui versus me retraebant.
Caumatis atque lacus peccatores pluit illos,
Et post sulphur erat illorum flatibus amplis.
Qui labebantur ex parte mei calicisque.
Sanctus ego solus in templo sanctificato. [32r]
Una sedes mea est in cuncti sedilia summa,
Et super exiles nostri sunt aspicientes.
Visus qui palpant nequitiisque suorum.
Ergo mei non palpabiles fuerant et eorum
Et prius hoc fuerat quam taedia ferre sciebant.
Post sunt palpabiles illos aliique sequentes,
Scilicet auditus et cum spiramine sensus
Iustos non equosque vocavi iura replebo.
Qualiter est? Peperi ius concepique dolorem.
Partibus ex quibus [?] meis ex me repuli sed iniquum,
Iusticiam quando iustos ad me revocavi,
Cum mundus totus fuerat sine partibus illis
Et partes cuncto [?cuncte] similes fuerant velut una,
Solum me iustum dicens ab eis retrahendo.
Iustitiam pepari cum libens feci eosdem
Illos et feci servitium mihi ferrent.
Ergo non fuerant illi mundo nisi quodam.
Ergo cum deservirent illi nisi soli.
Ergo qui fuerat mundi dominus nisi qui sum?
Qualiter hoc fuerat cum concepique dolorem?
Cum me sprenerunt illorum sic loca vidi.
Qualiter eduxi fuerat multum quod iniquum?
Hoc est quando locis exclusi propter iniquum,
Et cur liquerunt illis cum non opus esset.
Hos ergo cum produxi vocitatus eosdem;
Ergo vocabuntur quo quo fuerant nisi pulsi?
Audiat in regno quid dicat qui tulit aures.
Unus perque meum nomen in nominibus Yole[*Eloy* backwards];
Yonada[*Adonay* backwards] sunt excelsa dominus dominorum.
Virtutum dominus libravi pollice limfas
Cunctos et palma caelos ex ordine iunxi.
Est tu quo Lebicul ignis sermone relatus
Vestris, flammas longas scintillando remittit. [32v]
Hora qui (media) semper revolas et ab ortu
Tendis in occasum, qui semper territus exstas
Qui flammas proiicis prete flammas quoque poste.

Isti sunt tecum et habes consortia tecum.
Istam quamque tenes naturam sunt retinentes.
Anat, cethaz, cora simam, nertac, lenas, pertac,
Thenas, acu, vuspoc, sco, ceth, barcam, haran, telib,
Machim, miraf, suef, mumchaeiar, mobaa, darum,
Navano, damarcus, fortunatus, curiatus, malfatus,
Adraanus, azalicus, nisram, minran, nabur, amarfari,
Iafac, estis tot vos quo numerus fert
Officio quodam iuncti, simul ordine quodam,
Semper dapnantes vos estis partibus ignis,
Nanque meo vultu fuerat me cernere posse,
Huic ex vobis vobis me cernentibus ipsum,
Obliquo cur dans naturam pro capiendo
Principium nunquam tollit quod suscipit illud.
Contrarium nec contrario in se queit esse
Unum. Cur lineam vos hanc estis secuturi?
Per numerum cum per quid semper quale refertur,
Perque decem quale semper contendit in altum,
Et sic quid sequitur, quantum de se videt usquam.
Unum fert unum per se bis quinque simulque,
Atque decem centum, centum sic mille reportant.
Mille ferunt mille decies quae milia centum.
Ergo tot fuerant, cum scandit in ordine quale.
Ergo nominibus unum sint A quadraginta,
A pro quo capitur pro quali quod tria potat
Ergo per quale ex se veniunt tria centum
Viginti, quorum quoddam bis quinque resumit,
Atque decem centum, centum sic mille reportant,
Quamlibet et lineam quali sic multiplicando
Et quid quale vident in quantum sunt numerata. [33r]
Quaelibet illarum lineam sequitur numerorum.
Ergo cum fuerant me per transversa videntes
Cuncti quo possuit ergo consistere in unum,
Unus in his ergo non es dignatus adesse.
Unus ego semper durans sum nomen in istud,
Omnibus illorum lineis cum bis duo desint
Septima fit linea quae G permansit habenda,
Et talis vobis G monstrat facta figura {figure like a Z}
Atque sequens illam post tres vobis data sit K.
Pro K sit talis semper monstrata figura {figure like a capital psi}
Undecimoque loco post K quae ponitur est X.
X talis vobis monstrat monstrata figura {figure like a large numeral four}
Bissenoque loco Y est quae consequitur X.

Et talis vobis pro Y est nunc data forma {a curvier X}
Et genitor sapiens semper tu suscipe per G,
Per gentor[?genitos] semper caelos tu suscipe magnos,
Per K vos karitas discatis mente referre.
Unius bis sex partes tu per karitas scis.
Unum tu semper per X intellige cantus.
Unus per Z dominum quendam in partibus horum,
Et per Y semper nobis monstretur ymago,
Atque meam formam non motam scis per ymago.
Illorum non est istud sine partibus ergo
Ergo non fiam dominus sicut super illos.
Ergo sum dominus per me non sum minoratus,
Partibus a vestris, haec ergo discat ymago.

Ergo quis qui noscat erit se, quis nisi solus.
Qui me cognosco, me nosco, sic simul omnes
Per me quisque videt in quantum stat sibi quisque,
Et fuit, est, et erit, quod eos semperque videbo,
Nexibus ex bivis est quod mea iunctio constat.
Haec est pars in se quaedam completa sub uno. [33v]
Clara fit haec eadem per septem proprietates.
Forma capit visum connexis omnibus istis,
Cumque decem simul unum coniunguntur in unum.
Ex illis semper urbs quaedam constat habenda.
Illis me iuncto numerus perfectus habetur,
Huic ex perfecto sunt separata
Undecim adiungor unus, sic sunt bene bis sex.
Inde fit ut de me per me nunc exere[?exero] bis sex.
Omnia cumque per unum concluduntur in uno.
Illum quod videant haec omnia iure tenentur,
Noscere se debet cognoscere debet et omnes
Me sed nature noverunt in speciali s.
Forma quae praesentatur mittentia metis.
Illam illarum[?illorum] videt ergo quid nisi per me?
Haec nil (ius) ergo petant ut ponant vel retraant sic
Illis illa dabit ergo cur? Sed mihi soli.
Nam me cognosce, per me cognoscitur omne
Me nosco quia sum solus semper pater unus.
In persona persona sum filius alter.
In persona sanctus consto spiritus unus.
Sed pater et natus sanctus sum spiritus unus.
Solus maiestas aequalis gloria durans.
Talis sum summus genitor, sum filius altus.

Talis sic talis summus sum spiritus alimus.
Et pater ens nec eram a quoquam patre creatus,
Filius existens non nominor esse creatus.
Spiritus ens alimus, non nuncupor esse creatus.
Nec sum nec fueram nec ero genitor minoratus.
Nec sum nec fueram nec ero natus breviatus.
Nec breve sum flamen sanctum, nec ero, fueram nec,
Sum pater et fueram, durabo tempus in omne;
Sum fueram natus existens tempus in omne;
Sum sanctus fueram durabo spiritus almus. [34r]
Non tres durantes, duo nec, sed tempus in omne.
Unus sum durans, unius parsque duorum.
In tribus hos omnes semper connector in unum,
Nec partibus sum me, sic quod sum breviatus,
Persona nec eam minuens, quod separo de me
Nec de me tot do, quod possim sic brevari.
Me non augmento multis aliis licit addar,
Sed cum connectar, noverunt crescere cuncti.
Augmentum quod habent, per me novere tenere.
Crescit vel crevit vel crescet quid nisi per me?
Utque creati non tres quod non suntque creati,
Et tres non auti, quod non crevere, sed est quod
Unus semper erit, qui non valet esse creatus.
Istorum quidam non unquam[?] crescere novit,
Atque modo simili genitor durabilis exste,
Et durans natus sum durans spiritus almus.
Sum non tres entes, duo non entes, quia solus
Semper sum durans; deus ergo paterque creator.
Ergo deus genitor sum sic natusque creator,
Ergo deus genitorque creator spiritus almus,
Sed tamen hi non sunt dii tres, genitorque creator,
Nec duo sunt generantes dii genitorae creator,
Sed deus est unus solus genitorque creator,
Atque modo tali semper dominus, pater exto.
Sum dominus natus dominus sum spiritus almus,
De patre, de nato, non factus neque creatus,
Nec genitus sed sum solus semper simul omnes.
Ex illis ita fit quod sic procedere novi.
Ergo pater quidam, sed non sum tres genitores,
Non sum tres nati, sed quidam filius ergo
Flamina non tria sum, sed quidam spiritus, ergo
Addatur nil plus, est in me tantum in unum.
Est in me tantum in sedate nil ibi crescat. [34v]

Estque trinitate tantum nil fit prioratum,
Nec plus tollatur, nec quid plus adiciatur,
Sed totae tres personae perhenniter eque
Sunt in me, visus mea *dama* perambulat omnes,
Atque mihi placitum in veris aedificare.
Mundo manus his prae, qui non michi damna tulere.
Hunc ei circumdo quod detur lumine lumen.
Esque meum podium me nullo spernere cures,
Et secreta mei cordis soli tibi dico.
Ante meam faciem te quero ponere semper.
In limfis mea vox est maiestate deus sum.
Intravi multis in aquis, est vox mea vera.
In vero mea vox mea vox sic ponitur amplo,
Vox mea confringit montes et separat omne,
Et flammas ignis mea vox occidere novit.
Concutiens mea vox et fervens exheredatos.
Exheredatos cognovi exheredare.
Praeponit proprios semper michi vox mea servos
Illos promeritos bene vox mea solvere novit,
Perque meam vocem temploque meo retinent se,
Inque mea gloria qua constant septuaginta
Atque duo partes omnis tot continet in se.
In se tot retinet cunctarum quaelibet harum,
Haec sic cognoscas in bis sex haec capiendo
Partibus ex istis et mando meis tibi palmis.
Spiramen proprium quod cum de me retinebis
Igitur illud idem mihi reddere iure teneris.
Est tibi refugium semper virtus mea promtum
Nominibusque meis me ducis te nutricabo;
In manibus labi non mittas inimicorum,
Tuque loco spatioso nostris sub pedibus sta,
Atque mei visus conturbabantur in ira. [35r]
Nam mea sic anima venterque meusque dolore
Defeici vitamque meam fletu manifesto,
Atque meos annos mihi virtus mea languet
In paupertate visusque mei fatigati.
Sum super obprobrium factus cunctos inimicos,
Vicinique mei fortes timeo mihi notos,
Qui cis me fuerant ex me fugiere patenter.
Sum datus oblitus, tanquam sum corde sepultus.
Factus sum tanquam vas quod deperditur omni.
Culpas audivi multorum circuitu nam
Excessa mentis dixi prosternor in ante

In faciem visus tibi me subsistere nosco.
Dico subfultu geminorum nominum horum,
In geminis elementis non sunt plura scias tu
Materiam per materies sunt haec aliorum.
Haec mea nomina sunt dignissima Algeloa.
Laegola septem quae sunt bis scripta figuris,
Terminus est medius E primus nomine primo.
Huic E si traitur, quae languida fit Leo damnans,
Integrumque meum erit ineffabile nomen,
Nomine post primum medium G meta secunda.
Huic G sublata sit non ineffabile nomen,
Integrumque meum remanerit sic Leo nomen,
Nominibusque meis aliis ex his dare novi,
Formas ex his sunt signantia signa planetas.
Existentia non existentia sic loca metas,
Illis quodque sub uno nunc concluditur omne.
Huic haec proprietas illis est materiata.
Est haec proprietas per primum fervida durans.
Illis materies est praesens proprietas haec
Frigida proprietas est haec post nomine primum.
Augmentans ergo calor ex caliditate receddit.

[Section 8 Translation]

The ignorant cannot know anything. May it be that I have slept and after the dream I am watchful. Humility is from me when it ought to be through me. It will observe these things, or what virtue would there be if not for me? For I discern this through all times and I have entered into my home and I have called everyone there. In this they rejoice, in how great a name they have. From these, one, which is why I have said that good things are from these. We are all bound to serve in every place; all rejoice in me who keep hope. They have always been joyful under the great judgment seats.

I am the just judge, strong, not quick to anger. Against others I am the judge and I do not carry them into damnation. No day of anger will last in me, so that I have given birth to the just and I have taken the sorrow. I have not driven out the just and in my justice I have restored the throne, and I have examined all the worlds and of them I will animate the peoples rightly – [*Naeda* (*iniquitas*)].

{*Sidenote:* The place from these in the insubstantial ones is always to be present to matter.}

For I have placed all creatures under my feet, sheep and certainly cows, the beasts of the field and the flying ones of the sky through all the fields.

{*Sidenote:* The planets, who lead all things for good in his presence: the constellations, which are always consistent.}

I have submitted the fish of the sea and all that run through the channels of the sea; I have made them lights for their enemies. From these I have overthrown what was in the city in them. Before my sword you will not be covered. I climbed the arc which I stretched out, which I sent out over them, for I hold in my heart, of which you need not be reminded. From my *anucda* (*generatione*) [?] those worn out, because without penalty, *adcuna* (*maledictio*) [?] because their cheeks are full of bitterness, and sorrows are always near to their tongues, and their labors and sorrows are sulfurous. They always have smoke coming out of them. You have been seated on my seat with great wealth, although you wish to give bronze [?*Ramivam* or *Raninam*], which is not by the body, and to you, when it is harming you, it is not a friend. And my eyes discerned by discernment, under attack. I will shun those who do not know me. I was able to strike the marauders and I seized the few who drew back against me, and a lake of heat rained down on those sinners, and after that there was sulfur, because of their great pride, those who slipped from part of my cup. I alone am holy in the holy temple. My one seat is the highest seat of all, and I am keeping watch over my poor ones. It is seen who touches, and their bad qualities. Therefore mine were not touchable, and theirs, and this was before they were able to bring disgust.[?] After that they are touchable and others follow, namely having heard and by the sense of breathing, and I did not call horses just; I will fulfill the law. How is this? The law has conceived and brought forth sorrow. I have expelled evil from me and from my parts, but justice[?] when I called the just back to me, when the whole world was without those parts, and the parts were all the same, as one, saying by withdrawing from these that I

alone am just. I created justice when I freely made them and I made them servants that they may bring offering to me. Therefore they were not for the world except for a certain one. So when they served me, it was not only to him. Therefore, who was the lord of the world unless I am? How was this when I conceived sorrow? When they spurned me; thus I saw their places. How did I lead them out when there was so much evil? This is when I separated from the places on account of wickedness, and why they left them when there was no service. So I led them forth, having called them; therefore they were called, where were they if not repelled? What he said in the reign, he who has ears let him hear. He is one and through my name, in the names; Yole [*Eloy* backwards], Yonada [*Adonay* backwards]. They are the highest lord of lords. I, the lord of virtues, have set free the waters with my thumb and have joined all the waters and the heavens, in succession, with my palm. It is Lucifer, related by you in speech to fire; he sends forth the great flames with sparkling. You turn in an hour and from the beginning you stretch out to the setting, you who always stand forth, frightened, who extend flames before you and flames behind you. They are with you and you have fellowship with them. Whatever nature you hold, they are holding back.

--- [33 strange words: Anat, cethaz, cora, simam, nertac, lenas, pertac, Thenas, acu, vuspoc, sco ceth, barcam, haran, telib, Machim, miraf, suef, mumchae, mobaa, darum, Navano, damarcus, fortunatus, curiatus, malfatus, Adraanus, azalicus, nisram, minran, nabur, amarfari, Iafac]---

You are such a number, in which number brings, joined in a certain function and at the same time in a certain order, you are always causing harm by parts of the fire, for it was before me for me to discern, hence it is from you as you are discerning me, looking askance, why giving nature is for seizing. He never removes the beginning because he undertakes it. One thing cannot be the opposite of, or in opposition to, itself. Why are you about to follow this line of thought?

[The following seems to have some problems with computation. The point seems to be that number leads to matter. The explanation also involves letters.]

Through number with what is referred to, and through ten as it always reaches on high, and thus what follows, as much as it ever sees itself. One bears one through itself and at the same time twice five. And ten hundred, thus one hundred incurs a thousand. A thousand bears ten times a thousand which gives a hundred thousand. So it was such a number, when it climbed up in order. So in these names A is forty; A is taken for what carries three so that from it comes three hundred and twenty, of which it takes back a certain ten (twice five), and ten hundred, so that one hundred incurs a thousand, and in whatever line they are multiplied and they see how they are numbered in this quantity. Each of them follows the line of numbers. Therefore when they were turned, through seeing me, so they all could consist in one, so you are not worthy to be one in these. I always remain one name in this, by all their lines when they are missing two two's. There were seven lines which G still has, and G shows you such things made in the figure [a figure like a Z], and following this after three you are given K. For K, such a figure is shown [a figure like a psi]. In the eleventh place after K is located X. X shows you this shown

figure [a figure like a numeral 4]. In the twelfth location is Y which follows X, and thus now for Y is given the form [a curvier X], and the wise progenitor, you always undertake through G, you always undertake the great heavens; through K you learn to bring charity [*karitas*] to mind. While one, you know charity through twelve parts. Through one X you understand songs. Through Z, a certain lord [?] in their parts, and through Y is always shown to you an image [*ymago*], and you know my unmoving form through image. Of these, nothing is without parts, so I was not made lord as if over them. Therefore I am the lord through myself, and I am not threatened by your parts; therefore the image teaches[?] these things.

Therefore, who is he who knows what will be? Who except the one alone? Whoever recognizes me knows me, just as all who see through me into the number that stands to itself [?], and it was, is, and will be, because I always see them, from the twofold connections which my joining makes. This is a certain part in them that is complete under the one. This same thing may be clear through its seven properties. The form seizes vision from all the adjoining things, and when ten are joined into one. From these always a certain city remains by having[?]. The perfect number is had by being joined to me, and thus they are separated from the perfect. Eleven adjoins one and thus they are twice six. Thus it is made to happen from me by me now for twice six to go forth. Through one, all things are included in one. This is because they should see all these things held by law. Everyone ought to know himself and recognize everyone, but by nature they know me, in particular s. The form which is presented is the sending forth to the boundaries. How would he see it, then, except for me? Let them seek law so that thus they might place or withdraw. Why will it give these to them? But because of me alone. For if they recognize me, then through me all will be revealed. I know myself because I alone am always the one father. In the second person I am the person, the son. In the person the holy spirit I consist of one. But father, son, and holy spirit I am one, the only, with equal majesty and glory, everlasting. Thus I am the highest progenitor, I am the high son. Thus I am the highest spirit, the nourishing one. Being the father, I was not created by any father. Being the son, I am not called created, Being the nourishing spirit, I am not called created, and I am not, nor was, nor will be put forth as the progenitor. And I am not, nor was, nor will be a lesser[*breviatus*] son. And I am not a lower holy spirit, nor will I be, nor was I. I am and was the father. I will last through all time. I am and was the son, being in all time. I am and was the nourishing holy spirit and I will continue.

Not lasting for three or even two but for all time. I am one, everlasting, part of one and of two. I am always the one binding everyone into one, those in three, and there are no parts in me, because I am made small[*breviatus*], and my person is not diminishing anyone because I set apart from me, nor do I give so much from me, because thus I could be made smaller. It is not right to add to me by the increase from many others, but when it is bound together they all will be able to increase. Whatever increase they have, through me they can hold it. He grows or grew or will grow, but how is that except for me? And they are not three creatures, because they were not created, and they are not three selves [*auti*] which do not grow but it is always one, who cannot be created, certain of them

cannot grow, and in the same way I stand as the enduring progenitor and I am the enduring son and the enduring nourishing spirit. I am not three beings nor two beings, because I alone am always everlasting, therefore god and father creator. So I am the progenitor god and I am the son creator, and so I am the progenitor god and the creator nourishing spirit, but at the same time these are not three gods, and the progenitor creator, nor are there two gods engendering the creator of the progenitor god, but God alone is one progenitor and creator, and in the same way I the father stand always as lord. I the son am lord and I the nourishing spirit am lord, from the father and from the son, not made or created or generated but I alone am always, all at the same time. From these thus it happens that I can proceed. So I am a certain father, but not three progenitors, I am not three sons but a certain son, and I am not three winds but a certain spirit, so that nothing more is added; it is exactly one in me. There is in me so much tranquility; nothing there can increase. Also, for this trinity nothing can be made to have priority, nor to be raised up more, nor can anything be done in addition, but in me the three persons are equally everlasting; seen, my *dama* goes before all and it is pleasing to me to build up in truths.

I purify[?] the hands before those who have not brought me harm. I place this around him, because light is given to illuminate. And you are my support, you take care not to ever scorn me, and the secrets of my heart I speak to you alone. I seek to put you before my face always. In the waters my voice is with majesty: I am God. I have gone into many waters, my voice is true. My voice is in truth and thus my voice is put forth widely, my voice shatters the mountains and divides everything, and my voice is able to beat down the flames of fire. My voice is sounding an alarm and burning the disinherited. I the disinheritor know how to disinherit. My voice places before me my own servants, and those who have been made worthy my voice can set free, and through my voice they remain in my temple and in my glory which consists of seventy-two parts, the total number contained within it. It retains however many of each of them; thus you know these in twelve, grasping them from their parts, and I place you in my palms. My own breath, which you will retain from me, therefore by law you are bound to return it to me. My strength is always at hand as a refuge for you, and you lead[?] me so that I will sustain you in my vigorous names; you will not send[?] to fall in the hands of enemies, and you stand in a wide space under our feet, and my powers of sight are disquieted with anger. For my soul and my stomach have withdrawn my life because of sorrow, my open weeping, and my strength becomes faint in[?] my years, as I am worn out in the poverty of my vision. I have been made a reproach over all enemies and I fear the strength of my neighbors known to me, whoever was clearly fleeing from me. I am given to be forgotten as if I were overwhelmed in my heart. I have been made like a vessel that is totally ruined. I have heard the sins of many in the going around, for in the excess of my mind I said that I am spread out in the foreground; I know that I remain in the face of your sight. I say support of their double names; you know there are not more in twin elements, matter through matters [?]. They are those of others. These names of mine are most worthy, Algeloa. Laegola [note – anagram of *Algeola*] are seven, which are written twice in figures. The end is the middle E, the first of the first name. Hence if E is brought out, which by condemning makes Leo languid, and it will be my whole ineffable name. In the name after

the first the G in the middle is the second boundary. Hence when G is taken out it will not be made into my ineffable name, and my complete name will remain as the name Leo, and I was able to give from these to my other names; the forms from these are the significant signs, the planets. Do not establish the boundaries between existence and non-existence, and whatever is now, all is included under one. Hence this property is material for those. This property endures, glowing, from the first. To them, this property is present to matter; the cold property is first after its name. So when heat increases it recedes from warmth.

[35v]

[Section 9]

Hereditate patris firmans haeredat ut haeres,
Ergo modo simili crescens est frigore frigus,
Ut partem sumit distinguens parte heredis.
Cum calor augmentat sese puncto mediato,
Postquam transcendit centrum fumans.
Ex E sursum fumans fumus scinditur illo.
Materies fumus velut his data permanet ergo,
Et cum frigiditas ad centrum crescere novit,
Centrum transcendens fumans statim fit et illud
Est A G sursum qui fumus cesus ab illo,
Tanquam materies his fumus ducitur, ergo
Istis atque duobus coniunctis Loaola.
Ergo caput per materiam sibi bruma calorque.
Sumunt plus currens fumus caumatis ergo
Post medio centro descendens obvius illi
Est algens fumus; premitur dum materiei
Fit finis proprie, volvuntur in aera ergo
Igitur est aether semper calidus madidusque.
Istis atque duobus coniunctis Loalae.
Algenti calido per materiam caput ergo.
Ergo modo simili tellus fit frigida sicca.
Igitur ex calido calidum procedere novit.
Ergo caloribus ex binis scit cedere siccum.
Ergo firgiditas ex algenti dare novit,
Frigoribus binis madidum processerit, ergo
Urbs mea summa fuit spatio sic caesa duorum
Horum nominibus praedictus sanctificatis,
His binis, huic his fuerat partitus in illis.
Partibus ambabus, meus ille calix veneratus
Uno me iuncto medio, sed sic tria fient
Intus sum subfultus eis illoque vigore.
Quem largitus eis libito sum tempus in omne. [36r]
Omne quod est sub eis disiunxi, ne potuisset
Illorum quisquam versus me frangere quicquam
Et me protegerent hos versus qui dare bella
Vellent in quantum donatum posse sit illis.
Liquirunt fuerant elementa tenentia cum me.
Culpabiles fuerant horumque tenentia ore.
Cur? Cum sit quidam semper leo caumate fortis,

Est alius semper se algore suo Leo fortis,
Atque favent illi per materiam dare casu
Versus naturas in eis hi inque de illis,
Quae naturae sunt retinentes proprietates,
Per casum per materiam quod habere valebant.
Hoc calor est et siccum, calor atque madens est,
Estque sequens siccum frigius madidumque.
Huic dictum simplex subiectum non dare novit,
Et non materiam certam demonstrat in illo
Est et materiam quamvis demonstrans in una
Sicut in illa enma ercnufed eroproc ni [reverse of *in corpore defuncre amne*]
Subiectum non dat cum dicitur hoc calidum fit,
Sed quando fertur, hoc corpus fit calidatum.
Est hoc vel corpus algens per materiatum
Vel per casum quicquid habet, vel possit habere.
Hoc est cum calidum fit quoddam materiato.
Est illud propter quod casu detinet in se,
Atque fit in quodam est hoc in enoitceibus (subiectionibus).
Hoc calor est est et siccum calor atque madens est,
Estque sequens frigus siccum frigus madidumque.
Ergo pars summa fit pars suprema in illo.
Illud quod vivificat hoc dum corpus in orbe.
Stat per carnen subiectum numquam dare novit.
Simplicitas quaedam dicta cum dicitur algens [36v]
Est hoc sed quando corpus hoc dicitur algens,
Atque madens est istud siccum, sic fit et algens,
Atque fuit calidum siccum calidum madidumque.
Quod fuit ergo fuit est ergo mortificatus.
Quod suprema fuit pars terris mortificatum.
Hoc est frigiditas ex quo sic quod fuit ergo?
Qualiter esse potest, quod non fit tempus habendum.
Quod sit in hoc dicto dicto sicut fuit isto.
Quod fuit ergo fuit per materiam macedatum.
Ergo meis erit extremis totumque refectum
Lucibus; O quid erit versus me non videat se
Extremis ex quo componam lucibus illos
Lucibus est. O quis qui per me non fit in istis
Est O quis cui non sum opus quacumque dierum,
Nam sum lux sancta dans quod durabile constat.
Vobis per me vita datur, dabitur modo semper.
In vita subiecta duo alum atque malum.
Ergo quisque capit meritum sub partibus horum
Hoc est si meritus meritum durabile fiet,

E converso tibi semper solvetur in Alum,
Cumque calor summus et in aethere fit moderatus.
Iam medio quo dulci possit vivere corpus
Quodlibet et retinet, habet, et tenet inque loco quo
Indiget et maius fieri quo possit egestas.
Hoc totum per me bonitate, mea bonitate.
Illi quam tribui dixi secreta referrem.
Verba mei cordis. Ergo sunt aethere bina
Limina (filii) fit nomen eius, eius quoque nomen
Atropsiderap [porta paradis] in se continet hoc elementa
Bis sex et centum portat triginta duoque
Est lucerna data vobis sidarap paradisis.
Gaudentis nomen Atrop porte paradisi.
P A pater est Ra sit radius divinicque [or Di nuncquam] dei sit. [37r]
Est radius ceu natus qui motum patre cepit,
In talem formam pro nato noscere discas.
De di subtraitur et sanctum flamen adesse,
Talis forma datur vobis pro flamine sacro.
Disque locum monstrat, partes eiusque revelat,
Proque loco digno tum discas formam adesse.
Eius sunt portae clare plusquam sullatsric.[96]
Ali se clarum retinens et pellit in Alum.
Quilibet atque mei damam spectabit in illa,
Atque scias duplex, illuc remedium esse
Laeticiae quoddam semper eiusque saporis
Est aliud languoris tormentique saporis.
Eius versus eos huic principium sibi sumit.
Humana fragilis cum iam subiectio desit,
Atque locum illum versus scandensque videns adest.
Ille locus sexaginta partes detinit in se
Bis sex electe partes loca sunt bona iustis
Lucibus in primis quibus absunt hic loca sumunt,
Tertia inque die materia fit terciana.
Ex aliis est sic tribus in tribus usque dies fit,
Ultima dimittensque mali (languores) centum in centum,
Quodque boni superat sunt augmentantia mille.
Mille dum capiam numeros dans partis eorum
Illis pars capit altera quadraginta octo
Est pars illa mali submitens parte sinistra.
Lucibus in primis, primisque locis loca prima.
Inquirenda bonis subtractus centum in centum,
Atque malis venientibus ex mille in mille

96 Nearly the reverse of *cristallus*.

Perdurantibus atque crescentibus inque diebus
Extremis sunt prae portis tot dissociate.
Partes ergo necce (necesse) tibi sunt interiores,
Partes quae discas loca sedes que retinentur.
Illis cuius sunt formae generis quoque cuius,
Cuius proprietatis vel quam sunt retinentes. [37v]
Ex me vel quid amor meus est, ut sit super illos,
Septuaginta duo loca sunt, sunt interiora
Atque manent bis sex sedes sunt interiores,
Quae retinent in se formae sunt et genus illis.
Tale fit illorum norma, fit limine limen.
Bis sex in bis sex. In summo dama locata
Domna tenens dominatrix cum factis opus in se
Stans et dictis est immobilis – haec opere meo,
Iustitiae libram tenet in se pondera iusta
Illis permittens bene qui servire[?] laborant
Est et dissocians haec partes exterores.
Dissociansque legens illos in duplice parte,
Atque modo duplici miserens quia sensit eisdem.
Remedia dare in me qui peccata tulere
Maiori latuens[?]. Dum fit Sol (de) mane[?] Saturni,
Eiusdem lucis cum praestita quarta sit hora,
Et sic propicians, qui versus me inermere[?]
Deliciasque favens et plurima gaudia praestans,
Cuique bonis magna facta cunctoque repulso
Cum factis opera et constitua bonorum
Constituta boni delectantesque favores.

{*Sidenote*: Illi qui peccant ex corde qui non habent voluntatem dandi et hoc quod vident ab aliis[?] praestari gravamur infert eis et volunt facere falsum iusurasndum et malum est eis quod alii non faciunt et habent voluntatem interficiendi et per eos non sciat quid alios non interficiunt et sic de aliis criminalibus.}

Delectumque mali donat qui suscipit ex se,
Et bona fit retiniens dans ex se suscipit ex se (esse).
In se bis sex subiecta tenens sex nulla numerans
Et per eam dantem non sunt aliae minoratae.
Est quod cuilibet appropriatum cum mihi servit.
Ergo loci digno non debet iungere mirum
Est quia stans dictis immobilis in meo opere
Cristallina tenens non erit huic porta timenda.
Dapna licet fuerit, tali claro similata.
Intus quod non sit discernens exteriores,
Pondere cum Libra illis relegens[?] loca donans.

Dissociansque legens mala iustis in loca sistens [38r]
Eligit atque legit loca iustis ex operatis, 38
Inque gradu sistit alios summoque videntes.
Qui sunt versus partem qua consistitur illa
Fitque legens bene tam cunctos quos pars sibi donat
Intus sit quamvis esset extra velut illa
Pro sensus magno fit in illa pro bonitate,
Est intus foris illos arbitrans loca debent,
Queque tenere gradus sistens summo duodeno,
Arbitransque videns intus portam foris atque
Essent cum tam digni dignaretur eosdem.
Illa tenere suum dans cuiquam rectificatum.
Pondus versus me sicut meritus fuit ille.
Continet haec in se sex partes quae duodena
Est pars septuaginta duorum iuncta sit illa.
Sex et erint septem, fit proprietatibus illa
Praedictus similis bonitati humilitati.
Haec donansque tenens versus me retribuentes.
O mihi quid tam carum debet sicut et illa
Esse an O mea dama manet super omne creatum.
O cum tam digna fuerit, videt hanc nisi solus.

{*Sidenote*: Garans als alis : aequalis proproportioni multis quam aliquis deliberat in animo.}

Hi nihil ergo in hac possunt sibi quid propriare
Pulcrior in forma quam nulla aliarum,
Rectum corpus, recta statura, quatuor alis (libus)
Principiumque decens oculi clari velud aurum.
Caesaries parte quae circinnata locorum,
Et muses[inuses?] ruber cum purpuriuque colore
Tincta supercilia mentiumque rubedine tinctum,
Et fit divisa geminis in partibus illa.
{*Sidenote*: Conceptionis aequalium proportionum quas concipit in animo.}
Os pulcrum pulcreque nares auresque decentes,
Inque caput simulem auro tenet illa coronam,
Iunctam connexam lectis petris preciosis
Jaspide, Smaragdo, Electro anteriori [38v]
Iunctis parte ei deservis qui manet unus
Scribitur ante tribus; pars altera dextra iuncta
Calcidona, cum topatio simul ac adamante.
Scribitur insculptum, dominus rectus meus unus,
Qui fuit, est, et erit directus tempus in omne,
Et coniunctur isti tris parte sinistra.

Toealec et iacmapi, deiasrac, scilicet isti.
Desursum sculptum. O cur mittens eris istium
Qui fuit, est, et erit perdurans tempus in omne;
Parte sed adversa coniungitur his tribus ista
Dacdic, Anux. Iunga et scriptum desuper illos
Est O quid quod totum non submittitur illi,
Illius ergo manet coniunctum tale sigillum.
Iure meo firmum rectum caput optinet illud
Materiaque loci multus huic propiciatus ero.
Scribitur illa modis tribus, adiunctisque figuris.
Illa tenet spatulas bene iunctus pectus in ante
Et cubitos, humeros et brahia recta reportat;
Proceros rectos digitos, teneras tenet ungues,
In medio tenet haec anulum cuictum smaradicino.
Iusticie pondus quo scribitur atque tenetur.
Ponderis atque nota iusti dans omne tenendum
Alidansque locos relegens loca sunt et in Ali.
Tam bene cum fuerit intus ceu deforis esset,
Ubera pulcra satis corpus ratione modestum
Aure magnae et libra sunt crura parata,
Articulisque pedes iuncti, tale plani bene facti.
Iuncture membra recta sunt omnia facta.
Ergo tam pulcram non hanc servare tenebor.
Ergo quod meritum cum non peccaverit in me.
Ergo te referas ad eam michi te dare posse.

Section 9 Translation

An heir inherits by the inheritance of the father, confirming him as heir. So in the same way coldness grows by coldness, so that it takes the part, distinguishing by the part of the heir. When heat increases itself in the middle point and then, steaming, goes beyond the middle. Steam, steaming upwards from E, is separated from it. Matter like steam thus remains in these, and when coldness can grow beyond the center it is steadily transcending the center and it is A G that is cut off from it, just as matter is led by these, so Loaola[?] when these two are joined. So wintertime and heat take their source through matter, the steam of heat running past the center point, descending where the steam is cold, then it is compressed by matter so that at the end of the property they are turned into air; thus aether is always warm and moist. And these two are joined in Loalae.[?] Thus the source through matter of cold and heat.

So in the same way earth is made cold and dry. Therefore heat can proceed from heat. So from heats, two by two, it can give way to dryness. So cold can give from cold, as moisture proceeds with colds two by two. Therefore my city is the greatest distance separated from the sanctified names of these two, by these pairs; thus it is in these parts.

For both parts this venerable cup of mine is at the middle, but thus they are made three. Inwardly I am supported by these and by that strength. How freely have I given to them in every time. I have separated everything that is under them so that it cannot break anything against me, and they protect me against those who wish to make war in however great a gift it can be to them. The remaining elements are held by me. They were culpable by the tenancy of their mouth. Why? Although one lion is always brave in the heat, another lion is always brave in the cold, and those are favorable to give through matter by chance and according to their natures, which retain their properties, which they can hold through chance and through matter. Heat is dry and it is wet, and also cold is dry and wet. Hence a straightforward word cannot render this subject, and it does not show a certain matter in that. And it does not demonstrate matter in one, and although demonstrating matter in one, as in the dead body stream[?] it does not give into subjection when it is said that it is warm, but when it is brought back, the body is made warm. This body is cold through matter or through the chance [?accident] that it has or can have. This is even when it is warm by some matter. This is so because it holds in itself some chance, and in that it is made in subjection.[97] This heat exists and is dry heat and becomes wet, and it follows that there is dry cold and wet cold. Therefore the highest part is made supreme in that. That is because he brings to life while the body is in the circular path. He stands through a subjected body and is never able to give.[?] Straightforwardness dictates that when something is said to be cold it is, but when this body is said to be cold and becoming wet and it is dry, thus it is made warm and it can be warm and dry and warm and wet. Because what it was, it was, and is now gone. Because the highest part of the earth is that destruction. This coldness, from what then was it? How could it be, since it was not made having time. What is in this saying, thus it was. What was therefore withered [?

97 *enoitceibus* is the reverse of *subiectione.*

macedatum] was through matter. Therefore it will be restored and completed through my last lights; O which will be opposite me, may not see it in the final lights from which I may build them in lights.[?] O, who is not made in these things through me. It is O who is not the work of whom and of whatever days, for I am the holy light giving what endures. Life is given to you through me; it will always be given with a limit.

In the subjected life there are these two – *alum* and *malum*. Therefore whoever seizes merit under their parts, this one, if deserving, is worthy to be made everlasting; that is, he will always be redeemed in *Alum*,[98] and when we are heat and are made moderate in aether, then in the medium, in which the body can live sweetly, and it will retain, hold, and keep in the place where there is need and where need can be made. All this which I have promised I will carry out through my goodness, the words of my heart. Therefore by the aether there are two beginnings that will be his name, and whatever his name, gate of paradise, contains in itself twelve elements [*atrop sidarap* is the reverse of *porta paradis*, and it has 12 letters] and conveys one hundred and thirty-two.[The sum of the values of the twelve letters is 132.] The light of paradise is given to you, rejoicing in the name of the gate of paradise. P A is father, Ra is the ray, and Di is of God.[99] It is the ray or son who seizes motion from the father, in such form for a son that you can discern. He was drawn down from god [*Di*] and the holy spirit [*flamen*] came near, and thus the form was given to you on behalf of the holy spirit. He shows the place to the gods and reveals his parts, and you discern the form coming from near the worthy place. His gates are more clear than crystal [*sullatsric* is nearly the reverse of *cristallus*], and he retains for himself the clarity of *alum* and he drives toward *alum*. Whoever will see my *dama* in this and has an unreliable understanding, here is the remedy, whatever of joy is always of his taste and the other is of the taste of faintness and torment. He takes his beginning against them.

The human condition is weak since subjection has already given way, and it is near that place, opposite, climbing and seeing. That place keeps for itself sixty parts. Twelve parts are very good places for the just. In the first lights when they are absent, they take places, and on the third day matter is made of the third. Thus from the others the day is made three by three[?] until it is day, and in the end sending out weakness[?] one hundred in one hundred, and whatever of the good remain they are augmented a thousandfold. While I will seize a thousand, giving numbers to their parts, the part seizes another forty-eight. This is the part of the evil, putting them on the left side. In the first lights and the first places the first place[?] seeking the drawing down of the good one hundred by one hundred and with the evil coming one thousand by one thousand and growing and enduring in the last days, they are all in separation before the gates. Therefore the parts must be inside you, the parts which you discern, the places, the seats which are retained. To those whose forms are of their kind and whatever of theirs, or of their properties or what they retain, from me or what is my love, that it may be over them, there are seventy-two places, they are interior[?] and they keep twelve seats which are interior, which forms they retain in itself and are of their kind.

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98 Bodley has *malum* instead of *in alum.*

99 ?*divinicque dei*, or in Bodley manuscript, *Di nuncquam.*

Thus the measure of them will be made, the boundary by the boundary[?], twice six in twice six. In the highest, the *dama* is located, the lady mistress holding the position with deeds, standing, and by unmovable words – this is by my work. She holds the scales of justice in itself, by the weight of justice[?], welcoming those who work to serve, and she separates the exterior parts, and separating, collecting those things in the double part and having pity on the double mode because it feels the same[?]. To give the remedy in me, who takes up sins, hidden to most[? maiori latuens?]

{*Sidenote:* Those who sin in every heart, who have no wish of giving, and that which they see from others seems to them we are very burdened, and they wish to bear false witness, and to them it is evil because others do not do it, and they have the wish of killing, and to them not to kill others is not valid, and so with other crimes.}

While the Sun is made from the morning of Saturn, at the same appearance as the fourth hour, and thus appeasing the one who is defenseless[?] against me, and presenting favorable delights and many joys always by great deeds for the good, and when all are driven away with deeds, works and agreements of the good, the agreements of the good and the delightful favors.

And he gives the sin of the sinner who undertakes from himself, and he retains the good, giving from himself, he undertakes (to be). In twelve subjects, holding six, enumerating none, and through giving, the others are not made less.

It is because whoever is appropriate serves with me. Therefore he ought not to join a miracle to me worthy of a place. It is because standing with immoveable words, by my effort, holding a lens [? *cristallina*] it will not be a gate to be feared. The loss must be clearly represented. Inwardly, not discerning from the outside, with the scale by weight, he gives the places, gathering them again, and he justly separates and gathers into the bad places. He chooses and judges[?legit] the places from the working of justice, and, seeing, he causes others to stand on the highest step, those who are opposite the part where it is constituted, and judging well he makes all to whom he gives their part. He makes inward whatever is outside as if he made it for the great of sense[?]for goodness, deciding which places they ought to have inside the gate and by gentle steps arranging them in twelves, considering and seeing inside the gate of the door, and they are each judged with equal judgment[?] He mildly gives whatever is right. The weight against me was as if merited He contains these in six parts of twelve each, seventy-two parts in all. Six, and there will be seven, that one made for the properties, said before [masculine] similar to goodness, humility. Giving these and holding them and repaying them towards me. O ought to be so dear to me, as that one or O my *dama* remains over all creation. O, since it was so worthy, who sees this if not he alone.[?]

{*Sidenote*: Guaranteeing other things to other people [?]; that is in equal proportion more than anyone can think in his mind.}

Therefore these cannot claim to be[?] more beautiful in form than no other, [?] a well-proportioned body, of good height, four wings, and the good beginning of clear eye and

ears, hair all around and the center of the face[?*muses*] red with a purple tint, painted eyebrows with a touch of redness, twins divided in two parts.

{*Sidenote*: An equal proportion of conception, which is conceived in the mind.}

A beautiful mouth and beautiful nose and good ears, and on the head she holds a crown like gold, with precious stone, jasper, smaragdus, electrum on the front, and joined to that part all the misshapen who remain one. It is written before a third of the people; the second part to the right is chalcedony with topaz and adamantine.

It is written, engraved, my one true lord who was, is, and will be upright for all time, and these three are joined to the left part: Toelac, Iacmapi, Deiasrac, engraved from below. O, why are you sending this one who was, is, and will be lasting through all time? But they are joined in the facing part by these three: Dacdic, Anux, and Iunga. Engraved above those is O because it is not all submitted to them. Therefore such a seal of him remains joined. By my law it may obtain the right source of the material place[?] and I will be greatly appeased. This is written in three ways and with adjoining figures.

This holds well the shoulders and the breast joined in front, and the forearms, elbows and upper arms, the long fingers, the soft nails, and in the middle it holds the ring colored like emerald, weighing of justice where it is written and held. And the sign of weight and justice giving all the holding and ___[*alidans*] regathering the places and they are in ___[*ali*].

So well when it is inside or outside, beautiful breasts, the modest body, by great gold and the scales. the lower legs are prepared and the feet are joined, with their joints, and so they are made well and level [?smooth]. By the joining, the members are made animate. Therefore I shall not be held to protect such beauty. Therefore what merit, although he has not sinned against me. Therefore you refer to her to be able to give yourself to me.

[39r]

[Section 10]

Hic titulus de virtutibus verbo sub eodem

Supremoque gradu subtus qui de duodeno
Partibus, quo stat opera, stat habet loca domna,
Iusticiaeque tenet in se codicem bene iustum.
Illos exterius cernit qui iure quiescunt.
Scribit opus factum quae sunt subiecta duorum.
Libro post primumque malique boni mala signa
Est ut domna legens iustos cum pondere dama
Subiectoque legens est illi scribere debet,
Cum bonitate malum, tenet haec alium mala scribit,
Et potius similique modo semper bona signat.
Quo fit subiecta haec Domne scribere Dame.
Cum factis opera, haec tempora et loca scribit.
Omnia sicque simul quae subponuntur eisdem,
Atque boni metas scripto tenet occupat harum
Partes atque loco locat has quo stare tenentur,
Atque suo libro divina parte refirmat
Exterius locat undecima quos parte locorum
Primus materiam cepit huic cum cepit abesse
Subiectoque locum versus mortalis eundem,
Unde locum cepit Cauzep in tertia luce,
De tribus inque tribus scandens cum materiei,
Quid fuerit scandens postrema luce tenendo.

{*Sidenote*: Cauzep: hoc quod accidentaliter vel per materiam cepit formam et illa est in declinatione quando ipsa desiit adesse et hoc est cum per se non possit subsistione et in alio loco incipit adesse.}

Omne malum mittens dimittens centum in centum
Eius languoremque dolorem tristiciamque,
Inque bonis crescens in laetitiis quoque mille,
Mille tenet numero, quo semper dulce saporem
Firmat in his iustam mensuram quaeque bonorum
Facta tenet retinet, illorum scripta figuris,
Atque notis mala designat cum partibus horum.
Mentem opus per eum factum subiecta duorum, [39v]
Atque modo simili notat haec subtracta duorum.
Metas atque locos cum soluit iure tenentur,
Ut michi postrema possit hoc luce referre.
Hec operatur multos discans illius artis,

Submitti tantum quantum submittitur Alo.
Atque malo potius quod et astat sub operatis,
Nam datur officium operandi, scripta tenendi,
Materiamque locis illius confirmat adesse.
Istud iure mei ex libro tollitur uno
Mancipiumque meum ne quo sit ius breviatum.
Omnes iusti libro destribuntur eodem
Ex illis iustis huic materies queit esse.
Principium scripti macudda [adducam] sum via semper.
Ergo per hanc ibit, quis si non cascet (calcet) caudem,
Huicque loco cum sit opere bene constitit ergo
Est illuc mundi sum lux veniensque recedens,
Quodque potest fieri ius dicto clauditur isto.
Ergo quis est cui non sit opus mihi velle reverti
Ut bene quis redeat, opus ergo pertinet esse
Scribitur omnipotens durans sum tempus in omnie
Atque manens quo ius illi concluditur esse.
Hec per opus prorsus directum dampna reducit.
Ergo quis est operi qui non submittitur esse?
Cum cepit quae iure meis operabitur ergo
Hec operans, hec ergo legens ut ius (vis) teneatur.
Collocat haec eadem illis loca qui loca sumunt.
Esse mali scripto ligat et notat haec bonitates,
Atque sub aspectus qui ponebantur in illis
Adsim tantum dum veniens in fine locorum,
Ut libra librem per opus quod promeritus sit.
Quilibet A A quid bene tam splendiscit ut illa,
Corpus habet mundum purum plus purificatum
Aurum quam purum totum menbrum bene factum
Iuncta loco proprio bene facta locata, [40r]
Iunctam cum triplici nexu capit illa coronam,
Atque modo triplici tribus est descripta figuris,
Divinique mei libri scriptum tenet illa,
Atque modis lapidum bis sex innectitur illud,
Atque trium nexu, iuncto per bis duo sint huic.
Bis duo. Sunt oculi varii falconis amati
Essent ceu pennas missas qui misit in annum,
Atque pili capitis clari glaucedine tincti (coloris subrubei)
Aures et muses aliae partes faciei.
Iunguntur rubeo, labia[?] clara tenuata,
Partes illius iuncte, moderamine sculptae.
Magno collum clarum, fuit humerique decentis
Et spatulae plane pectus costeque decentis,

Ipocondria partes horum Libra reformat.
Ubera sunt dura costae planae latus alba,
Omne lacertorum sunt corda decentia, recti
Sunt digiti, albaeque manus, caudae teneratae
Sunt ungues, anulum medio digito tenet illa
Scriptum, non est quis qui peccatum geminavit
Versus me, post confessus, cui non misereri
Propono, quo conveniens bene iuncta statura (statera).
Intus iusta locat alios et firmat eosdem,
Utque videret iuncturas, ceu deforis esset.
Est hoc per me digno (?dignitate) quod conmittitur illi.
Totum, quas ergo tenear servare decenter
Obsequium praestant opera nam tempus in omne.
Ergo quo nisi per me servabuntur eodem
Illarum cur servitium michi ergo placens est.

Sistitur inque gradu decimo Iusticia domna
Ex bis sex uno, dixi, secreta referrem
Verba mei cordis haec assimilata diei, [40v]
Postremaeque mei pro certo sectio fiet,
Partibus inque duabus dat quod quilibet egit
Promeritum stat firma loco nec mobilis extat,
Omne videns iustum loca cernens, tempora spectans.
Omnia quae poterunt fieri subiecta suorum,
Quae fuerant, et sunt et erint, et ad esse valebunt,
Et stat in hac retinet duplexque remissio semper,
Mucronemque manu tenet et quandoque revolvit,
Scindentem partem alia temptatque sinistra,
Illum quo dictum iuris describitur esse
Est iustus iudex, iustus dominus, qui durat in omne.
Tempus non est alteritas quae possit adesse.
In se scriptum tale manet quod scribitur encle.

{*Sidenote*: Encle est illa pars gladii per quam continetur excepto pomello eiusdem et excepta illa virga quae ex transverso ducitur.}

In magno quanto quod sit de Iaspide magna
Ex magna longa iuncta quanta ratione.
Calcidona nodus libra libratur eadem
Incipiens capit orbis ens devoluitur uno
Scribitur in virga, quaedam describitur unus.

{*Sidenote*: Ens: rotunditas in quarumque re sit et maximae dicitur ad rotunditatem mundi qui ex omni parte est rotundus et ab uno domino est compositus.}

Virga fit et per eam cuncti transire tenentur.

Pura fit haec eadem, purissima facta coloris,
Crisis sanctus solus sanctificatur in orbe,
Scribitur in telo(celo) modio, pars dextra sumit.
Altera pars, fuerant multi me spernere promti [?prompti]
Continet interius alim signatque locorum.
Parte secat gemina, secat Alum scindit malum,
Omni datque notam propriorum iusta locorum.
Divisui[?] sulcando locos legit illa suorum,
Parte locat decima qui versus me mermere,
Inque locis propriis habeant quod promeruere[?]
Summa parte sui firmam tenet illa coronam.
Portento magno iunctam quae stabilis exstat.
Crisi plus pura gemineque tenent preciose. [41r]
Partem praemissam iunctae describitur illis
Non deus est alius, si non dominus meus unus.
Sunt omnes glorie quae connectuntur in uno,
Quas polus et quas terra tenet, quas infera regna,
Persona manet unus, quo librabitur omnis
Parte fit adversa preciosis iuncta lapillis
Tot quot connectunt in se bis sex generata: (genera),
Atque modos bis sex tot dignitatibus atque
Exultate, gaudete suprema tenet pars.
Podia[?] mercedes, sustentamenta futura
Inque locis metis et partibus haec superabunt
Caelorum, cur tot e terris igitur estis.
In me cunctis ergo mei stetit ergo necesse.
Igitur E subiecti fictis (fictens) mihi cuncti.
A A A cantum semper michi cara sit ista.
Cur? Cum totius fuerit, Iusticia iuris.
Omnia nanque libens mihi conservat mea iura
Quolibet atque modo tenet haec ius propriatum.
Omnibus illa libens semper sua iura ministrat.
Huic fuit, est, et erit semper Iusticia iusta
Et quia iustificat, Iusticia dicitur esse
Nam domino iure tollus[?tellus] fit lata repleta[?].
In sese fiet tua iustificatio iusto
Iusticia domini plena est terra.
Iustificationes tuae in omni tempore.
Ego ego quis tam pulcram vidit ut ista.
Nexuris corpus fit iuncta decentibus illa,
Subtili nexu multo sunt brachia nexa
Atque manus iunctae, quas magna decentia iungit
Quaeque decentia fit cunctos altissima iungit

Articulos. Summa cum pulcritudine nectis
Illa latus [?sunt] Ypocondria subtilitate.
Magna coniuncta. Sic formosissima iungit. [41v]
Forma renes crura iungitque decentia magna,
Et tornatura nexae patinae genuorum,
Suntque pedes iuncti conexuraque decenti.
Sculptura magna sunt articuli bene firmi,
Cautelaque sedent oculi clari bene magna,
Astants et clari cum pulcritudine magna.
Palpebrae rectae cum magna subtilitate,
Scireque cum magno fit caelaris bene iuncta
Suntque magis clari cum pulcritudine magna.
Auro libertate sunt aures bene iunctae,
Et bene coniunctum mentum, dentes quoque clari,
Os pulcrum semper magna dulcedine plenum.
Totum componit et magna decentia tantam,
Totaque subtile consistens iungitur arte.
Ergo quae fuerit, haec si non sit michi cara.
Ergo mei fiet cum sic splendescit in orbe.
Ergo sunt pauci qui tantam noscere possunt.

[Section 10 Translation]

This section is about the virtues, under the same word

And on the lowest step, those of the twelve who stand in groups, where the works stand, the mistress of justice has places and well holds to herself the just book. She discerns those outside who are at peace in the law. She writes down the deeds which are divided in two.

In the book, after the first, are the bad signs of good and evil so that the lady teaches the just by weight and tells her where to record each deed, the evil with goodness, she holds them and writes the other bad things and moreover, in the same way, always notes good things. By *dama* she divides these things to write them down. When these things are done, she writes the times and places, and thus everything is categorized and she holds in writing the limits[?marks] of the good; she occupies their parts, and places them in the place where they are held to stand, and in her book she strengthens the divine part. The one outside places the eleven in the part where it first took on matter, hence where it began to be absent, and the same place where it was subjected to death[?], from which Cauzep took place on the third day, ascending from three into three[?] with matter, which was ascending, by remaining in the final light.

{*Sidenote:* Cauzep: that which takes form accidentally or through matter, and it is in decline when it ceases to be present, and this is when it cannot continue and begins to be present in another place.}

Sending out all evil, dismissing it one hundred by one hundred, and their languor, dolor and sadness, and for the good increasing to the good in joy by the thousand, the thousand holds in number by which she always strengthens the sweetness for them in just measure. She holds and retains all the deeds of the good, writing them in figures, and she indicates with notes the bad things with their parts. Through this mind the work is divided into two, and in the same way she notes these things drawn down[?subtracted] of two.[?] When she breaks up the boundaries and places, they are held by law, so that in the last light this can be referred to me.

She works, distinguishing many things by her art, to be submitted as much as they are submitted to *Alum* and moreso to evil; and it takes place with effort, for the office of working is given and of holding things written, and she confirms that matter is present in their places. This is taken from one book by my law and not my legal purchase by which the law is diminished. All the just are assigned to the same book, and thus from the just, matter is able to be. The beginning of the writing: I will lead; I am always the way. Therefore on account of her he will go, he who otherwise would step on[?] his tail, and thus when he is in that place, he consists in good work; therefore it is to that end I am the light of the world, coming and going, and whatever can be made, the law is included in that word. So who is it whose work is not made by me to wish to be returned to me, so that whoever might well revert, therefore the work tends to be[?]. It is written, I am omnipotent, lasting through all time and holding however the law is determined to be.

These, through distributed work, reduced losses. Therefore who is it who has not been submitted to work? When he undertook what would be done by my law, therefore doing these things, thus saying that the law [Or force] would be held. He assigned the same places to those who took their places. He binds in writing what is evil[?]and notes the goodnesses, and at a glance who are placed in these. Let me be present so much while coming to the end of the places, as the scale [is to] the book through the work which was merited.

Anyone from A, which shines as well as she does has a pure innocent body, more pure than gold which is entirely pure, a well-made member.[?] The well-made places are joined in the proper place; it seizes the crown joined with a triple connection, and is described in three figures by a triple mode, and there it is connected in the modes of twelve stones and by a connection of three, thus there are joined through four. Four. These are the eyes of the beloved multi-colored falcon. Or they are the lost feathers who sent in a year, and the bright hairs of the head with a sparkling tint (of a reddish color), the ears and the center of the face [?*muses*], the other parts of the face. The bright slender lips are joined to red, and the parts adjacent, carved with care. The very bright neck and nice elbows, the shoulders, breast and sides are seemly, the abdomen – Libra forms their parts. The breasts are hard and the white side of the smooth rib; every chord of the upper arms are comeliness, the fingers are well-formed, the white hands, the nails are slender tails; on her middle finger she wears a ring with the writing, "There is no one who doubles sin against me, whom after confessing I would not have mercy on." I put forward where the scales meet in a good joining. She gives the just inside places and strengthens them, so that she would see the joinings or be outside. Through me this is such that it is entrusted to that one. Everything which I am held to serve decently, the works show obedience in all time. So by whom are they served if not by me? So their servitude is pleasing to me.

Mistress Justice is established on the twelfth step; from one of the twelve I said I would refer the mystery, the words of my heart, when I am made like God, and a section of the last may be made for certain for my parts and she divides into two groups whatever anyone has done. She stands merited, in the place and is not moveable; seeing all the just, discerning the places, watching the times. All things that can be made are subject to them, things which were, are, and will be, and which can be, and it stands in this, the twofold remission always retains, and she holds a sword in hand, and when it revolves, the left wing tests the cutting part, that word of law by which it is described to be. He is the just judge, the just lord who endures in all things. The time is not otherness which can be present.[?] In this way it holds on itself written what is written on *encle*.

{*Sidenote:* Encle is that part of a sword through which it is contained except for its pommel and except the rod that goes across.}

In a great quantity which is from great Jasper from the very long joining by such reason, a knot of Chalcedony is weighed in the same scale. The *ens* of the orbit, beginning, is rolled down by one, it is written on the rod, one of certain things is described.

{*Ens*: the roundness in anything, and especially it is said of the roundness of the world, which is round in every direction and is made by the one lord.}

The rod is made and through it everyone is held to go across. The same is made pure, most pure made of color. Judgment[*Crisis*] alone is made holy in its orbit. It is written in a final [Or heavenly] mode, the part on the right takes up. The other part, many were eager to despise me. It contains inwardly ___ [*alim*] and the signs of the places. She cuts in two, cuts *Alum*, tears evil, and rightly gives to all the mark of their own places. By marking the division, she tells their places. In part she places the tenth who murmured against me, and in their appropriate places they have what they deserved. In the highest part she holds the firm crown. By a great sign it is joined so that it is stable. Judgments more pure and doubly rich they hold. On the front these joinings are described: there is no other god besides my God. All the glories are connected in one, the glories which heaven and earth hold, the kingdoms below. One person remains by whom everyone is weighed in the balance, in one part made with precious stone, all joined in itself with twelve created things, and there are twelve modes in the dignities. Exult, rejoice, the highest part holds. The seats of mercy will be upholding and in the places, the boundaries and the parts, these things of heaven will abound. Why then are you from all countries? In me all things are joined, and so must stand to me. Therefore E makes all subject to me. The song A A A is always dear to me. Why? Because the justice of all is the justice of the law. For my law willingly conserves everything for me, wherever and in whatever mode; the law holds these things properly. Their law always willingly aids them all. Thus it was, is and will be, justice is always just and because it justifies it is called Justice, for it is made a full wide stream in the law for the lord. Its justification is made in itself; the earth is full of the justice of the lord, your justifications in all time. Who has seen such beauty as this? For those decent ones about to join, the body is made for that joining; by a very subtle connection the arms are joined, and the hands are joined, which he joined with great appropriateness, and what rightness is made highest, it joins the fingers. With great beauty you join the side to the abdomen in simplicity. So by a great joining, most beautifully, it joins. The lower leg forms the kidneys and joined in great appropriateness and rounded off at the joined kneecaps of the knees. The feet are joined and connected appropriately. With a great fashioning the toes are made strong, and with great caution the bright eyes sit very well, present and bright with great beauty. The eyelids are well formed with great subtilty and knowledge, made with great adorned joining; they are very bright with great beauty. The ears are well made in bright[*auro*] freedom and the chin is well formed, the teeth bright, the beautiful mouth always full of sweetness. It is all formed with such great appropriateness and joined with all the subtle art that exists. Therefore what is it that is dear to me if not this? Therefore it is made for me thus shining in its orbit. Therefore there are few who could know such.

[41v]

[Section 11]

Inque gradu nono fit sedibus ex duodenis,
Statque sedet sursum mea nunc laeticia domna,
Gaudens cum magna resplendens hylaritate.
In pulcra forma sua sedes suscipit illam;
Tempora servat et loca continet in sapiente.
Exterius loca summa conspicit in bonitate,
Praestans et reddens loca quae iustitia donat,
Quae meruerunt et quare nunc paenitet omnes.
Divitiis propriis est gaudens quilibet horum
Et sua dans loca tantum quantum fit bonitate.
Versus eam partem versus quam corpore recta
Haec discernit eos ex humilitate benigna.
Tres libres prae se conservat sanctificatos
Quorum quodam scribitur haec sentia digna. [42r]
Gloria sit in uno deo qui semper permanet unus.
Cum melo dulci gaudens haec nomina cantat,
Inque gradu nono versus quem tenditur illa
Gloria, Elyon, Panthir, Otheon, Proli, Kyryou,
Ymas, Thetragramaton, Homo, Usyon,
Doxa, Sathon, Graton, Pertere, Neumate,
Pereon, Sother, Athanaton.[100]
Nobis clementer ianuam vitae manifesta,
Exteriusque locis novis[?nonis] laeti manifestant.
Gloria sit in uno deo, qui semper permanet unus.
Vitae nobis clementer ianuam aperi.
In libroque trium post primus scribitur[?] istud,
Nullus erat donans nisi quidam suscipiens hic,
Nec fuit haud est non fuit huic qui nosceret unquam,
Et si non fit eo fit nulla remissio cuiquam.
Nulla quies cuiquam, si non consistat eodem,
Hique locos retinent cum proprietatibus horum,
Ad supradicti numeri metas venientes,
Qui numeros retinent, qui iure tenentur adesse.
Tertia inque die materia fit tertiana,
Ex post ulterius in se qui discere noscunt.
E cur nos fuimus, cur non et abesse valemus
Est dolor in nobis, in nobis taedia, fletus,
Languores fastidia, taedia, tristiaeque,

100 Punctuated as 18 names, because both manuscripts seemed to do that.

Omne tenent nostri corpus simul omnia membra,
Inque loco qui sunt, qui nollent posse deesse
Illorum dicta; illorum dicta videntur.
Illis atque remedia dicta videntur adesse,
Ut languens multo gemitu languore repletus,
Cum gemit et si non valeat, tamen ille refringit.
In libro trino, quae praedicuntur habentur,
Omnia videns iustum loca cernens, tempora spectans,
Cantandi triplex genus obtinet illa ministra. [42v]
Iusti sunt cantus et sunt (in) contraria versi.
Ista refert mihi cantando firmans mea iura
Et puer o summo revocaberis: ibis enim tu
Ante meam faciem, cum sim Dominus dominorum,
Atque meae stratae recte sternentur adesse,
Quique viis mortis tenebris accendere possis illuminabis.
Omnes illos mortis in umbra quique quiescent: erunt
Inque meis pedibus discernes quae via pacis,
Namque meo vultu cunctos populos reparabis.
Haec in me cantat sanctique mei sotiati,
In me quae cantat et cantat parte meorum.
Haec in me cantat, firmamentoque mearum
Virtutum decantat adhuc virtute meique.
Ex me decantat geminatur ceu mea virtus,
Inque sonis praxi me non cessat resonare.

{*Sidenote:* secundum multiplicationem magnitudinis inde.}

In cantu duxit me cantat docta sonare.
In me cantat adhuc cantuque sono quoque prixi.
In me cantat in orac[*caro* backwards] illius quoque voca.
In me cantat adhuc in onnoc[*conno* backwards] huius simul ecco.
Haec eadem cantat in me in corde alzinde.
In me cantat in sillap[*pallis* backwards], bene corda sonando.
Omnia me laudat cantando cantica dando.
Me cantat cunctisque modis data organa tangit.
Igitur igitur igitur est, quae tam mihi iusta.
In me nam congaudet tanto tempus in omne
Et semper de me prudensque libens bona dixit.
Haec non tarda fuit, ad honorem meque videndo.
Igitur haec bene cognosci de iure tenetur.
Pulcrior est et H. Virtus cunctis alienis.
Illius atque decet formam describere docte.
Cor descernit eam [?] decernens omnia membra,
Quamvis cunctarum virtutem detinet in se,

Ut dicatur multis impossibilis illa
Lingua, detineor ex ista dicere tantum [43r]
Utque videtur ea fore sistunt michi bis sex.

{*Sidenote:*[on 42v] Fore colores qui incipunt esse et post sunt non sunt alterabilis retinentes sua loca et dantes loca per materiam, crescentes sunt et retinentes loca, locum tenentes et augmentantes usque in xii alterationibus quamvis non sit color quiscumque sit quem non determinet ita adesse.}

Clarius huic corpus eius quam flos fuit albus,
Et plusquam super ullus sit rubicundior illa
Inde suum corpus facit et splendentia magna,
Totaque talibus illa coloribus extat habenda.
Candida mente capi debet bis sex faciebus.
Peiorem nullus poterit damnare colorem,
Atque sub his noscas sub candores speciebus.
Bis sex ad rubem post flectit et illa colorem
Nec sunt culpandi quo formas iure reformant
Omnique[?Omnibus] inque locis ut cernantur magis apti; pulcriores,
Omnia membra tenent, illis propriis faciebus.
Visibus est pulcris totum corpus bene iunctum.
Pauci sunt illi qui tantam tempuere[?temere] curent,
Atque suos omnes distinguit meta colores.
Floribus innexam semper tulit illa coronam.
His[?hui] estis quotquot omnis estis meliores
Et tornaturis bis sex signata fit illa,
Atque modis bis sex circum gemmis preciosis.
Prima parte sui constant sex nomina sculpta
Istaque parte sui consistunt nomina prima
Fert maius lumen quam ducde quodlibet horum
Agyos, Emanuel, Soter, Sochey[?Sothey], Trinitas, Messyas
Nomina scribuntur haec sex in parte secunda.

{*Sidenote:* Ducde res clarior omni alia et ex quo est incipit clarificere ad comparationem. Solis a postrema hora noctis usque ad quarta diei et quod istud habeat tale incrementum usque ad xii et quolibet momento de quinque in quinque aumentat.}

Fert maius lumen quam ducde quodlibet horum
Athanotos, Ysus, Otheon, Graton, Adonay, Panton.
Parteque trina dicentur nomina scripta
Fert maius lumen quam ducde quodlibet horum
Veritas, Ego sum, Sapientia, Paraclitus, Finis, Virtus,
Parteque quarta bis tria nomina scripta leguntur
Fert maius lumen quam ducde quodlibet horum
Mediator, Usyon, Kyryos, Homo, Qui sum, Eloy.
Parteque quinta bis tria nomina scripta leguntur [43v]

Fert maius lumen quam ducde quodlibet horum
Alfa, Lux et Ho, Principium, Salvator, Pprimogenitus.
Parteque sexta bis tria nomina scripta leguntur
Fert maius lumen quam ducde quodlibet horum
Petra, Ouis, Angelus, Agnus, Lapis, Sponsus;
Istaque nomina ter tria septima pars tenet in se.
Fert maius lumen quam ducde quodlibet horum
Ariens, Hos, Serpens, Vorotius, Vitulus, Leo.
Octavam partem huius sex nomina sumunt.
Fert maius lumen quam ducde quodlibet horum
Ymaguo, Sanctus, Gloria, Spiritus, Verbum, Solus.
Parteque nona ter tria nomina scripta leguntur
Fert maius lumen quam ducde quodlibet horum
Misericors, Bon, Karitas, On, Omnipotens, Redemptor.
Parteque sunt[?] decima haec bis tris nomina scripta
Fert maius lumen quam ducde quodlibet horum
Divinitas, Christus, Venturus, Iustorum, Humanitatis, Unitas.
Undecima parte sunt nomina bis tria scripta
Fert maius lumen quam ducde quodlibet horum
Grisima, Grisbon, Grismatay, Grisdecon, Griszon, Griszezon.
Atque duodecimam partem haec nomina sumunt
Fert maius lumen quam ducde quodlibet horum
Ocnocimos, Soll, Pancryon, Agatabay, Saday, Alga.
Fert maius lumen quam ducde quodlibet horum
Clara fit haec vultum facturas eius honestas.
Corpus habet pulcrum partes huius simul omnes.
Clara staturam cunctas illius quoque formas.
Illi quod pulcrum fiet discas nihil absit.
Ergo meis nam nominibus signata refulget.
Ergo mihi servanda manet sicut mea constat.
Ergo die nulla queit abiectior esse. [44r]

Elige bis loca sex octavum sumere discas.
Domna sedet deitas praesenti dignior apto
Unde recordatus dixi secreta referrem.
Verba mei cordis, sapias huic quale sit ullum,
Quod non stare queat nisi sit sibi stare per horam,
Si non praestetur firme substantia firma,
Nam crescens est hora sibi, dum punctus[?] habundet,
Qui medius constat post declinat capit illud.
Quantum dum capiat sibi principium fore quoddam
Invenitet quia (quod) sustineat Autum capit illud
Ceu tenet omne genus cum proprietas sit et illa,

Huic opus est cum sit genesis quod sit loca quaerens.
Quaerens ut teneat aliud quodcunque necesse.
Est unus summus (deus per substanciam) etebon, qui magnus habetur.
Est qui quale suis et Zetze maxima semper.

{*Sidenote:* Zetze sunt partes et una illarum et est alia propinquior illa quae propinquior est non est aliam dimittens et in se retinet has duas proprietates et tenet quantum aliis propinquat et hic ponitur pro approximatione.}

Hic loca iusta tenet semper, quae sunt loca tuta.
Stant alii septi quare, sed quis sine matre,
Quis se non habeat in se matrem sibi iunctam,
Et se temptat in hoc non invenit hac ratione.
Non est me dignus, quod eum sit quaerere possit.
Inveniet rectis lineis, his semper eundem
Est nullus qui non habeat matrem nisi solus
Qui pater est et mater, qui concluditur et non
Clausus, clausus non clausus cunctis fit adess.
Macceda, sumus ut nos discernamus eundem,
Ut vissus omnes possumus iure replere.
Per matrem discas huius descedere cunctos
Aluo nam deus est, unus deitas, pater unus.
Ille pater nobis est qui genetrix simul ille.
Nam cum me dominus sumpsit, sprenere parentes.
Audivi dici genitor deus est bene guidam [or quidam].
Arbitrioque meo deitas semper mea mater.
Si non nostra parens esset procedere fructus. [44v]
A nobis nullus potuisset est deitas est.
Audivi sicut dici pater et genitrix est,
Quaque die nobis sumus ex illa capientes
Vitam. Nos capiens vitam; nobis dat adesse,
Inque die quadam nos presentes dabit esse,
Inque modo stat Reginae nec dicens formas
Illius valeo, quia si facie patris Addam,
Admittans illam facies erit ergo parentis.
Ergo sed intendas quam dicere non quieit ullus,
Quaque die, maneo in ea in me manet ergo.
Quicquam nullus habet in ea, quod habet nisi per me,
Exque sua forma species hic subiacet esse.

[Section 11 Translation]

It is established on the ninth step from among the twelve seats and she stands and now is seated high up, my Lady Gladness, shining and rejoicing with great cheerfulness. In a beautiful form her seat supports her; she keeps the times and contains the places with wisdom. Outwardly she looks upon the highest places in goodness, standing before and returning the places which justice gives, which they have deserved and by which means it now causes all to repent. Each of them rejoices in his own riches, and she gives the places however much is good. Against this part, against which, by means of the right body, she discerns them through her benign humility. She holds the three holy books before her in which these worthy opinions are written. Glory be to the one God who always remains one, with sweet rejoicing she sings the names, and on the ninth step against which she is presented: Gloria, Elyon, Panthir, Otheon, Proli, Kyryou, Ymas, Tetragrammaton, Homo, Usyon, Doxa, Sathon, Graton, Pertere, Neumate, Pereon, Sother, Athanaton. [There appear to be 18 names, but it is possible that Proli Kyryou is one name, Lord of Battle, and also possible that Homo Usyon is one name, of the same substance. So the list might be 16 or 17 names instead of 18.] She gently shows us the keeper of life, and from without, the joyful make it manifest in the new places. Glory be to the one God who always remains one. He is revealed as the one mercifully caring for our life. In the third book after the first it is written: no one was giving except the one undertaking, and it was not not thus ever could and except for that one, there could not be any remission. You could do nothing at all if it did not consist in the same, and they retain their places with their properties, coming to the boundaries of the number named above, who hold the numbers, who are held by law to be present. And on the third day matter of the third was made; from beyond the outside who can discern in itself?

Why did we exist and why could we be not absent? There is sadness in us, and disgust and sorrow, apathy, contempt, and sadness. They hold all of our bodies and all our members, and in the place where they are, their words are unwilling to be able to be away. They seem to be their words, and helpful words seem to them to be present, so that languishing with great sighing he (the person) is full of languor. When he groans if he is not strong, then it destroys [?destroys him].

In the third book, which was mentioned before, the threefold family, seeing what is just, discerning all the places, watching the times, conquers by the aid of singing. The just are songs[?*cantus*] and are turned in opposition. She refers to me by singing, confirming my law, and you, boy, will be called from on high, for you will go before my face, since I am the lord of lords, and my highways are rightly cast down to be near, and in the shadows of death you will be able to illuminate so that you will illuminate all those who rest in the shadow of death, and in my feet you will discern the way of peace, for you will renew all people before my face.

She sings in me, and so do my saints and associates, who sing in me and they sing in part of mine. She sings in me and in the strengthening of my virtues; they keep on singing,

and by my strength, from me they keep on singing, and it is doubled or my strength, and in the sounds I have made it does not cease to resound.

{*Sidenote*: Thus according to the multiplication of magnitude }

She has led me in song, she sings with a well-taught sound. In me she sings and whatever I have done[?prixi] in the sound of song. In me she sings in the flesh [*caro*] wherever her voice. She sings in me until now in the corner [*cono*] like an echo [?ecco]. She sings the same things in me in the ___[*alzinde*] heart. She sings in me in long robes [*pallis*] in the well-sounding heart. She praises everything in me by singing and giving song. She sings in me in all modes and touches the given instruments. Therefore, therefore, therefore she is the one who is so just to me. For she rejoices in me so much in all time, and she prudently and willingly always says good things about me. She has not been slow to honor and see me. Therefore she is held by law to be well recognized. And very beautiful is H [?hilaritas]. The strength of all others is hers, and it is right to describe her form skillfully. For she discerns the heart, discerning all the members, although she retains in herself the strength of all, as it is said in many impossibilities by the tongue. I am detained from saying this much so that in the future is will be seen to consist in twelve.

{*Sidenote:* The colors (or appearances) which began to be and afterwards cannot be changed, retain their places and give places through matter. They grow and retain their places, holding and augmenting the place up to twelve alterations by definitions, whatever is not the color, whoever it is whom he has not detained [?], thus it is present.}

Hence the body was more brightly white than a flower and more red than any other, and thus he made the body with great splendor and that all abundance be found in such colors (or appearances or outer forms).

With a clear mind it ought to be seized in twelve aspects. No one can condemn an inferior color, and under these you may discern under our openness (or whiteness) twelve change to red and they are not to be blamed by which law they change their forms, and in every place that they may be perceived as more appropriate, i.e. more beautiful. And they hold all the members in their own aspects. The well-joined entire body is beautiful to the sight. There are scarcely a few who would take such pains and she distinguishes all their colors by a boundary. This one always bears a crown woven with flowers. All of these, however many there are, are very good, and the twelve signs are made to be turned on a lathe, and in twelve ways decorated all around with precious stones.

In the first part six names appear and in this part the first names occur. Each of them brings the light greater than ___[*ducde*]: Agyos, Emanuel, Soter, Sochey, Trinitas, Messyas. In the second part these six names are written.

{*Sidenote:* Ducde is the thing brighter than all others and from which it begins to clarify for a comparison. From the last hour of the night of the sun up to the fourth hour of the day and because it has such increase up to twelve and in each moment it increases from five into five. }

*[101] Athanatos, Ysus, Otheon, Graton, Adonay, Panton.

And in the third part are said the written names, *, Veritas, Ego sum, Sapientia, Paraclitus, Finis, Virtus.

And in the fourth part are spoken the six written names, *, Mediator, Usyon, Kyryos, Homo, Qui sum, Eloy.

And in the fifth part are spoken the six written names, *, Alfa, Lux, et Ho, Principium, Salvator, Primogenitus.

And in the sixth part are spoken the six written names, *, Petra, Ouis, Angelus, Novus, Lapis, Sponsus.

And the seventh part has in itself these nine [three threes – or possibly six] names, *, Ariens, Hos, Serpens, Vorotius, Vitulus, Leo.

The six names take up the eighth part, *, Ymaguo, Sanctus, Gloria, Spiritus, Verbum, Solus.

In the ninth, nine [or six] written names are spoken, *, Misericors, Bon, Karitas, On, Omnipotens, Redemptor.

In the tenth part these six names are written, *, Divinitas, Christus, Venturus, Iustorum, Humanitas, Unitas.

In the eleventh part, six names are written, *, Grisma, Grisbon, Grismatay, Grisdecon, Griszon, Griszezon.

And these names take up the twelfth part, *, Ocnocimus, Soll, Pancryon, Agabay, Saday, Alga.

*, The adornment is made bright, those about to accomplish the appearance [? *vultum facturas*]. He has a beautiful body whose parts are like all parts, bright height, the forms joined. You will discern that it is made beautiful if nothing is missing. Therefore the signs shine in my names. Therefore by my preserving it remains as though in accord with mine. Therefore on no day can it be cast down.

Choose twelve places and you will learn to take the eighth. The very worthy Lady Deity is seated with appropriate presence. Thus having recalled the secrets to mind I have spoken, so that I might repeat the words of my heart, and thus you may be wise to know of what sort anything is, which cannot stand except that it stand for an hour, if firm substance had not been firmly present. For the hour is coming when trouble will overflow; who stands in the middle after he bends[?*declinat*] takes it. As much as he might take his beginning to be a certain thing, he discovers that if he sustains ___ [*Autum*] he takes it or he holds every sort, if it is correctness. Thus it is his work when there is a horoscope [*genesis*] because he is seeking the places. He is seeking to have whatever is necessary.

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101 The sentence *Fert maius lumen …* = "Each brings a light greater than ducde" occurs before each list. I will indicate it by an asterisk.

It is the highest etebon (in essence, God), who is held to be great; he is the one such as to them and always greatly ___[*Zetze*].

{*Sidenote:* Zetze are the parts and any one of them, and it is closer to one than to the other and retains in itself both properties and holds as much as it approaches the other, and thus it is placed as an approach.}

This always holds the just places, which are the guarded places. The seven others stand, therefore, but who is without a mother? Whoever does not have a mother joined to himself, and tests himself in that he has not found this out by this reason. He is not worthy of me because he cannot seek what it is. He may find by he who is father and mother, who is included and not closed; the closed is made not closed to be present to all. ___ [*macceda*, possibly *accedam* = I will approach] We are so that we discern the same thing, so that we can fulfill all commands [*iussus*, but could be *vissus*] with the law. Through the mother you perceive that all depart from the womb, for God is one deity, one father. The one who is like a mother [*genetrix*] is a father to us. For when my parents spurned me, the lord took me up. I have heard it said that the creator God is a good guide [*bene guidam*, but could be *bene quidam*] and by my will deity is always my mother. If she were not our parent, no one could come from us fruitfully. It is deity. Thus I have heard it said that he is father and mother, on whatever day we take life from her. We are taking life; he gives it to us to be present, and on a certain day he will give it to us to be present, and in that way she stands in the manner of a queen, not saying his forms; I am strong because if I increase[taking addam as a verb form] in the face of the father, admitting her, therefore he will be the face of the parent. So you must attend to what no one is able to say, and on that day, I remain in her and so I remain in myself. No one at all holds in her, unless he holds through me, and from his form he throws down the effect to exist.

[44v]

[Section 12]

Septenumque gradum karitas sibi domna reformat
Sedem, dulcis a memore secreta referre,
Verba mei cordis, quod si non discere possis,
Et si sermo meus tibi non fieret manifestus,
Audivi, tibi quod si tu peccata tulisses.
Esset peccatum, si sermo meus tibi nulla.
Audiretur luce versus quem scelus ullum
Iungiter tu possis, sed pro tali tibi pandam,
Quod tu non velis audax me linquere domnum,
Sed sit et hoc fuerit, locus in quo stare valerem.
Cunctorum genitor, michi dum bene cernitur illud,
Postea sum genitor; nobis et mater adesse,
Omne malum mihi, quo soli deferre necesse.
Convenit huic ideo quia me sprenere dolorem
Ferre, mei muri maior pars aspicit in te.
Pulcher frater, nam de te mihi iungere quaero
Conpatrem, secreta mei tibi dicere cordis.
Huic habui talem morior, quod pene dolorem.
Huic in tormento scitius queis ire, fuit res
Et sine delicto, fuit in rebus quia res res.

{*Sidenote:* Ego ipse, quia nullus potest peccare contra me nisi desperet quod si me advocet, quod eius non miserior, quia multi fuerunt, qui veniam non petebant.}

In se nullum cum non novit habere saporem [45r]
Immunis sensus, huic ceperat illa moneri
Convenit esse modo tali michi convenit ut sim
Et pater et mater, fratres cunctos faciam vos.
Cur? Capias mente tu quod tibi dicere quaero,
Ut mihi convertas istam dominam tibi tradam,
Ut per eam rectas ales in me tibi sumas,
Inque via recta te ponet, sicque choortem
Possis habere meam quia iusta fit atque decens est.
Vos omnes alios michi haec renovare laborat,
Et vobis non est talis sua forma ferenda,
Cum nullus vobis describere possit eandem.
Credere sed poteris, quod ego soli tibi dicam,
Quod scio tu poteris bene credere, per loca cuncta,
Illa decens ergo cuncti servire retenti.
Igitur ens in ea sum sic in me manet illa.
Nullus in hac ergo nisi per me quicquam habebit.

Inque gradu sexto bis sex ex sedibus amplis,
Fidelitas summum retinet sibi domna locorum,
Ut sit proprietas et formam possit habere.
Cuiscumque boni quamvis scitius dedit illi
Augmentum magni cum iam forma sit in se.
Est ex quo sine forma qua ratione manebit?
Vel quicquid fuerit nobis demonstrat adesse,
Augmentum vel non habeat, vel tendat in Ilum[?]
Nam si pars fuerit et sit quod manserit illa.
Qualiter est quod non natham queit illa tenere?
Nam pars per partem semper disponit adesse,
Pro tali, quod de sese sua nata sciatur,
Et digno quamvis assumserit haec sibi partem
Proprietate sua subiectum format adesse,
Atque loco se subiectum conformat in iste,
Et monstrat metasque locos et tempora quorum. [45v]
Partes est quoquove loco vel partibus horum
Et clarum nomen illud, quo nil manet illis,
Qui mihi non merito non iustum ferre volebant.
Qui leget interius et gaudens hilaris esto
Semper, ei nullum dapnum queit esse nocivum.
Est ex illa ban dominus Rex perpetuatus,
Qui manet et cuius vi virtus panditur omnis
Nec quis eo poterit, quod perpetrare malorum,
Sed tantum qui versus eum mala conferet unquam
Infera paena virum semper torquebit eundem.
Tormentum fiet dolor atque senescet eidem.
Cum linquet dominum, dominum sibi iam propriatum,
Hoc bene scis quod de me divo credere debes,
Atque deum quendam tu debes semper amare.
Hoc me sis cantus auditu dicere nostris.
Is qui posse tenet super omne quod edidit ipse.
Istorum nullus poterit quis ponere viris.
Omne quod est etenim soli submittitur illi
Atque latus iuxta totum disponere curat.
Cum leget ille bonos, iustos leget ille patenter.
Dividet ille malos et sequestrabit eosdem,
Dicere cur teneor quod erit tibi dicere soli
Ad partes illas scitius quam flectere possis,
In quibus in quibus Alum dividetur malum,
Inque doloribus atque malum clamoribus amplis.
Illud idem magnis arturis fletibus altis,

Unde teget bene te versus quam flectere cures.
Pulcra modis cunctis, quam nullus scribere possit.
Ergo michi iustam memorem, nam quodlibet esse
Nosco suum, servat vos ergo doloribus amplis.
Penis arsuris. Iustamque tenebitis ergo
Omnes vos alios nam nostris visibus addet. [46r]

Atque gradu quinto bis sex sedilibus amplis.
Humilitas stat ibi quae domna quiescet adesse,
Humiles et sancta, bona cum bonitatibus ampla,
Reginae pulcrae faciem tenet illa decentem.
Non erit in mundo qui consimiletur eidem,
Illi nec similis doctus tamen excipe quoddam,
Cuius nomen adhuc non curo dicere dignum,
Nam bene si vellem tibi scribere digna necesse,
Ut fuerit substantia, quae primum retinens est
Subiectum dum tempus ea festinet adesse,
Ut possit mater et filia possit adesse.
Te post illud tempus fiet adesse necesse
Subiecto credens proprio cur oratione?
Illius cuncti venie recte venietis.
Si bene credere vultum vos velletis in illo,
Cernere posse mei fiet, fiet quia magne
Humilitatis magni sensus et bonitatis.
Magne magnae virtutis, splendoris et ampli
Dulcis, castus erit, erit et magnae bonitatis,
Nec dolus ullus erit nec fraus astabit in illo.
Unde sit ista sibi semper sua dulcis amica
Et quae mater erit illi? Est filia, fiet
Filius est et erit illius sic pater illi.
Hoc tu ne timeas audacter cui memorare
Ex his namque petent multi, qui non adhibebunt
Quod sit iusta fides, sed tu tu noscere possis
Sic defunctis illis quos tu surgere cernes,
Quosque loqui faciet mutis, caecis quidbus addet
Lumina peccatis multis quae tollet iniquis
Contractis, quibus hic nervorum vincula soluet.
Isti nil deerit vere dominabitur omni.
Isti nil deerit vere dominus tuus extet,
Nam si te prius accendas tu sicque fuisses
Carnalis nec scires quis dominus tuus esset [46v]
Vel si tu dominus fortis teneris adesse.
Tu sapias bene tu quia deberes dubitare

Nec scieres cum quo tibi competeret tuus actus
Esset quis dominus nec scires quo tibi dulce
Esset magnum nam tellure dabo tibi minus
Quae multum tibi pulcra videbitur esse potenti,
Sed locus iste quo te compono videte,
Quod tu sis cantus, deflectas in latus istud,
Nanque ridere voles si tu bene, sic quoque rectam
Elegisse tuam sedem poteris, nihil esset.
Quod tu non habeas, nec erit, quod non habeas hic.
Huic hic nunquam erit quod erit tibi velle necesse.
Hec quam domna tibi cantam describere curo.
Tu sapias multum quod et haec michi durat amica.
Obsequium nam fascete michi praestat honestum,
Atque meum corpus decorare petit, quia sese
Submitti, quia si non tam decorata fuisset,
Qualiter hoc fieret aliis quod comoda ferret?
Tot pro forma quae semper deducitur in se
Haec eadem mecum de nocte dieque moratur,
Ex illa dominus me tempore separe nullo,
Nec (hec) faciam dum forma decens formabit eandem.
Illam neque volam me tempore dissocians.
Haec quantum durare volet michi servitialis
Omnibus ergo modis est multum pulcra decensque,
Ex quo fit bona quod mihi sic narratur amica.
Ergo necesse tibi quod ei servire paretis
Ut vestro lateri semper teneatur adesse.
Ergo qui poterit illam decernere vultu
Nullus ei sensus deerit, quem curet habere.

Atque gradu quarto bis sex sedilibus amplis.
Domna stat hic bonitas magnumque bonum tenet in se, [47r]
Exemplumque bonum capiet qui in se retinebit,
Obsequiumque bonum nullus praestabit eidem
Quem mihi non ducet, vite vereque reducet
Ad libitum proprium totum, cui cui me dare gratum.
Noveris obsequium, si quoquam fiet egestas
Absque mora quavis hora toletur eadem.
Is tibi quo per me fuerat iam mentio facta
Quem tibi pro domino semper retinere teneris.
Quartus erit magno qui sit venturus in orbe
Et qui quartus erit, veniens erit ille secundus
Atque suum nomen, si non fieret manifestum.
Hoc si non et adhuc melius cognoscere scires

Dicere quid vult hoc, et in hoc si tu dubitasses
Est opus exponentem primo quod tibi sumas,
Per quem doctrinae tibi non iungatur egestas.
Est ius quod dominus dominus sit quod reliquorum.
Mens sit in hoc quod eum teneant hi pro dominante
Est dictus dominus, reddens quasi cuilibet illud
Tantum quantum iure suo deserviet illi.
Unus ego sum mundus iunctus fiet et alter
Alter Adam fiet, post hunc erit ille secundus.
Linguere me voluit Adam non esset egestas.
Quamvis ei, sed cum reliqui liquere patenter
Me tunc non potuit, quod non sequeretur eosdem,
Esse, secundus ei fiet, qui continet omne.
Idem primus erit, erit alter tertius atque
Is tenet et tenuit metas retinebit et omnes.
Est ut scire meum fit tertius atque secundus.
Qui totum debet retinere queet bene tale
Nomen habere sibi salvantem Iehsum adesse.
In Betheleem Ihesum qui debet adesse.
Haec ars facta fuit pro tali noscere partes
Ut scires metas, loca, maxima, sic quoque fines,
Et metis illis totum quod clauditur illud, [47v]
Pro quo totus erit mundus descriptus in amplum.
Ars inventa fuit pro tali quod fit eadem?
Mundus diffusus nobis divissus in Alim
Et pro tali quod mundo dominum nosceretis
Unum rectum quando vobis ille veniret
Scires praeteritum, scires tu noscere praesens,
Et quod tu totum cum scriptis ipse videres,
Atque futurum quod dominum tu noscere possis,
Atque simul totum quo donaretur egestas,
Arte tua sciret de mundo quae mea pars sit,
Ut scires scripto nec de me dicta valeres.
Perdere A B C D, alfabetum tibi fiet
Pro tali mundum diffusum quod tibi pandat,
Omneque quod fiet istam divertit ad artem,
Artem quicquid sit divertit versus eandem,
Deque locis nostris scriptum celestibus illa,
De mundo quamvis fuerit terrestris et ipse
Infernalibus atque loci simul illa magistra
Qualiter observes te tormentis et eorum
Inveniesque loco, tibi si iungatur egestas
Isto quam magna composta fuit prius annis

Centum mille, suas haec in se detinet ales
Omnes, nullus habet mensuram quam nisi curet.
Istam, dive modo quali potero retinere
Illam, cum non sistat eo sapientia quaedam
Ex qua nulla viro magno perfectio detur,
Curque suum caput agnoscat, sciat illud habere
Qui caput amittit, menbrum bene perdidit omne
In tali dicto non est contentio quaedam,
E tu multa tibi, tibi maxima dapna temeres
Si tu noscires, quae constant hec mea scripta,
Invenies illic quicquid queit esse necesse.
Ipse voluntates cunctas implebis et illas
Pro tali fatio tibi nunc cognoscere, quidam [48r]
Namque tuus dominus debet consurgere durans
Illa qui debet tellure potens operari.

{*Sidenote*: faciet te resurgere et ipse resurget: in Betheleem et in inferis in quibus continentur duae nativitates.}

Hic tenet et tenuit in se semper retinebit
Quod bonitas fuerit, tibi non ridicula pandam.
Prorsus pulcra manet, dolus ullus non capit in se.
Ergo sanctus erit, qui sic retinebit eandem.
Ergo Ihesus eam retinebit, qui quia magno
Plenus erit sensu, sed quis eam volet ergo tenere
Qui iungetur ei quod et is praestabit eandem.

[Section 12 Translation]

The Lady Charity takes her seat on the seventh step, she who is sweet to refer secrets from memory, the words of my heart, which if you cannot understand, and if my words have not been made clear to you, I have heard it is because you have committed sins. It would be sinful if my words were nothing to you. It has been heard in the light concerning whatever crime you can enter into, but on that account I will unfold to you that you, bold one, may not wish to go away from the lord, but it is and thus it has been, the place in which I was able to stand. The creator of all, when this was made clear to me, then I am the creator, and the mother is near to us. All evil happens to me, in whom alone it is necessary to remove, hence therefore to bear sorrow to reject me. The greater part of my wall[?] gazes at you, beautiful brother, for I seek to join a dear friend from you to me, to tell you the secrets of my heart.

Hence I had to die this way because of sharp[?*pene*] sorrow. Hence you, rather knowing one, are able to go in torment; also the thing was without delight, it was in things because thing are things.

{*Sidenote*: I myself, because no one can sin against me unless he despair, that if he were to call upon me, that I would not have pity, because there were many who did not ask me to come.}

Since no one can have in himself wisdom devoid of sense, hence he should seize these things to be warned. It happens to be in such a way that it happens to me that I am both father and mother; I will make you all brothers. Why? Bear in mind what I am trying to tell you, that you must turn quickly to me to give this lady to you, so that through her you may take to yourself good wings[?], and I will place you on the right path, and thus you will be able to have my beginning[?*choortem*] because that would be just and fitting. She labors to restore all you others to me, and thus you must not bear this form since no one can describe her to you. You will be able to believe what I alone will speak to you, because I well know that you can believe, through all places; therefore she is fitting to serve for all the saved. So I am in her as she remains in me. Thus no one is in her unless he has something through me.

On the sixth step of twelve of the wide seats, Lady Fidelity holds to herself the highest of places, as is proper and so that she can have a form, and she cleverly gives to anyone any increase of good since the form is already in her. How without form, by what reason, would she remain? Or whatever would it be that she would show us to be near, or what increase would she not have or would she stretch out her abdomen? For if the part was and is, what would she remain? How is it that she could not hold ___ [*natham*]? For a part always arranges through a part to be near, and therefore, because her daughter is known from herself, and however she has taken up to herself the part, she forms the subject by her tendency to be near, and she conforms the subject in this place, and shows the boundaries, places and times of them. The parts are [is] in whatever place you please or in their parts, and this famous name, by which nothing remains in them, who without merit do not

wish to bring the just to me? Who reads this within and rejoices will always be glad and there can be no new loss. It is from her that the Lord King is continued, he who remains and whose power of all strength is revealed, and no one of the evil ones can accomplish anything, but as much as they might bring evil against him he will always torment them with infernal punishment. The torment will become sorrow and he will grow old in it, if he goes away from the lord, his own lord. You well know what you ought to believe about God from me, and you ought always to love a certain God. You ought to be a song for me to hear to speak to us. He who is able holds over everything that he has produced. None of them can put this forth to men. For truly everything that is, is entrusted to him alone and he takes care to arrange it all equally.[?] Since he chooses the good people, clearly he chooses the just. He separates the evil ones and sets them aside, to say why I am being held, which will be said to you alone, more clever than you can turn toward those parts, in which *alum* is separated from evil, and the evil is in sorrow and great complaint, that greatly contracted high weeping from which he protects you well, against what you take care to change. She is beautiful in all ways, more beautiful than anyone could describe. Therefore it is a just memory for me, for whatever I can be to her, she thus preserves you from great sorrows, when the stores of food will be burnt[?*asuris*] and still you will hold to the just, for she adds all you others to our sight.

And on the fifth step of the twelve wide seats stands Humility, a lady who stands quietly by, humble and holy, good with great goodness; she has the fine face of a beautiful queen. There will be in the world none comparable to her, nor one so learned except for a certain one whose worthy name I do not care to speak, for if I were wishing to write to you it is necessary for it to be a worthy one; she retains the first subject while time hastens to come near as a mother and a daughter could come near. After that time it would become necessary for you to be near; why believing in its own subjected prayer? May you come rightly to the grace of all.

If you were wishing to believe well the appearance in him, it would be made possible for me to discern, it would happen because of the very great sense of humility and goodness. Very great in virtue, splendor and very sweet, she will be pure and of great goodness, nor will there be any sorrow or deceit in him. Thus she will always be his sweet lady and who will be a mother to him? She is a daughter, he is made a son, and thus he will be his father. You who remember these things should be bold and not fear, for many seek who do not make use of what is a just faith, but you, you can know so that by means of the dead ones whom you perceive to arise and those who were mute but were made to speak or blind, because of many sins, to whom was given light, which took up the compressed sins and through whom the fetters of their sinews were released. Nothing would be missing if all were truly dominated by that one. Nothing would be missing if your lord would stand forth, for if you arouse yourself and thus you were carnal, you would not know who your lord should be, or if you hold bravely that the lord is near. You well know that you ought to consider, and you do not know how to make your actions suitable to yourself as to who the lord is, nor do you know where the great sweetness is for you, for I will give you the lesser earth which will seem to you to be very beautiful, but see

the place I arrange for you, that you may be a song. May you turn to this side, and because you wish to laugh if you do well, thus wherever you choose your seat it would be nothing. Because you may not have, nor will it be, because you may not have now; hence this will never be what it is necessary for you to want. I take care to describe to you the song which the lady [gives?] to you. You will really understand that this lady will remain in me. For it is fitting that you bind honorable obedience to me, and she seeks to ornament my body because I have submitted myself, because if it had not been so ornamented, how could this happen that it may bring ease to others? Everything for the form, which is always led out in her, these same things remain with me by day and night, and at no time will the lord separate me from her, nor would I do this while the form is forming itself. And I am not willing to dissociate myself in time. I wish to endure as a servant, therefore in all ways it is very beautiful and right, from which good comes, that thus this lady is described to me. Therefore it is necessary that you prepare to serve her so that she may be held always present at your side.

Therefore for those who discern her in person, no sense will be lacking in them whom she takes care to hold.

And on the fourth step in the twelve ample seats the Lady Goodness stands here and holds in herself great good, and he takes a good example who retains in himself, and no one will outdo him in good obedience. Whom she would lead to me, she would lead by life and truth to his own, so that I might give grace. You will have understood obedience if, wherever want occurs, it is relieved without delay in the same hour. This reminder is given to you because you already have been through me, which you will always hold to retain for the lord. The fourth is very much the one who is coming into the world and whoever is fourth he will be coming second, and his name, if it has not been made manifest. If not and you are able to recognize better to say what he wishes, and in this if you consider it is the work which you first take to yourself of setting forth, through which poverty of teaching is not joined to you. It is the law that the lord is the lord because of the ones remaining. Let your mind be in this, that they may consider him as the lord. He is said to be the lord, returning as if anyone might serve them by their law.

I am one; the whole world is made and a second Adam is made; after him he will be next. Adam wished to leave me that there would be no poverty whatever in him, but when they were left behind he clearly could not then leave me because he did not follow them to be; the one who contains everything was made to be next. He will be first and second and third; he holds and has held the boundaries and retains everyone. This is so that the third and second might know mine. Who ought to retain everything can well have this name to be near Jesus the Savior, who ought to be near Jesus in Bethlehem. This art was made for you to know the parts so that you might know the boundaries, places, and limits wherever the ends, all that is enclosed within these boundaries, for thus the entire world will be described in full. An art discovered for such, what would it be? The diffuse world is divided for us in *Alim* and thus you may know the one true lord in the world, when he comes to you. You know the past, you can know the present and all that you yourself see in writing, and you can know what the lord will be, and at the same time where poverty will be given.

By your art you will know about the world and what my part is, so that you will know by written words not by spoken words. It will happen to you that you will lose the ABCD alphabet, for the diffuse world which it will open up to you and everything which is made it turns to this art; whatever art there is, it turns against itself and it is written about our celestial places, about the world, however it will be in the terrestrial and lower places and at the same time this instructress, how you guard yourself from torments and enter in their place, if poverty is joined to you. In this however much it was made great a hundred thousand years before, all these birds [?*ales*] he detains in himself; no one has this measure, unless he works at it, how in the manner of a god I can retain it, since a certain wisdom does not establish him, and the perfection of that wisdom is not given to a great man, and why he may recognize his own head, that he may know to have it. Who loses his head loses every member, there is no debate about this, and __[*E*] if you hold much to yourself you will greatly fear loss. If you know what my writings contain you will find there whatever can be needed. You yourself will fulfill all your wishes and those which I will now make known to you, for your enduring lord will rise; those things can be worked on earth.

{*Sidenote*: He was made to raise you and he himself rose; in Bethlehem and the lower world, so that there were two nativities.}

Here he holds and has held and will hold always in himself what is good. I will disclose to you something not contemptible. She remains beautiful; no trap can catch him and therefore he will be holy, who thus keeps her. Therefore Jesus will retain her. He who is full of understanding, but who wishes to keep her, who is joined to her, and excels in her.

[48r]

[Section 13]

Inque gradu trius bis sex sedilibus amplis
Iusta stat in sursum pulcro sapientia gestu,
Et multum pulcram tenet in se gestationem,
Atque scientia durans tota tenetur in illa.
Illi non aliqua fit contradictio quaedam
Et delentibus ex libris componitur illa
Retrogradu passu divertit et illa nocentis
Obicit inustis illorum opponit iniquo.
Hac non comprehendunt ulla ratione saporem,
Atque die nulla me terrebuntur in ullo.
Haec vicinia quibus fuerit vel quis sit amica.
In me non fundabunt, qui servire parati.
Non fuerint qua sit ratione feram quia sic sum.
In limo confixus sum quis et eminet altus
Et substantia non est si no detinet Alim.
In me, celsa maris tempestas terruit arces.
Veni sudari clamando voceque rauca.

{*Sidenote*: Secundum claritatem vocum an/gelicarum et secundum ecco et/ sonum illarum rauce sunt/ humanae voces et vox su/orum evangeliorum contra/dicit.}

Cur facti fuerant birri qui deficiebant.
Cur fuerant iuncta mea lumina cum deficerent haec?
Quare meum dominum clamavi voce patenti
Et fuerant geminati collatione capillos
Inque mei capitis, qui gratis persequebantur.
Me nec ego mundum tunc apretiabar. [48v]
Illum qui fuerat summus quod linquere vellem
In terra nam natus homo missos super omnes
Regnat adhuc, magnus res omnes ille videbit
Omnia tempora fient huic praesentia semper.
Cur? Quia maxima lux fulgens circundat eundem.
Humilis et dulcis magneque simul bonitatis.
Omnibus et reddet alum quod fiet malum.
Pro vero sapias quod erit michi filius iste.
Intendas ex hoc tu nulla pericula dicto.
Ille tuus genitor tibi fiet, quod memorare
Audacter poteris, mater, pater ille manebit.
Ex magno te tormento dissolvet et idem
Solvet ab inferno penisque suis quoque ducet
Si te servares has paenas non dubitares,

Quod quia non facies paenas venietis in istas.
Tu sapias quod et haec multum michi cara cohaeret
Illa nam tenes quod sit michi facta magistra,
Nam mala plurima devincit sapientia magna.
Haec tam maxima nunc contingit in alta polorum.
Omne quod est solvit et ea dissolvitur omne,
Quodque suum fuerit sapiens partita fit omni,
Quemque decorat ea se quisque sciat decorare.
Cur? Partesque meas cunctas servare decenter.
Omnibus illa modis ergo fit pulcra decensque,
Quod bene conducit michi quod fasceta ministrat.
Ergo cernere vos multum debetis eandem.
Illam posse tuo debes retinere potenter,
Ergo vos omnes hoc qui totum facietis
Omnibus haec vobis demonstrabit loca recta.

Inque gradu primo post primum sedibus amplis
Hic concordia domna stat atque quiescit adesse. [49r]
Est pulcherrima cunctis illa suis faciebus
Et cum concordet fit divisionibus amplis.
Alum discernit eadem discernit Malum.
Officium tale nullum qui curat iniquum,
Istud nam bene quod si poterit famulari.
Obediens illi fiet dominus suus ille
Est concordia gaudens, ceu lasciva puella,
Etatis talis quam fert sibi pulcra puella.
Vultum Reginae pulcrae quae continet in se
Proque sua facia multum mirabilis illa.
Non est qui doctos sermones audiat huius.
Inter se si desiderent, hi faedus amoris.
Pace diu firmata concordabit eosdem
Illas corde ligat concordans ordine recto
Cum sermone suo pulcro coniunxit illos
Laudes innumeras domino committit in hora,
Sed sit iusta salus de iustis sit dominanti.
Introductis huius sitque valentia summa.
Audiuntque meus illos dominus propriatus
Atque suis fuerat sua iam protectio facta,
Nam meus hic dominus iudicia iusta suorum
Diligit atque suos sanctos non mittit labira
Eterna vita semper dimittit eosdem.
Magnis tormentis deus item proteget illos.
Iniustus pugnabit, semen deperit huius.

Hereditabunt sed tellurem bene iusti.
Hereditabunt seculis illi super illam
Ex seculis sed ei qui iusti pervenient hic.
Pluribus exstabunt cum durent divitiis hi
Esse suum fiet illis durabile semper.
Nulla viros tales unquam torquebit egestas.
Invenient illic fiet quodcumque necesse.
Illis nil deerit cum durent tempus in omne. [49v]
Quod non inveniant, fecundus fit locus ille.
Etatis semper unius sic bonitatis,
Tempus erit nullum quod eis variabile fiet.
Omnia tempora fient illis perpetuata.
Sunt loca iam clarissima versus que loca ducit
Et partes coniungit eis haec dulce saporem
Ac observat eos amplis faetoribus illa.
Hec dulcore suo manet humilitatis et amplae
Clara fit et diffuse pulcritudinis illa.
Ergo modo libitoque meo bene fatur et illa,
Hac ratione mea subsistens durat amica.
Vult multis servire meis mortalibus ergo
Nam se demissam michi se comittit honore.
Ergo deus tantam potero cui tradere dignam
Cum tam dignam semper tantum novero dulcem.

De igneis spiritibus

Inque gradu primus bis sex sedilibus [?] amplis
Hocque gradu quodam est sedem adesse se ipsam.
Divisaque locis variis bis sex et eadem
Divisis illis bis sex variis et septuaginta.
Bis uno sumptoque locis his septuaginta,
Bis uno suptis[?sumptis] illis et septuaginta,
Bis uno divisis ex bis sex in bis sex.
Quodlibet illorum et duo tollat septuaginta.
Quodlibet illorum per se teneat sibi mille
Et centum mille, teneat sic quodlibet horum,
Mille, cumque sit hoc memoro secreta referre.
Verba mei cordis, Aucdam te scire volo sic,
Atque figura tibi talis monstrabitur illo
Omnes hos numeros discas virtutibus illos,
Sic scandentem bis sex quandam quaeque sequatur.
In bis sex geminando quandam dama locata.
In reliquas dum sit est cum quod non loca bis sex. [50r]
Includunt in se bis sex haec solutiones.

Est opus interiores subtollantur ab illis,
Quae sunt exterius metae, quia quaelibet harum
Est pars ex bis sex, haec res tempus petit unum,
Dispositis metam mediatis inter utramque.
Divisis mediis intus opereque repleto.
Bis septum remanent, metae tibi vel tredecim sic,
Atque duorum tu lege cantus quodlibet horum.
In trino decimo me discas desuper ista.
Bis sex, cur? Quia me numerus non claudit honorus,
Excedens numeros res concessi numerari.
Sicque volam partes illas sit et altera quaedam
Interius quod habundans sit perfectio facta.
Est opus ut bis septem discas et tredecim tu,
Interius metas ex quo caput accipiat sic?
Materiam sibi principium sic principiorum.
Iustum quod fuerit, iustum det cuilibet illud.
Subterius maceda vacuum debebit adesse.
Humano generi consistit sedium harum
Partibus, adelectantia domna quod adsit ibidem,
Atque modo cuncto loca splendida continet in se
Inque modis multis hac nosco non magis aptam.
Magna fit haec eadem multis magnis faciebus,
Nec vos vidistis magis aptam tempore quodam.
Omnia larga tenet haec in se sic elementa,
Sicque momenta tenet cum signis tempora ventos
Motus illorum semper haec continet in se
Omnibus illa facit sibi deservire paratis,
Illi cum libitum fuerit bene pacificatum.
Sustinet atque modis in multis haec viridores,
Inque modi variis flores tenet haec variatas
Prata viridia sic facit illa reponere semper,
Atque gelu soluit, mea splendet amica decenter. [50v]
Haec mihi cum faveat haec omnia ferre libenter,
Tuque scias per se quod nil tenet illa potenter.

hic incipit de igneis spiritibus

Illud sed solum quod ei michi ferre placebit
Parte sua per me semper sibi detinet unum,
Et quod ei donat has arces partibus illis
Talia mirabilia qua ponit ratione,
Quod tenebris nigris haec lumen separat omnem.
Sic facient de quadragesima carnibus uti.
Ignorant illi Veneris cognoscere lucem,

Atque per hos linquent, nos te qui sunt tediosi.
Virtutes nostrae cunctae dapnare parabunt,
Quod defendit eos scuto quod protegit illos.
Urbs mea quae retinet geminatas illa figuras
Bis, illorum norma quarum non capit ulla,
Ergo non sunt hi ex illa parte decenti (detenti)
In qua fundata quondam stetit urbs mea forma.
Ergo vos illis nulla ratione ligati.
Ex illa quoquam si vos procedere vultis,
Ergo locus vester illo capit interiorium,
Inque loco magis inis[?] qui fundatur in intus.
Isti nil facient ibi, cur? Tu linquere temptes
Esse suum totum, cum quid eis tibi iunctum.
Iiadon, Amet, Filon, Made, Athat, Ulat,
Cilat, Emam, Sala, Nagdena, Ageheiz,
Galgal, Caia, Iafac, Iaadia, Thethmalia,
Taia, Pecchocalla, Malathia, Lalia, Docthna,
Giac, Agia, Telama, Cethama, Cameia,
Galgala, Malathia, Cathli, Catthliano, Zpizath [Zopizath, Zopisath]
Exathatha, Galziel, Athath, Ellas, Altimiel,
Dactalon, alii vos estis quot numerus fert.
In numero tali, quem normula dicta docebat,
Primus plus sex extremis plus sex geminatis
In primam normam, quid quale reformat utrumque, [51r]
Nominis (Hominis) atque mei fuerant in parte maligni,
Dapnantes hoc Adonay, nunc dicitur amplum.
Ergo meam partem isti liquere patenter
Annis; cur ergo non sunt in motibus ullis
Terque decem nisi quantum dividians dedit hora.
Obveniunt aliis quidam lenti nimis ergo.
Dapnantes alios alii dapnare parati.

[Section 13 Translation]

And on the third step among the twelve wide thrones stands the Just one in an attitude of beautiful wisdom, and she holds in herself the carrying of great beauty, and all lasting knowledge is held in her. No contradiction occurs in her and she is composed from smooth[?] books. By stepping back she turns aside things of harm, she obstructs the unjust, she opposes their inequities. They do not comprehend wisdom in any way, and on no day will they be frightened by me in anything. To whom will she be near or of whom is she a friend? Those who are not ready to serve have not been established in me, and the reason I may give, for thus I am. I am stuck in mud and whoever is tall stands out, and there is no substance if it does not have *Alim*. In me, the proud storm of the sea frightens the strongholds. I have come because of the crying in a handkerchief and the hoarse voice.

{*Sidenote*: After the clarity of angelic voices and the echo, human voices sound hoarse, and the voice of their evangelists speak in opposition.}

Why had birruses (cloaks) been made which were deficient? Why had my lights been joined when these were deficient? How I have cried to my lord with an open voice and those who gladly hunted me were joined in a coming together, and into the hair of my head, and I have not worshipped this world. That which had been the highest which I wished to leave on earth, for the person born [?Son of Man] reigns over all those sent, up to this time. The great one will see all things; thus all times will be in his presence. Why? Because the great shining light surrounds him, humble and sweet and at the same time very good, and he returns to all the *alum* which was made bad. Indeed you know that he will be a son to me. From this you will encounter no danger, by command. He will become your parent, which you can boldly remember; he will remain mother and father. He frees you from great torment and also from the inferno and his punishments wherever he leads. Do not consider if you would keep these punishments, because you will not come into these punishments. You know that this dear one (Justice) is very much in harmony with me, for you hold that she is made a teacher for me, for great wisdom overcomes many evils. So great that it now touches the heights of the heavens. He has unfettered everything that is and has released everything, and whatever of his will have been wisdom will be shared for everyone, and the one whom she honors will be able to honor himself. Why? To fittingly save all my parts. So in all ways she is made beautiful and fitting, because she well conducts to me what eloquence she governs. Therefore you should very much discern her. You ought to be able to powerfully retain her to yourself: so all of you who will do this, she will show all of you the right places.

On the first step after the first on the ample seats, here stands Lady Concordia and is close by. She is the most beautiful of all the appearances and when there is agreement it is made in generous divisions. She discerns *Alum* and evil. It is not her office to make an enemy, for if that would serve, her lord would be obedient to it. Concordia rejoices, a joyful girl, of such an age as a beautiful girl has, who holds in herself the face of a beautiful queen, for her appearance is very marvelous. No one will hear her learned discourses. If they desire within themselves, they keep a treaty of love. She will harmonize them in peace

for a long time; she binds them agreeing in right order. With her beautiful speech she has joined innumerable praises to the lord in an hour, but that she may be just to the saved, she is dominated by the just, and her great strength is for the ones led in, and my lord hears them and is made a protection for them, for my lord seeks just judgments and he does not send his saints to sink[?*labira*]; he always sends them eternal life. Likewise God protects them from great torments. The unjust will attack and disperse his seed, but the just will inherit the earth. They will inherit in the ages above the earth from the ages, but the just will triumph. They will excel in many riches when they last; he will make his own to be everlasting. No poverty will harm such men. They will find whatever is needed. Nothing will be lacking for them when they endure for all time. Whatever they cannot find, the place will become abundant. Thus the time of one goodness will not vary for them. All times will be perpetual for them. The best places are the ones to which she leads and she will join to their parts a sweet taste and protect them from bad smells. She will remain in this sweetness of theirs and will become famous far and wide for her beauty. Thus in whatever way it may be said, for this reason she remains my mistress. So she wishes to be a servant to my many mortals, for she presents the lowly to me with honor. So I, God, will be able to give such honor to her, since I will have known such sweetness. [?]

About the fiery spirits

On the first step among the twelve wide thrones, and on this step is where the throne is near to itself.[?] And this is divided in twelve places, the twelve divisions, and seventy-two places are taken up and seventy-two divisions from twelve into twelve. And whichever of them takes the seventy-two, and whichever of them holds a thousand to himself. And they may have a hundred thousand; thus they may hold a thousand of them, and when I speak to relate the secret words of my heart, I wish you to know *Aucdam*[?], and thus a figure will be shown to you so that you may discern all the numbers by the virtues, thus a certain twelve rising and whatever may follow. In twelve doubling, the *dama* is located. While it is In the remaining, since there are not twelve places. They include the twelve weakenings [?*solutiones*]. It is a necessity that the interiors be lifted up from these, which are the boundaries of the exterior, because whatever is part of them from the twelve, this thing seeks one time, since the middles are placed within the boundaries on either side. The middle divisions are within by a completed work. There remain fourteen boundaries or thirteen, and of two choose the songs of each of them. In thirteen you perceive me from above. Why twelve? Because an honorable number does not enclose me; I have granted that things be numbered with an exceeding number, and thus I wish that it be these parts and certain others, interior, so that there be an abundant perfection. Is it necessary that you perceive the fourteen and thirteen boundaries from which the interior takes its source? Thus matter is the beginning of the beginnings. Whatever is just, may the just give it. I will approach [?*maceda* is the reverse of *accedam*] from below; the empty space ought to be near. It consists of the seats for the human race in parts[?] to the lady choosing which is in each, and in every way the place is splendid in itself and in many ways I know it is not very fitting. It is made great by many great appearances, nor have you at any time seen any

more fitting. So she holds in itself all the long elements, and thus she holds the motions with constellations, the seasons, the winds; their motion always contains these things; she does this for all the ones ready to be of service, when each of them is well pacified. In many ways she sustains the greenery and in various ways she holds the various flowers, and thus she makes the green meadows to be renewed, and she melts the ice; my lady shines brightly. She is inclined to bring everything to me freely and you know that she holds nothing by force.

Here begins about the fiery spirits.

But only this which she is pleased to bring me from her part will always remain for her one through me, and because she gives fortresses to these parts by such a wonderful power, because she separates every light from the black shadows. Thus they will make use of the forty days fast from flesh. Those of Venus are unable to recognize the light, and, through those who are tiresome to you, they leave us behind. All our strengths will be ready to cause injury, because she defends them with the shield by which she protects them. My city retains two figures doubled; no rule of theirs holds them. Therefore they are not from the proper part in which my city has stood firm. So you are not bound by any reason. So if you wish to go anywhere, your place holds the interior and you go in so great a place which was founded in the interior. They will do nothing there – why? You may try to leave to be your whole with what is joined to you.

Iiadon, Amet, Filon, Made, Athat, Ulat,
Cilat, Emam, Sala, Nagdena, Ageheiz,
Galgal, Caia, Iafac, Iaadia, Thethmalia,
Taia, Pecchocalla, Malathia, Lalia, Docthna,
Giac, Agia, Telama, Cethama, Cameia,
Galgala, Malathia, Cathli, Catthliano, Zpizath [Zopizath, Zopisath]
Exathatha, Galziel, Athath, Ellas, Altimiel,

you others as many as the number comes to. In such a number, which the little spoken rule taught, the first plus six at the extremes plus six doubled in the first rule, however it is formed, and there are evil ones in part of my name, causing loss, this of Adonay, now it is fully spoken. So they clearly leave my part in years; then why are they not in thirteen motions except that the hour, cutting in halves, gives so much? So they slowly meet up with others. Others are ready to suffer other losses.

[51r]

[Section 14]

De spiritibus aereis

Principiis nostris fuerat iam gratia nostri
Dixi iam pater unus erat et filius alter.
Illis adiunctus fuerat tres spiritus almus,
Cunctis persona coniunctis in tribus uno,
Sitque meum ius quod me suffragetur et astet
Sed videat ius qui patrum pater exstat habendus.
Illud declaret opus ut detur mihi iudex,
Ut mihi ius fiat, quo possum scire bonum tam,
Ille fit ut qui non mendacia protulit unquam,
Nec verbo quodam se flectare curat in ullo
Invidiam nec dat possessio divitiarum,
Nec quicquam quod sit diversa parte petendum
Unquam pro quoquam nec se deflectet in ullo.
Omni nanque suum ius committetur eodem.
Nunc habeo suffraganem iustum simul illum
Qui michi fit Iudex dominus michi, curia iusta
Est opus, is nec ea, me non conturbet in ullo
E michi cur facere tantum modo convenit illud.
Non durare dolor talis me suscipit inde
Possum. Si possim proprium te iure tenere
In spem iustam, spemque bonam de iure redirem
Illos sed contra te compono michi solus,
Atque tuae, cause nullus se nunc manifestat,
Nanque dolorem de te iuncto magnum haberem. [51v]
Si pro fraude sua dominum me linquere temptes,
Qualiter E iusta iusta te possis habere.
Ad libitum quod non facias cui quod libet illi,
Quod tenes dapnum, pro dapno non queror ullo
Isto sed pro qui similabitur ymitagoni (ymitagem).
Illum si poterint illi nam fallere quicquam,
Inque suas illum penas admittere possint.
Imponetur honus mihi, si festimem adesse.
Illi de facto tormentaque magna subibo.
Non opus est ut pro tali dimittere vellem.
Hunc quod non accendam quantum scire meum sit,
Et quis erit pro quo fiat contentio quaedam
Statim procedat mihi qui contendere curat.
Hic procedat et is; hic et procedat in ante

Et dicat quid iuris in hoc sibi vendicat ille.
Est ex quo nullus huc se festinat adesse.
Ergo quem dominus teneor dubitare superstem.
Nullius iuris hic quicquam ponere curo.
Sed cordis proprii virtutem pingere tendo.
Illum quae fatiat audire, videre, petenda,
Et spirare virum, nec non intendere doctum
Pro tali quod me queat hic intendere certus
Est ullus quis adhuc michi contradicere temptet.
Quid faciunt, quid agunt, quibus est dolus omnis amicus;
Non sibi parcebant ullis in lucibus illi,
Quin scelus inferent et taedia maxima ferrent,
Quisquis sponte sua neglectos tepnet eosdem.
Illius semper mihi connectantur et actus,
Nanque suas scis naturas scis facta suorum.
Huic non deberent ullum tibi ferre timorem,
Et si te mecum semper coniungere possis,
Illos pro nullo dubites tu scire suorum,
Quod capiant nec pro quoquam quod ponere possint. [52r]
Nam duo bis fient pennis animalia quae te
Observabunt et subtiliter illa videbunt.
Multum narrabunt iuste scribent sua dicta,
Atque duos vultus in se bis unus habebit,
Bisque duas pennas unus portabit habendas.
Pro vultu quid erit? Si non sapientia vobis
Quae se demonstrat, quid pro pennis, nisi quidam
Qui compressus erit per eas persaepe volatus.
Quoque meum sensum vobis monstrare parabunt.
Omnis erit nam per vultum bene notus honestum.
Hoc tu ne timeas cunctis monstrare patenter.
Adveniet tibi tempus quo procedere fructus,
Ex omni signo poterit si non aduleris.
Bis sex personas bis sex michi signa reducent,
Atque boni multum, multum fient sapientes,
Et sanctum flamen illos accendet eosdem.
Est opus hoc habeas in scriptis ordine iunctis.
Unus erit genitor et eorum mater habendus,
Hac ratione malum nullum sufferre timebunt.
Mappa per hos mundi tibi fiet recta videnda,
Ut praedicetur per mundum vox mea clara,
Quae terras et naturas distinguet earum,
Et distinguet adhuc loca maxima partibus horum.
Quilibet hunc ex natura loca tempora discat

Esse (de) suo quod sic teneat partem propriatum illam,
Nam natura magis gaudet genesis patiens quo
Altera fit, lumbi fient quod pondus habebit
Illorum, nec sic vacui comburere palmis,
Lucernam post cuncti diversi venientes
Postremi deberent expectare salutem,
Atque tuo domino, quare dominus tuus illi
Sunt expellentes illos de parte locorum
Quo sunt omnes illi. Siquid dicere velint. [52v]
Ilico precedant fallaces hic tibi dicant
Etthereae[?] sunt naturae si linquere velles (illos).
Hoc colerem, colerem quibus ut te tepuere vellent,
Sed pro pena quam subferre tenentur et illi
Insidias sistent tibi, taedia ferre parabunt.
Talibus innexuris te servare teneris
Unquam ne lateri tales se iungere temptent.
Ergo non veniunt hi quod bene cernere possum,
Nec nil iuris habent in te nec iure tenebunt.
Ex illis ergo bene te servare teneris,
In te cum quicquam nihil his fuerit propriatum.
Ergo sunt versus quos te movet[?monet] ira.
Illos ira movet versus te nocte dieque.
Adracty, Adaci, Adai, Teroccot, Terocot,
Tercot, Herm, Hermizin, Hermzisco, Cotzi,
Cotzizi, Cotzizizin, Zinzicon, Ginzecohon, Ginchecon,
Saradon, Sardon, Sardeon, Belzebuc, Belzscup,
Belcupe, Saraduc, Sarcud, Carc, Sathanas,
Satnas, Sacsan, Contion, Conoi, Conoison,
Satnei, Sapni, Sappi, Danarcas, Dancas,
Dancasnar, estis tot vos quot numerus fert.

{*Sidenote*: De aereis}

Officio quodam iuncti simul ordine quodam
Semper dapnantes vos estis partibus aeris.
Hora quadam vester cursus Solis ab ortu
Dum sit meridies est cum talis vis genitiva
Istis nominibus semper quid quale refertur
Perque decem quale semper contendit in altum
Et sic quid sequitur quantum de se videt usquam
Tantum plus quantum lineae dant nomina primae.
Inquid sic quale transcendunt nomina nonem
Vis genitiva, datur illis ex casibus ergo.

{*Sidenote*: Huic ergo die hic ponebuntur.}

Ergo naturam rectam nullus tenet horum,
Huic ergo multum naturam fallere temptant.

[Section 14 Translation]

About the airy spirits

Already at our beginnings there was grace for us; I have already said that the father is one and the son is a second.

To these is attached a third, the nurturing spirit, all joined as one in three, and my law is what stood by me and supported me, but may the law see who should be considered the father of fathers. May this work make clear that a judge is to be given to me, so that the law may be made for me in which I can know such good. He was made who never produced a lie nor does he try to bend any word, nor does the possession of wealth give envy, nor does anyone have to seek in a diverse part, nor does he ever turn aside from anyone. For his law is entrusted to all. Now I have a just assistant like him who is made my judge, the lord to me, by a just court. It is necessary that neither he nor she disturb me in any way. It is agreed by me why this is so important to do. Such sorrow comes upon me that I cannot endure. If only I could hold each of you by law in just hope, and I would return that good hope through law, but I alone arrange them against you for myself, and no one in your cause now appears for justice, and I have great sadness from you all. If you try to leave me, your lord, through your deceit, how can you justly hold from justice? As you please, because you do not do what is pleasing to him, because you hold loss. I do not complain of any loss but for the one who is made like an image, if they are able to trick him and they can allow their punishment. Honor is set upon me if I hasten to be near. By their deed I will undergo great torment. It is not right that I would wish to send him out for such, which I will not provoke, however much it may be to know me, and who it will be for which some contention will occur. Whoever wishes to contend, let him come out to me immediately, and let him come out and come in front and say what law he may claim in this. It is for this reason that no one hastens to come out to this place. Therefore, the one whom I the lord am held to consider, let me stand over. I take care to place here each one of no law, but I strive to depict the virtue of his own heart. That man, whatever he may say, seeking to hear, to see, and to breathe and even to become learned, for such he can indeed seek, he is one who tries to speak against me. What they make, what they do, by whom sorrow is the friend of all, they were not sparing in any of their light; they brought in sin and great disgust, whoever by their own free will scorns the despised. They and their actions are always connected to me, for you know their natures and their deeds. Hence they should not cause you any fear, and if you can always join yourself to me, you will not have any doubt about knowing any of them, what they may seize nor what they can arrange for anyone. For they will make creatures with four wings which will observe you and they will see things in detail. They will tell much, they justly write their words, and one will have four faces, and one will carry four wings. What appearance will that be? If not the wisdom which shows itself to you, what is in front of the wings, unless there is some flight that will often be pressed together through them, wherever they prepare to show to you my sense. For everyone will be well-known through the honest appearance. Nor should you fear to demonstrate this clearly to everyone. The time will come to you

when the fruit of every sign will come forth if you do not flatter[?]. Twelve signs send back to me twelve persons, and the very good are made very wise, and the holy spirit kindles them. It is necessary that you should have this all in writing in order. One should be considered their creator and their mother; for this reason you will not fear to suffer any evil. Through them a map of the universe will be made for you for correct seeing, so that my clear voice may be proclaimed through the world, which distinguishes their natures and lands and distinguishes their places in their parts. Thus whoever discerns from nature that the places and times are from him because he holds the individual part of each one, for nature greatly rejoices at the natal star patiently by which the second is made; the loins are made to hold their weight, not to burn up the lamp of the empty space with palms, after the coming of all the various ones. The following ones ought to wait for safety and for your lord, by what means your lord expels them from the part of the places where they all are. If they wished to say anything there, lies would come forth that they would say to you, and their natures are ethereal (airy) if you wished to leave them. There I was worshipping, worshipping that they might wish to warm you, but for the punishment that they are held to undergo, and there is envy of you; they were preparing bad things to bring. You think to preserve yourself from such contrivances and that such would never try to attach you in person. Therefore they do not come because I can discern well, nor do they have anything of law in you nor were they holding by law. Therefore you well think to preserve yourself from them, in you with those whoever will be nothing on their own. Therefore they are against those whom anger moves. Anger moves them against you by night and by day.

Adracty, Adaci, Adai, Teroccot, Terocot,
Tercot, Herm, Hermizin, Hermzisco, Cotzi,
Cotzizi, Cotzizizin, Zinzicon, Ginzecohon, Ginchecon,
Saradon, Sardon, Sardeon, Belzebuc, Belzscup,
Belcupe, Saraduc, Sarcud, Carc, Sathanas,
Satnas, Sacsan, Contion, Conoi, Conoison,
Satnei, Sapni, Sappi, Danarcas, Dancas,
Dancasnar, you are the total as many as it brings.

About the airy ones

Joined in a certain order, you are always suffering loss by the airy parts. In a certain hour your path of the Sun from its rising, when it is at the meridian, there is such power of generation in these names, however it is referred, and through ten how it always contends on high, and thus whatever follows, so much as it ever sees, so much more do they give the names of the first line, in which they transcend the nine names, the generating power is given to them from the occasions.

{*Sidenote*: Thus they are placed on this day.}[102]

Therefore no one holds their true nature; thus they try to elude nature.

102This note is only in the Sloane manuscript.

[53r]

[Section 15]

De spiritibus terreis

Audiat hic quisquis naturam gaudet habere,
Et qui subfultu nunc subfulcitur ab ullo,
Istud ius iustus quod nunc conponere tendo.
Propalare volo ius vestrum cuilibet illud.
Sic volo sic iubeo vos omnes hoc videatis,
Aspectus versus vos apponatis in illud.
Quisque suum sensum dicat nec eum mora tardet
Omnis deque loco disquirat, quo sibi sumat?
{*Sidenote*: potest sumere et ego similiter et ego possim dare eandem.}

Materiam quo vita dari debebit eidem
Illam si teneat et non iungatur egestas,
Nec conturbet eum possessio divitiarum,
Nec conturbet eum sensus ullius egestas,
Et mea quae fuerit intentio nunc videatis.
Si ratione mea bene possim possim ponere recta.
Qui locus interius vacuatur iure repleri;
Deberet ratione scias quae certa refulget.
Cernant auditu discernant dominationes
Quae mea sit ratio de sede mea vacuata,
Atque potestates intendere iure tenentur.
Istam si sedem tenear defendere certus
Et locus hic quantum mihi sit subiectus honesti,
Debent scire mei privi intendere debent
Virtutes quantumque loco semper moror illo,
Illinc si me separo nocte dieque potenter.
Est vel quis cum quo stet contradictio quedam.
Audiant Angeli et Archangeli?

Fundum splendentis sanctique loci venerati
Ullorum ne quis cuiquam nunc dicere possit,
Quod commotus praeterita turbarer in ira,
Huic nam si scitius aliorum iura darentur.
Hic si mente sua persepe revolveret illud. [53v]

{*Sidenote*:[53r – 53v] Dixit hoc habito respectu ad signa et ad planetas et ad compositiones et ad virtutes et ad elementa et ad angelicas compositiones et ad elementa angelicarum compositionum et ad septem propreitates, quae angelum constituunt et ad filium suum qui est Ihesus et ad duas qualitates, quae dicuntur elementa dominantia in centro aeris et ad locum qui ibi formatur temperantia aeris, et ad xii virtutes quae ibi sunt et ad locum, qui est ibi vacuus, unde illo manifeste est pater. Quis ergo est vel fuit mater, nisi idem, unde manifeste habetur, quod mater ante hoc non fuerit. Sed ergo solummodo in Ihesum, quia tempus humane aliud non respicit, sed praeter ullam formam. Ergo quae in presentia est hoc intelligit. Quis potest esse mater nisi ille qui est mater matrum, vel quis debet nutrire filium suum nisi ille qui debet animam corpori imponere.}

Illius quod ius vellem differre patenter
Pro tali quod et hunc ad me devolvere vellem.
Si bene posse meum possum conplere potenter
Quilibet hoc vestrum debebit cernere tantum
Omnes qui fuerant qui sunt sunt atque futuri.
Accedant ad ius quod eis proponere curo
Namque volo talem rem nunc componere quo non
Ante fuit, sicut sicut mea mens nunc dictat habendum.
Huic hunc quod faciam mecum ratio stat habenda.
Quamque loco melius qui contineatur in isto
Neque boni tantum poterit quis dicere de se
Arbitriumque meum mihi sic componit habendum,
Nam pater et mater cunctis sum sponte paratu
Mater adhuc mihi non est hoc bene scitis et isti
Ia quamvis vester amor mihi ducet eandem
Et per eam vacuus locus ille replebitur amplus
Opto quod dicat qui suffranens[?suffragens] extat,

Et iustus iudex iustum discernat abinde.
Nunc opus est etenim bene quod deflectat in illud.
Illi quod ratio bene nunc mea lucida fiat,
Et brevibus verbis eadem patefiet eidem,
Ut melius possum possumque decentius illud
Quondam facta sunt per me natura potenter,
Et quicquid faciat eadem per me facit illud,
Ex quo sic constat quod sum cognosco creator.
Parte mea lecta bene iunxi fortiter illam,
Nanque meis ex nominibus dissolvere novi
Illud iure creatura mea dicitur ista,
Et mihi cura scias ex illa ponitur ampla,
Diffuso tormento turbine ponam in illo. Propter eam me cum veniam
Is qui fecit eam servare tenetur eandem.
Hoc bene cernitur et mihimet bene se manifestat.
Sumsit enim caput ex illo praebere tenetur.
Complementum, quod bene sit tibi iam propriatum./]54r]
Est opus ut suffragamens[?suffragens] dicat mora nulla,
Tardet eum dicam ergo, sit gratia vestri,
Nam mihi ferre loco me nunc concedis in isto,
Atque modo tali suffragamens[?suffragens] tulit illi.
Dicit sic suffragamens[?suffragens], sit gratia vestri
Vobiscum sum vestram defineor rationem
Pulcrius et melius, mihi ut narrare videtur.
Est verum vos firmatum dominus meus estis
Ex vobis habes bona quae sunt omnia pacta.
Illi si placeat iudex intendere debet.
Me subiunxa fides verbisque meis dabit illum
Ille meus dominus naturam praebuit esse
Inque modo gemino cuncta stabilemque moventum.
Luce, dedit stabilem, quae non titubare queit se,
Atque moventem quae multis se motibus aufert,

Nanque moverent si se non rationibus ullis,
Qualiter embris[?imbris] quendam motum sumeret ergo
Iste moventem vult quod motu commoveat se
Et stabilem quod non titubat nec decidat unquam.
Sit quod quando suum spiramen fiet ibidem
Ex quo se poterit anima complere decenter,
Tempus erit nullum quo non permanserit illa,
Unquam nec deerit maius nec nocte die nec.
Solum mortalis ratione movebitur ergo
Ista sic stabilis ratione manebit et idem
Et si lucidus opus est me dicere quicquam
Absque labore feram vobis monstrabo figura
Ut mea dicta bono vestro sensu capiatis
Et quare vosmet latus aspiciatis in omne
Ulla natura nunquam se signa moventur,
Quae quoddam mundi totius sunt tegimentum,
Sit quod (non) Arbor quaedam confixa movetur.
Undique desuper et foliis spatium tegat unum
Et sit quod folium quoddam delabitur illi, [54v]
Desubtusque locum facit hoc in praedio stando,
Si cadat hoc tectum, non omnia movebitur unquam,
Quod dapnum teneat quoddam quod praevalet unum;
Illius nunquam divissior unbra movetur,
Illis quare dapnum non debebitur ullum,
Mobilis est tantum quantum planeta coaptat,
Se, discurrat sic loca plurima per variata,
Unde locum proprium firmum fignum tenet omne.
In se dissimilem formam firmam tenet omne
Ex his materieis prodit quae facta caduca
Arbore ceu folium propria dolabitur omne.
Pertinet huic meus ut dominus contingat ibidem,
Et quod spiramen electum sufflet in illo,

Ut credo me iudex intellexit habunde.
Cur opus est ut dissolvat certum modo verum
Iudex dicit ut melius scit pulcrius ille,
Et dicit suffragens bene quod cognoverit illo,
Uti quod bene scit ratione sua sive lite.
Pondere quo sic tempus in hoc narrare figura.
Illum sic curat intendere quot queit alter
Hoc bene cognosco dominus quod tangere debet?
Illum posse sibi fiet, nam formula permanet illi
Et quod eum poliat manibus coniungat eundem,
Nam si quid fuerit quod plus ratione superstet,
Auferat hoc sensu libito adaugeat illud,
Atque loco medio dominus subtollat eundem.
Erigat in pedibus queit ut quod corpore ponat;
Animam sicque tribus vicibus persufflet in ore.
Pro tali facto quod vita supersit eidem
Quolibet inflatu sermonem proferat istum.
Iste manet dominus quo praebetur tibi vita.
Solum haec est via mali et haec est via boni,
Dimittasque malam bona coniungatur amica,
Nam video quod et hi fient contraria versi, [55r]
Et per iter poterit bene se servare decenter.
Omnibus illorum factis factisque dolosis.
Sermo sermonem reddet quem fecerit ille,
Atque videre, loqui, spirare, reponere sensu,
Auditu discernere, clarans quaelibet ista.

{*Sidenote*: Sententia quae dissolvit omne ligamen ex quo illa capit et discernit errorem ab illo quod non est error et cuilibet dissolvit ius proprium.}

Intellectum directum praestabit eidem,
Sed procumbit ei, quod ab isto se secet ille.

Hi dum prodierint a narga quae patet ista.
Intus deque loco vacuo qui est aere plenus
Spiramen sibi sumat, quod declarat eundem
Ex huic illi sit sibi maceda perpetuata.
Illi quod fiat quod semper postulet illuc,
Quodque locum proprium post sic demonstret eidem
Hospitibusque suis se conservare laboret,
Nam nil iuris habent intus bene sit manifestum.
Sum dominus bene nosco quod ratio tua dictat
Dicta die faciam cras complebo mediata.
Illum luce modo tali, quod lux sibi praestet.
Lucem, non datur istis ergo ius quod habere
Si non sponte sua ius quod permittat eisdem,
Ergo bounum fit ei quod se conservet ab istis
Et sua progenies quantum fiet magis ampla.
Ergo bonum nam consilium do fortiter illi.
Tormento magno sit consilii memor huius.
Hi sunt naturae semper telluris habendi.
Non hos deberet quicquam curare malignos.
Adar, Tanar Narchi, Tottoz, Zolc,
Iage, Batgne, Teren, Tolia, Iatti,
Mibrar, Zethde, Oyue, Soctero, Chin,
Tero, Thele, Elet, Bertaltalgyalge, Genorc[?],
Torre, Iordea, Vinda, Tonocge, Spari,
Taxe, Taxde, Teneraz, Danze, Iore,
Nubriato, Totzepe, Papaper, Pranaria, Dacterrolian,
Aceczezolizoa, estis vos, quot numerus fert.
Perque decem quale semper contendit in altum [55v]
Et sic quod sequitur, quantum de se videt usquam,
Tantum plus quantum linea dant nomina primae
In quid sic quale transcendant nomina decem.

[Section 15 Translation]

About the earthly spirits

Let him hear, he who is happy to have nature and who is supported by any support; this law is just which I try to bring together. I wish to explain the law of anyone. Thus I wish and I rejoice that you all may see this, so that looking back you may apply it. May each give his message and not make any delay, may everyone investigate from the place, how might he take it up to himself?

{*Sidenote*: He is able to take it up and so am I, and I would be able to give it.}

That subject: how life ought to be given to him, if he has it and poverty is not inflicted on him, nor may the possession of wealth disturb him, nor may the lack of any sense disturb him, and now you may see what my intention is. If I am well able by my reason, I can arrange these things correctly. Whatever inward place is made empty ought to be filled by the law, by the reason which you know shines clearly. Let the dominions learn by hearing what my reason may be from my vacated seat, and what the powers are held to aim for by law. If I am surely held to defend this seat and the place, however much it is subject to me, honest men ought to write and my individual strengths ought to try, however much I always linger in this place, if I separate myself from this place powerfully by night and by day. Or who is it who has a certain contradiction standing with him; would the angels and archangels listen? The foundation of the shining and venerated places of someone, no one now can say of whom, because I will be stirred into motion in bygone anger, for thus if the suitable law of others is given, if they revolve it often in their own mind.

{*Sidenote*: He said this in regard to the constellations and the planets and the compositions, and to the virtues and the elements and to the angelic compositions and the elements of the angelic compositions and to the seven properties which establish an angel, and to his son, who is Jesus, and to the two qualities which are called the ruling elements in the center of the air, and to the place which is where the temperance of the air is formed, and to the twelve virtues which are there, and to the place which is empty where the father is clearly from. So who is or was the mother, unless the same, from which it is clearly held, because the mother was not before him. So may you only be in Jesus, because human time does not look back but beyond any form. So let him understand the present. Who can be the mother except whoever is the mother of mothers, or who must nourish the son except whoever must implant the soul in his body.}

Of him, because I wish on that account to separate the law and because I wish him to roll it forth to me. If I can be well able to accomplish mine, however much he ought to discern yours, everyone who was, who is, and who will be will approach the law because I

take care to set it forth to them, for I now wish to accomplish such a thing which never was before; thus let my mind speak abundantly. Hence whatever I do now, reason stands abundantly with me. And how much better it is contained in this place and who can say how good. And thus it makes my decision for me, for I am father and mother by my own provision. She is not a mother to me; this you well know and ___ however much your love leads her to me, and through her the empty place is made full. I prefer that he may say who the helper is, and the just judge discerns the just from that place. For now the concern truly is that he may lead him astray[?] in that, because reason may now well be my light, and in a few words it may be disclosed to him, as I can do better and more fittingly; at some time nature was powerfully made through me, and whatever she may do she does through me, from which it is made firm that I know that I am the creator. I have strongly joined this to my excellent part, for I can dissolve that by my names, that created law as it is called, and you know my concern that it be placed from the width[?]; in diffuse torment I will place [?it] in the whirlwind. Thus when I come he who made her must preserve her. This is well known and has made itself clear to me. For it takes its origin from that which is held to allow, that which completes, which is already specific for you. It is s concern that the assistant speak with no delay, for I say that it delays him, may it be for your sake, for you now depart to bring me in this place, and in such a way the assistant has carried it to him. Thus the assistant has spoken, may it be for your sake, and I am with you; I have put your reason in bounds so that it may seem to tell me something very beautiful and good. It is surely true that you[plural] are my lord; from you[plural], you[singular] have good things which are all agreements. If it pleases him, may the judge guide me; my attached faith will give it by my words. My lord allows nature to be and, in a twofold way, by his light, all things stable and moving. He gave the stable so that he might not stagger and the moving which withdraws itself in many motions; and they move not by their own power but receive motion like the rain. He wills the moving because he might move himself by motion and the stable so that he might never stagger nor fall down. This is[?] because when his breath is made in the same place from which the soul will be able to complete itself properly, there is no time when she will not remain nor when the greater one will fail, neither by night nor by day. Therefore the ground of the mortal is moved by reason; thus she will remain stable by reason and the same. And if it [is] clear, the concern is for me to say something and may I bring forth by labor; I will show you by a figure so that you may seize my words by your good sense, and therefore you might see from a wide perspective[?] that the signs(or constellations) by nature are never moved, because they are the covering of the whole world, as a certain fixed tree is not moved, and on all sides it would cover a space with its leaves, and if it would fall, from below it would make a place on a ___ [?*stando*] estate. If this shelter should fall, everything would never be moved, because it would take some loss which would be stronger than one. His divided shadow will never be moved, just as no loss will be owed. He makes the planets so mobile so that they[?] run various ways through many different places. Thus each constellation holds its own place firmly. In himself he holds firm every different form. From these materials he produces things that are transient, as a tree will be hewn with its own leaves.

So my lord reaches out to touch in the same place and because he breathes in him an excellent breath, as I believe, the judge abundantly understands me. Why is it a concern that he analyze the certain truth? The judge says that he, more beautiful, knows better, and the assistant says that he well recognizes him as what he well knows by reason or by dispute, by weight in which thus this time to tell by a figure. Thus he takes care to reach out as often as the other one can.

I well know what the lord ought to touch. He causes him to be able, for the contract remains with him, and what he will polish with his hands he will attach, for if what will be, because it stands out in reason, he learns by a free observation in order to augment it, and the lord raises him up[?] in a place in the middle. Let him rise up on his feet so that he can put into the body, the soul, and three times successions breathes from his mouth. By such an action life came into him; the breathing gave him speech. This lord in whom life was offered to him life remains. Only this is the path of evil and of good, and you will dismiss evil and the good mistress will be joined, for I see that the opposed ones are turned against, and through this road he will be able to save himself fittingly. With all their deeds and sorrows, speech returns speech, which he made, and to see, to speak, to breathe, to restore[?] by sense, to discern by hearing, all this is clarifying.

{*Sidenote*: Thought which unties every bond from which it takes and separates error from that which is not error and undoes anyone's own private law.}

Direct thought manifests to him, but it trips him because he is cut off from it, while they come forth from ___ [*narga*] which stands open. From within an empty place that is full of air he may take breath for himself, he reveals from him that it is an uninterrupted ___ [*maceda*]. To that which was made because he always demands it, and whatever individual place he may show to him, may he work to preserve himself from strangers, for they have no law, it is clearly shown. I am the lord; I know what your reason says; I will make the words one day and complete them tomorrow ___[*mediata*]. By such a way in light because light shines forth through him. Therefore law is not given to them to have light. If their law is not by their own will, which is permitted to them, so it is good to him because he saves himself from it and his descendants as much as they will be made greater. Therefore I give him good counsel; in great torment he should remember this counsel. These natures are always very much of the earth. He will not cure any of their ills.

Adar, Tanar Narchi, Tottoz, Zolc,

Iage, Batgne, Teren, Tolia, Iatti,

Mibrar, Zethde, Oyue, Soctero, Chin,

Tero, Thele, Elet, Bertaltalgyalge, Genorc[?],

Torre, Iordea, Vinda, Tonocge, Spari,

Taxe, Taxde, Teneraz, Danze, Iore,

Nubriato, Totzepe, Papaper, Pranaria, Dacterrolian,

Aceczezolizoa, you are, however many the number comes to. And through ten as they always contend on high, and thus what follows, as much as anyone might see, as many names as are on the first line, in which there are more than ten.

[55v]

[Section 16]

Ego rectus rectorum, sum iustus iustorum,
Sanctus sanctorum, pater et natus, spiritus almus.
Signo te, te levo sursum te munadus donam
Cumque meis manibus procedo te poliendo.
In te pono meum spiramen clarificando,
Ore meo proprio tibi iuncto iungitur illud.
Illud si teneas nunque tormenta subitis
Atque volo mando quod fiat, qui veniat sic
Ad libitum proprium pro tali laus tibi fiat.
In te nominibusque tuis, nam fio tibi secundus
Cum me per latera tenuisti, vivificasti.
Ex omni latere cor, hic fuerat sita sensi
Anima, namque meae lineae sunt rectificate.
Omnes hic, cum spiramen mihi contigit illud
Accendit corde sic omnia membra creata.
Accedas monstrabo locum, quo tu meus exstas.
Quo tenet teneo per materiam mihi factam.
In paradisi te ponere sit data cura,
Obnixus tibi sum libitum complere paternum.
Pro vero totum volo, portae sic reserantur.
Intus ponit eum diutus laus constitit intus,
Omni sensu dixerunt; fuerant ibid intus.
Gloria sit in isto deo, qui semper permanet unus,
Hoc nomen dedit ansilium quo circumdedit illum.

Iiz, fee, yea, axa, vut, voo, soi, iee, eeq, eaa, pau, unn, oom, on, lic, eke, aah, auu, guo, ofo, iid, iee, cea, aba.[56v][103]

De fixis titulus caput accipit iste figuris

Qui ex affectu animi de natura veritatem cognoscere intendit ubicumque procedat et[?] undecumque veniat, huc a capite eum venire oportebit. Cum deus excellentissimus sua

103Note – 56r is blank, text resumes on 56v.

elegantissima misericordia nobis totam machinam mundanam nos disponat, unde opere pretium est ut eum in partibus discernamus, et partes caelestes et terrestres et infernales, et summam per quam ille summatim possint retineri. Igitur quae esset brevitas subcincta; per quam eum cognoscere sciamus, ad illius amplitudinis comparationem et misericordie eximie nobis permittit viginti tribus casibus eum cognoscere. Et summam per quam eum in scriptis contineamus. Quia si primum delictum non incidisset ex necessitate nobis non iniungeretur scriptis invigilare. Sed postquam ille a parte caelesti delapsus fuerat et in terrestri constitit, necessitas ei incubuit ut ad terrena diverteret, et ut ille sciret terrena sub breviloquio. Et quando in terrenis sincopam suscepit, cui primo delicto interveniente fuit obnoxius, illi superant per quos eum in caelestibus et in terrestribus et infernalibus recognosceremus. Sed propter peccatum quod ipse nobis impressit, illa in acervo diffuso oportet agregaro. Unde illi predicti xxiii casus, qui sunt xxiii codices et quasi viginti tria luminaria ad humane fragilitatis instructionem perfectam de celestibus et terrestribus et infernalibus explanant doctrinam. Nonne igitur misericordia sua fuit amplissima, cum terrene subiectioni permiserit super tria praenominata potentiam eximiam habere et ad illius subiectionem cognoscendam. Et cum per succinctam brevitatem omnium illorum partes agnoscaremus, et cum nobis summam instituit, per quam eius partes et nostras sciremus. Et si aliquid omnium illorum deficiat, suo deficit interveniente delicto et nostro vel propter doctrinam quam ad unguem non habemus. Quia constitutionis dignitas comodum subiectioni administrat, vel ignorata simili modo corruptionem indicit (inducit) et in magno chaos nos intendit, quod nos ratione non discernimus. {Four dots enclosed in an oval} Quis est qui tam bene scire possit? Quam bene cor interius possit discernere? Quandoque ita evenit, quod illud quod interius cognovit propalare non poterit adeo discrete, sicut illi illud facere non iniungetur, [57r] humanum enim genus eum turbat, et adhuc eum dissipat et sensum suum inpedit hac ratione inventae sunt literae omnes et earundem expositiones, termini et loca illarum, ubi sunt et unde habeant adesse et ubi earundem materia se sustinet. Quia ille nec formae earum se deperdunt. Duobis modis subiectiones earundem intelligendae sunt, scilicet fixae et mobiles quia quaelibet illarum in partibus harum continentur, viginti tres, quas nominare audivi, sic memoro eas audivisse nuncapare: {22 symbols, the first 10 appearing to be the digits 1 through 0, followed by 12 other symbols; and then 20 short words – zad, ben, sec, tes, zo, zic, zau, dac, zi, lin, zom[?], on, zake[?], tesi, zes, sasci, soc, simbun, zette, zacex.} Constitutiones illarum primi motus materiae quae est stabilis et non movens possunt esse in signis, quae sunt nobis materia immobilis. Ille ideo[?igitur] nec sunt nec fuerunt nec erunt mobiles in tantum quod materia possit se deperdere, quamvis ille transferantur in multis variis linguis, et ideo non remanet quod non revertantur in xxiii vel in sensu xx trium.

Unde Aries per materiam sibi occupat P et A licet ipse dicatur mobilis.
{Aries}

Et hic manifesta erit ratio, quare dicatur mobilis, licet ipse. A sibi teneat pro materia. Et ille Aries non est A in tantum retinens, quod non moveatur. Et Taurus similiter illud sibi pro materia occupat. Hac ratione ut nihil de nihilo procedat, quia nihilum ex nihilo fieri potest, et quia A movetur de uno signo in aliud. Hac solummodo ratione dicitur Aries

mobilis. Vel adhuc superesse potest alia ratio, quare dicatur mobilis. Quia cum Sol initium illius ingreditur, tempus alteratur et substantia subsequentis temporis. Et Taurus occupat A, B, C licet ipsum nuncupetur

fixum. {Taurus}

Unde hic manifeste est ratio. Quia eius fixura in tribus literis consistit. In C quae est prima litera Creator vel pars et principium ipsius nomine. Unde principium praecipue fixuram exhibet. Et quia est A principium nominis ineffabilis et alfabeti et ipse in se tres terminos continet. Hac solummodo ratione nuncupatur fixum. Et si superesset ratio, quare diceretur fixum, poterit ista praeponi. Quia cum Sol initium illius ingreditur, firmatur tempus in sua existentia nec alteratur. Id est si fuerit calidum, calidum erit. Et si [57v] fuerit frigidum, frigidum erit, si tenebrosum, tenebrosum erit. Et si fuerit ver, ver erit. Et si fuerit Autumpnus, Autumpnus autumpnus erit. Et si clarum fuerit, clarum erit. Et semper tempus consequinter principium Solis, nec in ingressu illius, tempus alteratur, quin tale quale est in initio, tale consequatur. {Gemini}

Et Gemini occupat T, Q, N, K. Quod licet nuncupetur commune, unde habundanter hic est ratio. Quia qualitas istarum figurarum quator transcendit numerum praedictarum literarum undecim. Unde numerus omnium illarum talem lineam est secuturus, ut duo, tres, quator. Et A quae iungitur in duplici materia quae est quasi duo, his duobus cum illis iunctis efficiunt undecim, et quia illa duo sumuntur ex duobus communiter scilicet

ex Aries et Taurus. Manifeste huic dicitur commune. Adhuc potest superesse alia ratio. Quia cum Sol ad eius mediatatem pervenerit, tempus commiscetur. Sique eius medietas prima calida et alia frigida aut medietas prima frigida et altera calida et sic variantur semper temporam. {Cancer}

Et Cancer suscipit E, C, G. Quod licet vocetur mobile, est ibi aperta ratio. Quod E quae est quarta litera in hoc nomine Pater, praestat ei principium. Et non solummodo ei prestat principium quin moveatur versus Scorpionem, cui praestat similiter initium. Sed non dat ei, hi[?in] dictione quae est pater, sed in dictione quae est Creator in tertia litera CRE, quae est ultima. Et quia ista movetur versus duas materias dicitur mobile. Et superest in hoc etiam su pradicta ratio. Quia cum Sol ingreditur initia illorum signorum, quae fuit Aries et Cancer, mutatur tempus ad substantiam subsequentis temporis.

Et Leo suscipit R, V, O. Quod licet vocetur fixum, hic est manifesta ratio, quod R fert pro qualitate duodecim, qui est numerus fixus. Sicut sunt duodecim signa fixa. Et quodlibet illorum duodecim cuilibet illorum signorum infigeretur. Et quia nullum illorum superesset, non alia ratione dicitur fixum. Superest in hoc etiam supradicta ratio. Quia cum Sol ingreditur, initia illorum signorum figitur tempus in esse suo et non mutatur, id est, si fuerit calidum, calidum erit, si frigidum, fridgidum. Si tenebrosum, tenebrosum. [58r] Si ver, ver. Si autumnus, autumnus; si clarum, clarum, Et Virgo suscipit C, D, E. Quod licet {Virgo}

vocetur commune, hic est manifeste ratio. Quod E quae est vos[?vox] dolentis est vox comunis illis qui damna incurrunt. Unde talis eiusdem E datur descriptio. E vox est quae de sese gemitum gerit in se. Potest etiam superesse alia solutio. Quia D est prima litera in

hoc nomine Deus. Quia ipse est communis in reddendo unicumque iuxta opera sua et superest in hoc etiam supradicta ratio. Quia cum Sol pervenit ad medietatem illorum scilicet Gemini et Virgo commiscetur tempus, fitque eius prima medietas calida et alia frigida, vel medietas prima frigida et alia calida, et sic variantur semper tempora.

{Libra}

Et Libra suscipit R et X et N. Quod quamvis vocetur mobile. Et hic manifeste est ratio quod prima origo sua est ex R non fuit taliter de hac quod non esset mobilis et deserviret Leo sicut Librae. Quamvis in diversis dictionibus sit communis ad exhibendum ista officia in ultima sillaba huius dictionis Pater et in secunda litera Creator. Et quia utrique movetur, non alia ratione dicitur mobile. Superest et alia ratio. Quia cum Sol ingreditur initia illorum signorum, id est, Aries et Cancer, Libra mutatur tempus ad substantiam sequentis temporis.

Et Scorpio {Scorpio}

suscipit E et P, Y. Quod quamvis vocetur fixum, hic est manifeste ratio, quod P tribus nominibus superfigitur: Deus, Emanuel, Ihesum quae ei complent quatordecim in tabula Arietis, licet ipsa sint tria nomina, non potest esse, quin sint fixa. Huius rei quae est causa? Quia ad eundem dominum spectant. Unde quodcumque horum elige Deus vel Ihesum vel adhuc, quia Y est ultima litera et omnes aliae in ea infiguntur, dicitur fixum. Vel superesse potest alia ratio. Quia cum Sol ingreditur eorum initia, scilicet Taurus, Leo, Scorpio, figitur tempus in esse suo et non mutatur, id est si fuerit calidum, calidum erit, et si fuerit frigidum, frigidum erit. Si fuerit tenebrosum, tenebrosum erit. Et si ver, ver erit, si Autumnus, Autumnus.

{Sagittarius}

Et Sagittarius suscipit A, F, H. Quod quamvis vocetur commune, hic est manifeste ratio. Quia A communiter ponitur in Sagittario et in Tauro. Quamvis hac solummodo ratione vocetur commune, potest superesse alia ratio. Quia cum Sol pervenerit ad medietatem illorum, commiscetur tempus, fitque eius medietas calida et alia frigida et medietas frigida et alia calida et sic variantur semper tempora. {Capricornus}

Et Capricornus suscipit T, I, L. Quod [58v] quamvis vocetur mobile hic est manifeste ratio. Quia descriptio L potest se adiungere in hoc nomine Ihesum. Et descriptio L adiungitur, quod dicitur Lux. Et ille dominus movetur ad propalandum omnem lucem, non alia de causa dicitur mobile. Sed potest superesse alia ratio. Quia cum Sol ingreditur initia illorum signorum, scilicet Aries, Cancer, Libra, Capricornus, mutatur tempus ad substantiam subsequentis temporis. {Aquarius}

Et Aquarius suscipit O, S, M. Quod quamvis vocetur fixum; hic est manifeste ratio. Quia descriptio O potest assimilari homini. Et per illum intelligimus Ihesum. Qui est fixura nostrae salvationis. Vel quia Adam fuit primus homo et debemus esse eiusdem fixurae, quia per illam sumus eum secuturi, non alia de causa dicitur (esse) fixum. Et potest superesse alia ratio. Quia cum Sol ingreditur eorum initia, id est Taurus, Leo, Scorpio, Aquarius, figitur tempus in esse suo et non mutatur; id est, si fuerit calidum,

calidum erit, et si fuerit frigidum, frigidum erit. Et si fuerit tenebrosum, tenebrosum erit. Et si ver, ver; {Picis}

si Autumnus, Autumnus. Et picis suscipit R, F, H, et Z, quod quamvis vocetur comune, hic est manifeste ratio. Quia R communiter ponitur in Leo et in Libra et in Picis. Et communiter maxima deservuit in Creator, non alia de causa dicitur commune. Et superesse alia ratio potest. Quia cum Sol pervenerit ad medietatem illorum, Gemini, Virgo, Sagittarius, Picus, commiscetur tempus, fitque medietas eius prima calida et alia frigida aut prima frigida et alia calida. Ergo Aries, Cancer, Libra, Capricornus possunt bene dici mobilia. Ergo Taurus, Leo, Scorpio, Aquarius possunt bene dici fixa. Ergo Gemini, Virgo, Sagittarius, Picis possunt bene dici comuna. Ergo necesse est talem eorundem ordinationem scire Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricornus, Aquarius, Picis. Sunt ergo ex his quaedam ignea, scilicet Aries, Leo, Sagittarius. Natura illorum calida et sicca, contra partem Orientis masculini generis. Et est triplicitas prima. Sunt ergo ex his quaedam aerea scilicet Gemini, Libra, et Aquarius. Et significant ventos. Et quicquid fuerit in aere. Natura illorum calida et humida contra partem Occidentalem masculini generis. Et est triplicitas secunda. Sunt ergo [59r] ex eis quaedam aquaticae naturae, scilicet Cancer, Scorpio, Picis. Natura illorum frigida et humida de aqua contra partem Aquilonis femini generis et est triplicitas tertia. Sunt ergo ex eis quaedam quae dicuntur tenebrosa, scilicet Taurus, Virgo, Capricornus. Natura illorum frigida et sicca de terra contra partem meridiei, femini generis et est quarta triplicitas.

[Section 16 Translation]

I am the right one of the right ones, just of the just, holy of the holy ones, Father and Son and Nourishing Spirit. I designate you, I lift you up, I have given you the cloth [interpreting *munadus* as *sudanum*], and I send you forth polishing you with my hands. I put my spirit within you for enlightenment; it was joined to you from my own mouth. If you keep it, you will never undergo torment, and by my will I cause to be made the one who is to come to you by his own will, for which praise will be made for you, in you and by your names. For I am made favorable to you; when you stay close to me, you are brought to life. The heart of every person, here was located the soul of sense, for my lines are rectified. When my breath took effect it stirred up everyone in the heart, and so were all the members created. When you come near I will show you the place where you will be mine. When it holds, I hold through the matter made by me. Care is given to place you in paradise; I am resolved to fulfill my fatherly will toward you. I wish, for all truth, that the gates may thus be open. I place him within for a long time; praise has placed him within. They have spoken with every sense; they were there for a long time. Glory be to this God who always remains one, this name gives us help by which it has surrounded him.

{lines of 24 "words"}

This section treats of the fixed figures

Whoever, from a disposition of the soul, seeks to know the truth about nature, where it goes and where it comes from, let him come from the beginning. When the most excellent God by his most elegant mercy distributed to us the entire machine of the world, from which it is worthwhile that we understand it in its parts, the celestial parts, the earthly parts and the infernal parts, and the summary through which they can briefly be retained. Therefore so that it may be joined to brevity, through which we can recognize him, in comparison to his greatness and exceeding mercy, it is permitted to us to know him through twenty-three cases. And we may contain the summary in writing, because if the first fault not be recalled, it is by necessity not attached to us to watch by the written words, but afterward he fell from the celestial part and was established in the terrestrial part; necessity occurred so that it was diverted to the earth and that there he might know earthly things under a short length of words. And when he undertook diminution on earth, since by the first offense he was guilty, they were in excess through those whom we might recognize in the celestial, the terrestrial and the infernal parts. But because of the sin that presses in on us, these by necessity in a diffuse accumulated heap, thus the twenty-three mentioned cases, which are twenty-three books, and like twenty-three lights for the instruction of human weakness, they set forth the perfect teaching about the celestial, terrestrial, and infernal parts. Therefore is it not a very great mercy that he permits [us] with earthly subjection to have exceeding power over these three [the three kinds of parts] and to understand their subjection? And since we recognize through strict brevity the parts of them all, and since he has established the highest for us, through which we know his parts and ours, and if anything of them all is wanting, it is wanting because of your fault or ours or because we haven't mastered the teaching down to the smallest detail, because the

dignity of the constitution guides the ease of the subject or, in the same way, ignorance leads to corruption and it reaches us in great chaos because we do not discern by reason. {The figure with the dots.}

Who is it who can know so well? How well can the heart inwardly discern? And when it turns out that what he knows inwardly he cannot expound to the point of being discerned, as if they were not enjoined to do that, for this disturbs the human race, and up to now it scattered it and held back his sense, for this reason, all letters are found and their explanations, the ends and their places, where they are and where they are from and where matter sustains them. Because neither they[reading illi instead of ille] nor their forms destroy themselves, their subjects can be understood in two ways, namely fixed and mobile, because it is all contained in their parts, twenty-three, which I have learned to name, thus I remember them to announce them: {the 22 symbols and the 20 short words}. Their natures are the motion of the first matter, which is stable, and they cannot be moving in the constellations, whose matter is[are] to us unmoving. Thus they neither are nor were nor will be mobile in so much that matter can destroy itself, however much they are translated into many various languages, and thus it does not remain what is not returned in twenty-three or in twenty-three by sense.

Thus Aries through its matter takes to itself P and A, by which it can be said to be mobile. {Aries}

And this is clearly the reason why it can be said to be mobile. Let A hold to itself for matter. And Aries does not retain A to such an extent because it is not moved. And similarly Taurus occupies this for matter, by the reason that nothing comes from nothing, because nothing can be made from nothing, and because A is moved from one constellation to another. For this reason alone Aries is said to be mobile. Or there could be another reason why it is said to be mobile, because when the sun first entered it, the circumstance[*tempus*] was altered and also the substance of the following circumstance[*tempus*].

And Taurus takes up A. B, C which declares it to be fixed. {Taurus}

Here is the reason, because its fixedness consists in three letters, in C which is the first letter of Creator, part of and the beginning of his name. From this the beginning particularly shows the fixedness. And because A is the beginning of the ineffable name and also of the alphabet and it is contained in three endings. By this reason alone is it declared to be fixed. And if there is to be another reason by which it is called fixed, this can be proposed, because when the sun entered at its beginning, the circumstance was made firm and not altered in its existence. That is, if it was hot, it will be hot; and if it was cold, it will be cold; if gloomy, it will be gloomy. And if it was spring, spring, and if it was autumnal, it will be autumnal, and if it was clear, it will be clear. And thus the circumstance follows the beginning of the sun and is not altered in entering, so that whatever it was in the beginning, so it will follow.

And Gemini takes up T, Q, N, and K, which is announced to be common. {Gemini}

For this, here is abundantly the reason. Because the quality of its figures exceeds the number four, the number of the mentioned letters being eleven. From this the number of all of them follows in a line, as two, three, four. And A which is joined in a twofold matter which is like two, by these two joined with them they yield eleven. {2 + 2 + 3 + 4 = 11.} And because these two are taken from two in common, namely from Aries and Taurus, so clearly this is called common. To this can be added another reason, because when the sun arrived at the middle of it, the circumstance was mixed. And if first its middle was hot and then cold or first its middle was cold and then hot and thus they always varied the circumstances.

And Cancer undertakes E, C, and G, which is called mobile. {Cancer}

The reason appears here. Because E, which is the fourth letter of the name Pater, stands at its beginning. And not only does it stand at its beginning when it moves against Scorpio, which has the same beginning. But it is not given to this one by the word Pater but in the word Creator in the third letter CRE, which is the last. And because it is moved against two matters it is called mobile. And there is another mentioned reason. Because when the sun entered the beginning of these constellations, which were Aries and Cancer, the circumstance was changed to the substance of the following circumstance.

And Leo undertakes R, V, and O, which is called fixed, and this is the reason, because R carries the quality of twelve, which is a fixed number, just as there are twelve fixed constellations. And it is imprinted with each of the twelve constellations. And because none of them is added, there is no other reason why it is called fixed. In this also is added the reason mentioned above. Because when the sun entered the beginnings of these constellations, the circumstance was fixed to be in itself and not changed, that is if it was hot it will be hot, if cold, cold, if gloomy, gloomy, if spring, spring, if autumnal, autumnal, if clear, clear.

And Virgo undertakes C, D, and E, which is called common. {Virgo}

This is the reason. Because E is commonly the cry of someone suffering who has incurred loss, thus E is given this description. E is the sound which groans in itself, from itself. Also another solution can be added. Because D is the first letter in the name Deus. Because it itself is common in returning this one and only attached work, and in this the mentioned reason can be added. Because when the sun arrived at the middle of these, Gemini and Virgo, the circumstance was mixed, and first the middle was made hot and then cold, or first the middle was made cold and then hot, and so the circumstances always varied.

And Libra undertakes R, X, and N, which is called mobile. {Libra}

And this is clearly the reason, because first his origin was from R, not such which is not mobile, and thus Leo serves Libra. Although in some other words it would be common, showing this aspect in the final syllable of the word Pater and in the second letter of Creator. And because it can move to both sides, and for no other reason, it is called mobile. And there is another reason. Because when the sun entered the beginnings of these

constellations, that is Aries and Cancer, Libra changed its circumstance to the substance of the following circumstance.

And Scorpio undertakes E, P, and Y, which is called fixed. {Scorpio}

And this is the reason, because P is fixed above the three names Deus, Emanuel, Ihesum, because they complete fourteen in the table of Aries, as they were three names, but it cannot be, so that they are fixed. And what is the cause of this? Because they belong to the same Lord. So whatever of them you choose, God or Ihesus or something else, because Y is the final letter and all others are imprinted in it, it is said to be fixed. Or there can be another reason. Because when the sun entered their beginnings, that is Taurus, Leo, Scorpio, the circumstance was fixed in itself and did not change, that is if it was hot, it will be hot, if it was cold, it will be cold, if it was gloomy, it will be gloomy, if it was spring, it will be spring, if autumnal, autumnal. And Sagittarius undertakes

A, F, and H, which however it is called common. {Sagittarius}

This is the reason. Because A is placed commonly in Sagittarius and in Taurus. Although this is the only reason it is called common, another reason can be added. Because when the sun entered into their centers, the circumstance was mixed and the middle was made warm and the others cold or the middle was cold and the others warm, and thus the circumstances are always varied.

And Capricorn undertakes T, I, and L, which is called mobile for this reason. {Capricorn}

It is because the description of L can attach itself in the name Jesus. The description of L is attached because it is called Light. And the Lord was moved to produce all light, and for no other reason it is called mobile. But another reason could be added. Because when the sun entered into the beginnings of these constellations, namely Aries, Cancer, Libra, Capricorn, the circumstance was changed to the substance of the following circumstance.

And Aquarius undertakes O, S, and M, which is called fixed. {Aquarius}

This is clearly the reason. Because the description of O can be assimilated to the human being. And through this we understand Jesus, who is the fixedness of our salvation. Or because Adam was the first human being and we must be of his fixedness, because through him we have followed him, and for no other reason is it called fixed. But another reason could be added. Because when the sun entered into their beginnings, that is Taurus, Leo, Scorpio, Aquarius, the circumstance was imprinted to be in itself and not changed; that is, if it was hot, it will be hot, if it was cold, it will be cold, if it was gloomy, it will be gloomy, and if spring, spring, if autumnal, autumnal.

And Pisces undertakes R, F, H, and Z, which is called common. {Pisces}

This is clearly the reason. Because R is commonly placed in Leo and in Libra and in Pisces. And it commonly serves very much in Creator, and for no other reason is it called common. And it is possible to add another reason. Because when the sun arrived at the middle of them, Gemini, Virgo, Sagittarius, Pisces, the circumstance was mixed, and the middle was first made hot and then cold or first cold and then hot. So Aries, Cancer, Libra,

Capricorn can well be called mobile; Taurus, Leo, Scorpio, Aquarius can be called fixed; Gemini, Virgo, Sagittarius, Pisces can be called common. So it is necessary to know them in this order: Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, Pisces. There are among these some fiery ones, namely Aries, Leo, Sagittarius, and their nature is hot and dry, opposite the east, and masculine. That is the first triple. There are some that are airy, namely Gemini, Libra, and Aquarius, and they signify the winds, and whatever was in the air. Their nature is hot and humid, opposite the west, and masculine. That is the second triple. Then there are some that are of an aquatic nature, namely Cancer, Scorpio, Pisces. Their nature is cold and wet, like water, and they are opposite the north, and feminine. That is the third triple. There are some that are called gloomy, namely Taurus, Virgo, Capricorn. Their nature is cold and dry, like the earth, and they are opposite the part of midday, and feminine. They are the fourth triple.

[59r]

[Section 17]

Ad nature confirmationem, qui afectat veritatem indagare adesse, si intendat veritatem invenire, ex necessitate ei imprimitur, quod eius materia in re firma fundetur,uqia materia solidata hominem consolidat, dum firmo passu adhaeret. Et quamvis homo multis modis alteretur et non sive ratione utrinque, te cum deus ex humilitate sua benigna illorum disponat processum ordinarium ille idem deus disposuit partem celestem hac ductus ratione ut eadem deserviret ad laudem sui nominis et ad honorem. Et ut eadem possit praefigi materia totaliter humanae subiectioni hac nobis proposita ratione electius deberet a nobis venerari quam aliquis qui humanae subiectioni subiaciatur. Sed multi in contrarium girantur. Quidam enim eorum mundum venerantur, neque adeo specialis cura eis de domino innectitur ut ius indicit. Sunt qui sibi ipsis honorem inpendunt mundum et eius subiectiones pro derelicto habent et eiusdem gestus contemnunt, ut aestimant se tanquam deum, sed ultra modum in opinione sua falluntur. Quia sunt ut dei fallaces pleni machinatione et dolo et fraude tenti. Sunt enim deceptores et sibi ad invicem invident. Et unus alium defraudatur multis fraudibus iniquis intervenentibus. Et infiniti per eos corruptionem ingredientur. Alii sunt partibus illorum admixi fingentes se in sapientia esse praeditos, quae ita in eis exilis, quod non sufficit eisdem dignitatem administrare. Simul enim excorticantes sapientiam et eiusdem partes electas corrumpentes et dissipantes et desiccantes partes subiectionis humanae. Illorum fraude intervenientibus et machiatione et libidinis subiectionibus. In initio partes proprias adnichilantes et partes alias secundum eorundem posse. Huius rei quae causa est? Est diffinita? Multi enim sunt vocati, pauci vero electi. In his tribus generibus [59v] tota humana subiectio submovetur. Decepti deceptis, defraudati defraudatibus, dolentes dolentibus. Saturnus continet C et transit per N, I, H; hoc est per Capricornum, in quo proprium domicilium habet. Natura sua frigida et sicca de terra. Et ideo ingreditur illius natura in naturam alterius; natura enim similis alteri est congaudens una in altera. Transit etiam Saturnus per O, S, M. Qui similiter obtinet domicilium in Aquarius licet idem fuerit calidus et humidus. Et huic manifeste est ratio quare principalius in eo obtinet dominium. Quia illius humiditas siccitatem illorum atemperat et caliditas eos depurat. Hac ratione homines Saturnini illi qui steriles efficiuntur. Mulieres etiam Saturninae mares et mulieres magis libidinem afectant. Et haec est manifeste ratio propter duplicem frigiditatem quam in eis continent, frequens remedium caliditatis apetunt ut eorum temperaretur materia et quae dissolvant per caliditatem et humiditatem malos humores in eis superhabundates. Et duritiem limositates. Et illi de iure non impregnat nisi beneficio scriptorum frigidorum et Lapidum frigidorum et herbarum frigidarum. His tribus sumptis per incantationem. Et incantio dicit sicut. Casus de S (S ut B ut 8) praecipit vegesimo septimo capitulo. Quod exhibet naturae quod natura esse non potest. Et de rerum transformationibus. Et de alterationibus earundem secundum aparitionem. Unde eiusdem capituli tale est initium: Zazelz, Ellaicgalpe, Gumge, Aic, Suce, Scende. Vel adhuc si illa mulier egeat vice viri Saturnini. Et alter calidae naturae et humidae. Et quilibet eorum ea utatur vice predicativa aequaliter, et

sint in termino Zincob, hoc est a termino Veneris usque ad Martem in quo sit hora Saturni. Et si illa poterit tangi per quaelibet substantia in qualitate inpregnari debet. Quia in temporibus retroactis filius Zelbenbir, Ansalon conubio sibi quandam copulavit. Ille erat de Solis iure nec valebat eam impregnare. Et fecit eam se sciente ut supradicitur impregnari a Natam & a Ionans (Ionaps). Quia antiqui pro magno delicto reputabant cum uxoribus suis sterilitate choabitare. Et se teptat in hoc non invenit hac ratione. Non est me dignus quod eum sit(sic) quaerere possit. Inveniet rectis lineis his semper eundem. Quia necesse est quod fructus eum collaudet, qui eum praestat. [60r] Illa vero ut peperit filium tempore illo transacto effecta est fecunda ex illo in filios et filias parturiendo. Desiccata enim fuit materia et disglaciata. Nonne igitur? Habundantior fuit misericordia illam ita fuisse parturientum, quam a nativitate sua existeret sterilis et infructuosa? Quia si cum viro moraretur absque partus eductione et ille ei coniungeretur in infecunditate in tantum quod substantiam et qualitatem transcenderet in eam suponendo et tribus annis elapsis ulterius talis cohabitatio indicaretur esse adulterio immundior. Quia vobis hic manifeste edissero rationem, quia unus adversus alterum est irascens et invidens aliis ut peccata comittat. Unus alteri non congaudet et adversus alterum bile movetur. Et quilibet alterius fructum exoptat. Et illi sunt condemnati a divina parte superiori, ita quod fructus a se producere nequeint. Et ira et cupiditas, adulterium in eis fundantur. Arbor igitur a se fructum non producens nonne eradicanda et evellenda et penitus ab agro suo prohicienda? Vel ergo quo irascitur contra fratrem, nonne homicida est? Vel ergo nonne cupiditas est radix omnium malorum? Unde vos omnes alii animadvertere potestis quod adulterium ex divina parte condemnat. Unde quidam cum mulieribus nescentes perpetrant adulterium, quidam adulterii sunt immunes. Ille qui cum uxore habitat, et non est generans, pro adulterio reputandus est. Et qui est generans inter adulteros non reputatur. Quia nomen est ex nomine et nomen est reddens nomen. Quamvis deberent esse collaudantes in summa parte nominum divinorum. _____ sunt qui hoc ____ nt. __ le ___ ideo non est quod Saturnus non haberit. C, A, ____ U, ____ . Et quidam dicunt quod quia ille post Lunam procedit, deberet portare geminum, B.

Et Juppiter qui post eum sequitur, tenet R et transit per E, P, Y et habet domicilum suum in Sagittario. Et similiter transit per R, F, H, Z, et similiter habet domicilium in Pice. Quamvis Sagittarius sit calidus et siccus. Et Picis sit frigidus et humidus. Et ex caliditate sua procedit in calidatatem et iste coniuncte inducunt siccitatem. Necessarium est quod introeat in frigiditatem et humiditatem, ne substantia devolvatur in fumum et quod posset temperamentum nancisci. [60v] Frigiditas transformabit grossas siccitates siccitates. Et humiditas temperamentum adhibet quia materia se in ____tto corpore transformet. Et Iuppiter obtinet R, D, H, Q, N, T. Et Mars retinet E et facit transitum per P et A et ____umit domicilium in Ariete. Et similiter facit transitum per E, P, Y. Et similiter habet domicilium suum in Scorpione. Et licet Mars sit calidus et siccus et in his proprietatibus ei concordat. Hic est in propatulo ratio, quod caliditas adiuncta caliditati est una similis alii concordans ut maxime congaudeat una propter sui ipsius similitudinem. Simili ratione siccitas iuncta siccitati effecit naturam esse similem alteri propter unius similitudinem ad alteram in se sunt letificantes una propter alteram et ne vim (una) alteram corrumpat. Et ne ille per materiam quid recepirit quod ei possit esse vocivum. Et _____ inpediat, subintrat

frigiditatem et humiditatem ut instam depurationem assumat. Et ut frigiditas caliditatem dulcoret et humiditas siccitatem attemperet. Et Mars tenet E, M, O, Z, H et F et Sol tenet A et transit per E, C, G et habet domicilium suum in Cancro et similiter transitum facit per R, V, O. Et similiter domicilium habet in Leone. Sed maxime indicatur adesse in Cancro propter intensam caliditatem et siccitatem quas in se continet ut attemperetur per illius frigiditatem et humiditatem. Quia si ita non esset attemperatus caliditas quae ei inprimitur multa diversa corpora exterminaret et siccitas illius eos adnihilaret et consumeret. Et cum tam magnum moderamen sibi assumserat et pausillum substantis ____ eundem sibi retinet ad se ipsum depurandum: de liquorositate. Et suae propriae qualitati congratulatur, ad se ipsum depurandum caliditatem et siccitatem subintrat ut maxime una propter alteram congaudeat, quia similia similibus gaudent. Et Sol continet A, F, L, T, R, O. Et Espirus (Deus) tenet T et transit per A, B, C, et habet domicilium in Tauro. Et similiter transitum facit per R, X, N. Et similiter domicilium tenet domicilium in Libra. Quamvis fuerint frigida et sicci. frigiditas exigit caliditatem ne in nichilum devolvatur et ne materiam conglaciet. Siccitas exigit humiditatem ut durities illarum moderetur. Et ut illud corpus in subtili substantia perdaret. Licet haec supradicta [61r] ______ altera congaudent. Et hoc sit ita quod Libra est calida et humida ex sua propria natura quae eis administrat temperamentum et substantiam dulcoret. Et Venus tenet T, M, R, V, L, I. Et Mercurius continet O et transit per Q, N, R et habet domicilium in Gemini et similiter transitum occupat per C, D, E. Natura eiusdem calida est et humida et ex necessitate ei imprimatur _______ simile suae proprietati. Se coniunget Gemini, ut una natura alteri congaudeat. Et propter ingressum quem facit in frigiditate et siccitate ____riales sunt iracundie intense propter magnam con ___ habet unum in al____ illis coniunctis frigiditas et siccitas ___________ quod in bono libito cons___ ______ _____ganisi sumus(unius) (b____) in altera. Mercurius obtinent H, G, R, I, et S, E. Et Luna continet A transit per ___ C, G, et habet domicilium in Cancro. Et similiter transitum facit per R, V, __, O. Et similiter habet domicilium in _____ ______ domicilium habet in Cancro. Et haec est ratio quod propter frigiditatem et humiditatem quas detinet A optat sibi simile. Quia simmilia similibus gaudent. Et propter eorundem frigiditatem et ne unum alterum condemnet. Et pro tali quod humiditas ______ supradictam duplicem frigiditatem non sit ______ fa_____ ex ignam caliditatem. Istis coniunctis in uno corpore. Et ne unum alterum condemnet exigunt siccitatem pro tali ____ complexioni ____ gemin_____ congratulationem habeant quaedam et alia. Et propter maximam eo congratulationem sit subtilians et allenians et sistens corpus suum di ___ ____ ita iunctura. Et Luna tenet R, S, X, Y, M, A, (L). Et quia _____ta corpora sunt in prima constitutione fuerunt et erint. Et corpora sint subiectis ______. Nulla proprietas est ____ est quae aliquid sit, quod corpus non sit nam qualiter possit esse ____ corpore non mono[?movo]. Quia nichilum ex nichilio fieri potest. Et non ____ est proprietas. Quia ille non habet partem quae possit assimilari per _____rti ex qua movetur. Et ex illo p_____ie qui _____ impositum primae nostrae materiae humanae _____ _______ qualitatem. Et illa in materia subsistit [61v] et in unita[?] _____diu auras vitales possumus carpere. Hac ratione ergo _____ in[?] _____ qualitas quam substantia. Et proprietas priusque ma____. Ergo ______rent qualiter possit res subsistere? Quia vere ___spicitis quod ________. Ergo prius res existebant quam homines. Sed nobis _____in

di____sis subiectionibus facere. Quia sumus contrarii contrariis. Et quia non sumus priusque essemus[?] et nos sumus substantiae. Necessarium est in hoc quod nos substantiae inspiciamus substantias. Et quia qualitas processit operepretium (est) ut substantia qualitatem discernat et non qualitas sine substantia et non substantia sine qualitate. Ergo A in substantia et tria in qualitate. Ergo signa in substantia et subiectionis humanae in qualitate. Quia ipse continent qualitates et numeros et eorundem naturas. Ergo planetae per substantias et literae per qualitates. Unde nobis incumbit ostendere in literis qualitates et substantiam et in qualitate substantiam.

Temporibus cunctis tenet T, I, L Capricornus.
C, A, G, I, U, M, S Saturnus semper habebit.
Qualiter hoc fuerit O, S, M continet Urna (Aquarius).
Est tua Saturne domus Egocerontis (Capricorni) et Urnae.
A, F, H semper teniat Sagitarius in se.
Iuppiter R, D, H, Q, N, T, I semper tulit in se.
R, F, H, Z Picis iam deportat habenda,
Inde Iovi dona Pices simul atque chirona.
P cum A siccus Aries tenet omnibus horis.
E, M, O, Z, P, F, M Mars habet omnibus horis.
Scorpio frigidens E, P, Y semper detulit in se.
Est Aries Martis et arate Scorpio partis.
Secum Cancer habet S, C. G tempus in omne.
A, F, L, T, R, O, S Sol tenet undique currens.
In se fortis habet Leo R, V, O tempore cuncto.
Phaebus habet campum(?Cancrum) per se tenet atque Leonem. [62r]

A, B, C semper Taurus tenet atque reservat.
T, M, R, (k) V, L, V Venus obtinet atque reservat.
Libra tenet semper R, X, H quae sibi sumit.
Libram cum Tauro Venus ambit purior auro.
T, Q, N, K Gemini sibi gaudet habere.
H, G, K, I, O, S, E, M Mercurius sibi portat.
Virgo tenet C, D, E dum sic splendida fulget.
Accupat (Occupat) Erigona (Virgo) stilbum (mer) geminumque Lacona.

Secum Cancer habet S, C, G tempus in omne.
R, S, X, Y, M, A, L Luna reportat habenda.
In se fortis habet Leo R, N, O tempore cuncto.
Luna domum retinet in Cancro sicque Leone.
Cesserunt Soli Cancer Lunae Leo Soli.

[Section 17 Translation]

For the confirming of nature, whoever is concerned to try to be near the truth, if he intends to find the truth, it must be imprinted on him that his matter should be established in a strong reality, because solid matter makes a person solid while he sticks firmly to the track. Although a person may be changed in many ways, and not without cause from both sides, and when God out of humility through his generosity arranges the ordinary process, this same God arranged the celestial part, led by the reason that it would deserve the praise and honor of his name. And so that it might be implanted in all the matter of human subjection, by the reason set in us, the more excellent ought to be admired by us rather than anyone subjected to human subjection. But many are turned around in the opposite direction. For some of them admire the world and are apart from the Lord, and have no particular concern to be led as justice proclaims. There are some who use the world for their own honor and they have abandoned their nature, and their actions show contempt, so that they rate themselves as equal to God, but in the end they are deceived by this opinion, because there are false gods, full of deceit and distended with deception and fraud. For these are deceivers, and they discover them one at a time. And each one defrauds the other, with many evil deceptions coming in. And through them infinitely many enter into corruption. Others are mixed in their parts, holding themselves to be gifted in wisdom, but they are weak in these things because there is not enough worth in them to help, and while they are flaying wisdom, their better parts are corrupting, dissipating and drying out the parts of human subjugation, with their fraud coming in, and deceit and subjection to passion. In the beginning they are extinguishing their own parts and then they are able to extinguish the parts of their followers. What is the cause of this? Is it determined? For many are called but in truth few are chosen. In these three kinds of things the whole human nature is driven back. The ones deceived to those being deceived, the ones defrauded to those being defrauded, the ones sorrowing to those sorrowing.

Saturn contains C and goes through N, I, H, that is, through Capricorn, in which he has his own domicile. His nature is cold and dry, like earth. And thus his nature arrives at another nature, for a nature similar to another rejoices one with the other. And Saturn goes through O, S, and M. Similarly he makes his domicile in Aquarius, which is warm and wet. And clearly that is the reason why he makes his home more principally there. Because the humidity modifies their dryness and the warmth purifies them. For this reason, Saturnine men become sterile. Also, Saturnine women are masculine and have much lust. And this is clearly the reason, on account of the double coldness which they have, frequently seeking the remedy for coldness, so that their matter can be made more temperate and they may dissolve bad humors through coldness and humidity in superabundance to them, and harshness and filth. And by law they cannot be impregnated without the benefit of cold writings and cold stones and cold herbs, these three being taken up by incantation. And the incantation says this. The case of S [?S or B or 8] begins in the twenty-seventh chapter. What of nature it shows [is] that it cannot be nature. And about the transformations of

things, and about their alterations in appearance. This is the beginning of the chapter: Zazelz, Ellaicgalpe, Gumge, Aic, Suce, Scende. Or if the woman does not have a Saturnine man, but one of a warm and humid nature. And either of them may use this equally with the predicted result. And it ends with Zincob, that is from the end of Venus up to Mars in which is the hour of Saturn. And if she can be touched through any substance in quality, she ought to become pregnant. Because in former times the son Zelbenbir has copulated with Ansalon. He strays from the sun by law; he will not be strong enough to impregnate her. And by knowledge as stated above he makes her be impregnated by Natam and by Ionans. Because the ancient ones, through great sin, thought to live with their wives in sterility, and he tested himself in this and did not come by this reason. It is not fitting for me that he might ask what. May he always come to himself by these right lines. Because it is necessary that the fruitful man who stands before him praise him. Indeed, she is made fertile so as to bring forth a son at the right time from that act of giving birth to sons and daughters. For the matter is dried and un-frozen. Is it not so? Is there not great mercy to her in giving birth, rather than that she should be sterile and unfruitful from her birth? Because if with her husband she delays from bringing forth progeny and he is joined to her in infertility to such an extent that it transcends substance and quality, by knowing her carnally, and when more than three years have gone by, such cohabitation is revealed to be devoid of adultery. So that this will be clear to you, I put forth the reason, because there will be anger against each other and jealousy of others so that he will commit sins. And either of the two will greatly desire offspring. And they are condemned by the divine part from above because they cannot produce offspring from themselves. And anger and lust, these are the roots of adultery. A tree that does not produce fruit, should it not be uprooted and torn out and thoroughly thrown out of the field? Or then in what is anger against a brother, is it not homicide? Or then is not lust [greed] the root of all evil? Hence all you others can take notice that adultery is condemned from the divine part. Thus some unknowingly commit adultery with women, and some are devoid of adultery. He who lives with his wife and is not generating [offspring] should be considered an adulterer, and he who is generating is not considered among the adulterers. Because the name is from the name and the name gives back the name. Although they ought to be praising in the highest part of the divine names. _______ . There are those who _______ thus it is not, because Saturn does not have. C, A, ___, U, ___, E. And some say that because he proceeds after Luna he should carry double B.

And Jupiter who follows after him holds R and goes through E, P, and Y and makes his home in Sagittarius. And similarly he passes through R, F, H, and Z, and similarly he makes his home in Pisces, although Sagittarius is warm and dry, and Pisces is cold and wet. From warmth he proceeds in warmth and by this joining they bring about dryness. It is necessary that he enter into coldness and humidity, lest his substance go up in smoke, and because moderation can be obtained. Coldness will transform great dryness. And humidity exhibits moderation because matter transforms itself _____ in the body. Jupiter obtains R, D, H, Q, N, and T.

Mars retains E and makes its transit through P, A, and ___, and takes his home in Aries. And similarly it makes its transit through E, P, and Y and has its home in Scorpio. And it is right that Mars is warm and dry and is consistent in his properties. This is the clear reason, that warmth joined to warmth is one in consistency to the other, so that it greatly enjoys the one according to its similarity. By the same reason, dryness joined to dryness makes the nature of one to be similar to the other because of the similarity of one to the other in itself; they are rejoicing one to the other, nor does one corrupt the other force. And it is not through matter which it receives that it can be vacant. And ___ it impedes; it subtracts coldness and humidity so that it may take up this purification, and so that the coldness may be softened to warmth and the humidity tempered to dryness. Mars holds E, M, O, Z, H, and F, and the Sun holds A and passes through E, C, and G and has his home in Cancer, and similarly passes through R, V, and O and has his home in Leo. But it is more likely to be in Cancer because of the intense heat and dryness which it contains in itself, so that it is modified through its coolness and humidity. For if it were not modified, the heat which is imprinted in many different bodies would drive it out and its dryness would destroy and devour them. And since it takes up such great self-control and retains very little of the substance ___ to purify itself, that is from liquidity. And it gives thanks for its own individual property, to purify itself; it subtracts heat and dryness, so that one might greatly rejoice because of the other, because similar things rejoice in similar things.

The Sun contains A, F, L, T, R, and O. And the god holds T and passes through A, B, and C, and has its home in Taurus. And similarly it makes its transit through R, X, and N and has its home in Libra. Although it is cold and dry, its coldness puts forth heat, nor does it roll down into nothing and its matter does not freeze. Its dryness puts forth humidity so as to modify their harshness, and so that it may let the body escape in keen substance. These ___ mentioned above enjoy each other. And thus it is that Libra is warm and humid from its own nature which gives it balance and softens its substance.

And Venus holds T, M, R, V, L, and I.

And Mercury contains O and passes through Q, N, and R and has its home in Gemini and similarly makes its transit through C, D, and E. Its nature is cold and humid, and from necessity it is imprinted __ with its own property. It joins itself to Gemini so that one nature might rejoice with the other, and because of that intermingling which it makes in coldness and dryness, mercurial ones[?] are very quick-tempered on account of the great ___ it has one in ___ ___ coldness and dryness ___ which ________________________________. Mercury obtains H, G, R, I, S, and E.

The Moon contains A, passes through ___, C, and G, and has its home in Cancer. And similarly it passes through R, V, ___, and O, and has its home in _____. ___________ has its home in Cancer. And this is the reason, because of the coldness and humidity which A holds, it chooses something similar to itself. Because similar things rejoice in similar things. And because of their coldness, and neither one condemns the other. And because the humidity _____ the double coldness mentioned above, it is not _____ fiery heat, these being joined in one body. And neither one condemns the other; they drive out dryness for such _____ complexion ____ certain ones have congratulation and the other[?]. And

because of the great congratulation to it, it refines[*subtilians*] and changes[*allenians*] and establishes[*sistens*] his body ___ juncture. And the Moon holds R, S, X, Y, M, and A (?and L). And because ___ bodies are in the first constitution, they were and will be. And that the bodies may be so____ to the subjected ones . No property is ___ which is something else, because the body is not such as to be ___, not by one body. Because nothing can be made from nothing. And _____ is not the property. Because it does not have a part which could be assimilated through ____, from which it is moved. And from that ____ [?property] which is ____ imposed on ____ of our first human matter ______ quality. And this subsists in matter and in ____ when we can take in the breath of life. So by this reason it is not ____ the quality rather than the substance. And the property and first ___. Therefore ____ how can a thing subsist? Because in truth you see [?___ *spicitis*] that _____. Therefore the thing existed before human beings. But to us ______ to do in various subjects. Because we are opposite to the opposites [?]. And because we are not prior and we would be, and we are substances. It is necessary in this that we investigate substances of substance. And because quality comes forth in a worthwhile manner so that substance discerns quality and there is no quality without substance and no substance without quality. Therefore A in substance and three in quality. Therefore the signs are in substance, and ___ of human nature is in quality. Because it contains qualities and numbers and their natures. Therefore the planets through substances and the letters through qualities. Thus it is incumbent on us to display the qualities in letters and the substance and the substance in quality.

In all times Capricorn holds T, I, and L.

Saturn always has C, A, G, I, U, M, and S.

However this will be, Urna (Aquarius) contains O, S, and M.

Saturn, yours is the home of Egocerontis (Capricorn) and Urna.

Sagittarius will always hold A, F, and H in itself.

Jupiter always bears R, D, H, Q, N, T, and I in itself.

Pisces already carries away, having R, F, H, and Z,

And thus Pisces has the gifts of Jove and at the same time Chiron.

Dry Aries at all hours holds P with A.

At all hours Mars has E, M, O, Z, P, F, and M.

Cold Scorpio always keeps E, P, and Y to itself.

Aries is of Mars, and Scorpio of the airy part[?].

Cancer holds S(or E), C, and G to itself in all time.

The Sun holds A, F, L, T, R, O, and S and so runs.

Brave Leo has R, V, and O in itself for all time.

Phaebus has the field(or Cancer) in itself and holds Leo.

Taurus always holds and reserves A, B, and C.
Venus obtains and reserves T, M, R, (k), V, L, and V.
Libra always holds R, X, and H, which it takes to itself.
With Taurus, Venus goes around Libra by purer gold[?].
Gemini is happy to have T, Q, N, and K.
Mercury takes H, G, K, I, O, S, E, and M.
Virgo, while it shines brightly, has C, D, and E.
Erigona (Virgo) occupies *stilbum* (*mer*) and Lacona of Gemini.
Cancer holds with itself S, C, and G for all time.
The Moon reports having R, S, X(or H), Y, M, A, and L.
Brave Leo has R, N, and O for all time.
The Moon has its home in Cancer and Leo.
Cancer yields to the Sun, and Leo to the Moon and the Sun.

[62r]

[Section 18]

Qui de prima constitutione perfectam doctrinam adinvenire exoptat, cum deus dulcedine sibi appropriata subiectas naturas inspiciat, utile est, ut intelligamus ea, quibus ipse adiunxit in prima constitutione deambulare. Et quibus in secunda. Et quibus in tertia. Et licet natura eum excellentissimum ad libitum proprium non innecteret. Et ipse eiusdem fuit conditor ut (et) propriae voluntati adhaesit. Iam praedixi quod ipse disposuit signa in prima constitutione. Et planetas in secunda et in tertia homines et omnes subiectiones. Ergo prout voluerit, debet contingere. O quam inmensa est eius humilitas dulcissima. Quia non fuimus digni et servi vocaremur. Et nos eiusdem possumus amici effici. Memoria enim per eundem retinetur, et tempus nullum est ei alterabile, [62v] quia omnia tempora ei sunt praesentia. Et ideo quia ex eo fuimus ipse noster conditor exstitit[? existit]. Et ipse in nobis sistitit partem non alterabilem, ex quo est quod eadem non possit deesse. Et illa in primo[?primis] fuit prima. Et ideo iam fuit nobis quoddam tempus semper unitum, et quia nobis quondam fuit unum tempus, qualiter per primam constitutionem illud tempus poterimus amittere? Nequaquam. Signa enim exstiterant primariae constititionis. Illa propter nos ut per numerum compraehenderemur, et quod ex nobis (anima) est pars similis versus illas partes inspiciens. Anima enim si possit deesse? Et non intelligeret se bonum vel malum esse recepturam. Quid incomodi corpori inportaretur, si malum committeret. Meo arbitrio dapnum ei non imponeretur, si tormenta possit declinare. Sed quia ibi dubitatio latitat et propter peccatum quod illam honerat, hoc ipsum est pena totam partem illius incidere in delicto. Propter illud ergo non praetermittam, cum illud nihilum sit et illius sit pars brevior quod doctrinam non administrem de voce ad illius expulsionem. Quia velut nihilum illam totaliter et partes illius tormento advertit, et eius subiectioni. Illud corruptionem sermonibus administrat et horum omnium partibus. Sed pro nihilo non est doctrina praetermittenda, quia nihilum a superna maiestate anathematizatur, et a nobis fragilibus et a viribus nostris exilibus. Nos ergo tenemur ad dicendum et ad respondendum ad partium illius expulsionem. {words crossed out} Quis igitur sine auditu possit diiudicare? Et auditus sine intellectu nullam perfectionem ad reddendum administrat. Et propter hoc illi qui vane accedunt, bene nostris regulis non subiacent. Et propter hoc non curo, si vanus vanitatem recipiat. Et de firmo curo ut firmitatem recipiat. Igitur super unam horam dicam, et in parte non mobili et ex immobilibus in partibus superioribus et ex partibus mobilibus. Qui in subiectione Saturni accedet et in Capricorni subiectione hoc est a medietate diei usque ad noctis crepusculum, et ad medietatem noctis usque ad diei crepusculum, illi naturis illorum subiacent, quamvis sint Joviani. Unde debetis inspicere sillabas naturarum [63r] illorum. Et si ipse dicat has tres literas ad terminationem suae dictionis et in terminis supradictis, illi sunt Capricorni et Saturnini propter dictionem tuam ad respondendum. Unde talis in una voce procedunt Til; Cag et ista constat ex quatuor literis iunctis in una voce Iums. Et qui similiter Saturnini et Aquarini terminus eis praefigitur; a crepusculo Saturni matutino usque ad eiusdem diei meridiem. Et a crepusculo noctis intrantis usque ad medietatem

eiusdem. Similiter debetis sillabas inspicere vel literas A S M cagi ums. Et quodcumque signorum fuerit calidum, vel quodcumque fuerit frigidum, tu scias illorum planetam, cui prebe caliditatem tam bene cum eiusdem coniunctione a mane usque ad meridiem, a medio noctis usque ad mane in diei et aliam partem omnibus signis frigidis, sive sunt[?sint] frigida et sicca, sive frigida et humida, et eodem modo de calidis. Illi qui sunt Joviani et Sagittariani sunt retinentes istas sillabas et istas literas, licet possint esse Martiani Af, hr, dh, QN, ti. Et illi qui sunt Joviani et Pisciniani, quamvis possint esse Solani, habent RF, hz, Rd, hq nt, IR. Et illi qui sunt Martiani et Arietini sunt retinentes istas sillabas et istas literas Pae, Moz, P, fM. Et illi qui sunt Martiani et Capricornini, quamvis possint esse Mercuriales epy, emoz, pfm. Illi qui sunt Solani et Cancerini sunt habentes istas sillabas et istas literas. EC, ga, fs (fi) tros. Et illi similiter qui sunt Solani et Leonini quamvis possint esse Lunani RU, oaf, it (It) Ros. Illi qui sunt Venerei et Taurini, quamvis possint esse Saturnini, habent istas syllabass et istas literas AB, ct, mr, ul, iu. Et illi similiter qui sunt Veneriani et Librani habent Rx, nt, mr, ul, iu. Et illi qui sunt Mercuriales et Geminiani, quamvis possint esse Joviani, tenent has sillabas et has literas T, Q, N, K (R), B, K, io, Sem, bios, iocem, kios. Et similiter illi qui sunt Mercuriales et {words crossed out} Virginini habent C, oeb, ki, iosem. Et illi qui sunt Luniani et Cancerini, quamvis possint esse Martiani, habent ec, G, R, S, X, Y, ma. Et illi similiter qui sunt Lunani et Librini [other Ms: Leoni} habent tu, ors, exgyha. [63v]

Til, cag, Iums tenet Saturnus cum Capricorno,
O, s, m, cagi, ums Saturnus iunctus tenet Urnae,
A, f, H, R, dh, Q, n, ti praebe Jovique chironi,
R, f, hz, Rd, hq, nt, ir Iupiter et Piscis tenet illas,
Pae, moz, pfm Mars tenet et capit Aries istas,
Epy, emoz, pfm Mars tenet et Capricornus,
Ec, ga, fl, tros Sol tenet et retinet sibi Cancer,
Ru, oaf, lt, ros Phaebus habet iunctusque Leoni,
A, b, cT, mr, ul, iu Venus et sibi Taurus habebit,
Rx, nt, mr, usm Cipris habet sibi Libra reservat,
Tg, nr (?ur), bk, io, sembios, iossem, kios,
Istas enim[?cum] Gemini tenet et Cillemius heros.
Coeb, kiosem Mercurius cum Virgine portat.
Ecg, Rsxyma Luna tenet retinebit Cancer easdem.
Tuors, exima Luna tenebit cumque Leone.
Qua nos iusta docet brevibus concluditur hic ars.

Qui ex diffusis originem memorie digne comendare procurat, utile est ut minima ad eius doctrinam accedant. Quia per minima adiuncta summa possumus inspicere. Ille[?Illo] enim qui exibet ex magnis parvos, possibile est ei committere magna et non audet. Ei subiacet ratio directa quod ea non administret. Ille enim illa est motuens propter primorum derelictionem pro peccatis eum avertentibus. Sciatis enim quod si peccatum non interveniret, tota machina mundana nobis habenas flexibiles exiberet. Sed propter peccatum quod turbat viscera fratrum idem mares et mulieres a sensu ____ . Sed um[?]ideo non praetermittam, quod vobis doctrinam ad unguem de literis non administrem. Sed si ita est, quod eandem bene memorie non committatis meo lateri non imputetis. Sed ei imputetis quod vos turbat et taedia quam plura vobis ma_____ et etiam me corripere[?] ___ [64r] venenum nec mea dicta minime apreciari nec distendere. Quia si vice mancipii fungar et bonum vestrum a penu meo administrem. In tantum antidotum debetis refundere, quantum michi et vobis vicum[?meum] p_______ occurrit. Vobis ideo humiliter administro quod vos deum vestrum prius def___natis ut ipse vobis contra tormenta propugnacula inmittat infinita enim potestis di____dere nisi idem et{other manuscript has ex} propitiatione _____ a ________ vos sus[?] ______at. Sed eundem rec____ nomine inspiciamus dignissimo ut a ____ nomina propria sciamus. Et quia nobis ipse est pater et mater ______is nost____ matris nomina propria. Nec vos estimabitis, quod a nobis procedat hoc quod videbitis. Sed pro tali vobis malum designo, ut per codices meos vosmet possitis observare. Et casus vobis notifico et ordine colloco[?colligo]. Ut deum in suo ordine vereamini ut scientiam vobis electam exibeat. Et ex solis meis libris intellectum plenarium. Unde ego descripsi omnia bona et omnia mala et omne illud quod ad ista spectat. Bonum, ut electiorem partem retineamus quod nos minis (nimis) directis sisteret versus nostrum dominum qui nobis est metus et qui nobis est clipeus directus, ut a magnis impedimentis nos protegat, quia vobis illud exigit. Solutio; tale expetit, et malum hac ratione annotavit. Ut penas devitare sciretis. Et in potentia vobis super illos conveniet qui domum nobis eorum et illorum taedia comuni_____. Qualiter se posset quis a malo observare si malum ignoret, quale sit ad impetrandum? Non enim potest malum vitari, nisi cognitum. Iustum est ut utrumque sciatur -----. Et opera --- in contrarium _____ tantum quantum ad malum spectat. In his tria tempora descripsi, presens et praeteritum et futurum dixi. Vide si ____onunciare finga multos eructuantes habebitis qui perferent contrarium. A deo se estimat hoc scire, unde hoc dicere non debetis. Propter hoc non _____am, melius et decentius dicam quod magister meus me docuit. Meus [?mens] est magister et ____ magistratus; omnis enim scientia a domino deo est ___ator. Illi malum saporem sunt ructuantes. Unde nunquam cordi eos [?eorum] sapor electus fuit infixus. Ideo illos sub silentio praeteres qui dente canino attentant ea in quibus caeritas eos offendit. Ad dicendum tale fuit mihi alfabetum prefixum quale vobis rectis [64v] lineis comunicabo. 1, 2, 3, 4, y, 6, {figure like a bold 4}, {8 on its side}, 9, 0, {figure like a sigma}, {figure like two connected z's}, a, d, p, d, v, g, d, x, {three more figures}.

Versibus ostendam quid monstret quaeque figura.

Tres numeros z, b, numeros tres continet a, f.

H bis tres numeros numeratos continet in se.
Septem G, numeros per se portat numeratos.
O plenum cum T, comis est, S ter tria portat.
Bis sex, R, numeros, secum deportat habendos.
Bis septem numeros secum P portat habendas,
E cum n tenet I, numeros ter quinque potenter.
V cum K ut x, y, dat bis octo decenter,
L ut Q, numeros ter vii gaudet habere,
Cumque suis pedibus M xxti tria portat.
Terque novem per se C, iam lunatus habebit.
Vigintique novem D dat cum sumitur ampla,
Et titulus portat quantum supra nomen habebit.
Amata Ridaam magis uno septuaginta.
Bis portat gucilolerimma bis centum octo.
Mugauleligu portat bis septuaginta quinque.
Ter decem a, b, z, f debes multiplicare,
Et per quinque vices H in sex multiplicabis.
G quator septem et plus uno multiplicabis,
O, S, T vicibusque novem ter plus tria iungas.
R vicibus quinque duplex bis sex geminando.
P duples quater in septem plus duo iungas.
L, Q quater septem iungere plus duo discas. B
E, N, I per sex numeros ter quinque revolvas. A
V, k, x, y descer____ octo bis tria iungas. A
M vicibus quinque numero in bis tria dupla.
Ter tria ter xxti septem, C, geminabis.
Sex vicibus D se (sex) geminans in quinque potenter. [65r]
Ergo nomen matris iungas cum nomine n…..
Ergo debes multiplicare has literas __________ dignitatem.
Ergo totus num ___ _______________ dividere per triginta.

[Section 18 Translation]

Whoever greatly desires to discover the complete teaching about the first constitution, since God looks upon his subject natures with his own sweetness, it is useful that we understand those things in which he himself has joined, to take a walk in the first constitution. And to those things in the second, and in the third. It is fitting that nature does not entangle the most excellent one to its own pleasure. And he himself was the creator, so that he keeps to his own will. I said above that he arranged the constellations in the first constitution, and planets in the second, and in the third, human beings and all subjected ones. So it must be touched upon, just as he willed. Oh how immense is his very sweet humility. Because we were not worthy and we should be called slaves, and we can be made his friends. For memory is retained through him, and to him no time is alterable, because all times are present to him. And thus because we were from him, he was our creator, and he sustains in us the inalterable part, from which it is that he cannot be lacking. And it was the first in the first. And thus a certain time was always one to us, and because it was one time to us, how can that time be lost through the first constitution? Never. For the constellations existed in the first constitution. We comprehend these things through number, and because from us the soul is the similar part compared to the one looking at the parts. For how could the soul be wanting? And if it did not understand, how could it receive good and evil? What injury is brought into the body when it commits evil? In my opinion, harm is not inflicted on him if he can avoid pain, but because doubt is concealed there, and on account of sin which burdens it [the soul], this is the penalty that every one of his parts encounters in sin. Therefore I will not let this go by, since it is nothing, and his part is shorter, because I may not give the teaching by voice for his expulsion. Because just as nothing completely makes it[?*illam*] and he turns his parts because of pain and his nature. Let him give this corruption by words and by all their parts. But the teaching must not be neglected for anything, because nothing is condemned by the highest majesty, and by us, weak ones, and by our meager men. For we are held to speak and respond to the expulsion of those parts. Who then can judge without hearing? And having heard without understanding, he cannot manage to give perfection. And on account of this, those who come in an empty way, are not well subjected to our rules. And so I am not concerned if the empty one receives emptiness, and I take care of the firm one that he may receive firmness. Therefore I will speak for more than one hour, and in the non-mobile part and from the immobile parts in the superior parts and from the mobile parts. Whoever comes in subjection to Saturn or to Capricorn, that is from noon until the evening twilight and from midnight until the morning twilight, they are subject to their natures, even though they may be Jovian. Thus you ought to look at the syllables of their natures. If he says the three letters at the end of his speech and in the endings mentioned above, they are of Capricorn and Saturn because of responding to your speech. Thus they come forth in one voice Til, Cag, and this is consistent with four letters joined in one voice, Iums. Similarly the end of those of Saturn and Aquarius is affixed to them, from the morning twilight of Saturn until noon of his day. And from the evening twilight until the middle [of night]. Similarly you ought to look at the syllables or letters a[?o], s, m, cagi,

ums. And whatever constellations were warm or whatever were cold, you will know their planet, of which they give such warmth with their conjunction from morning until noon, from the middle of night until the morning of day, and another part of all the cold constellations, or the ones that are cold and dry, or cold and wet, and in the same way as about the warm ones. Those who are of Jove and Sagittarius retain the syllables and letters, although they can be of Mars, af, hr, dh, qn, ti. And those things that are of Jove and Pisces, although they can be of the Sun, have rf, hz, rd, hq, nt, ir. And those who are of Mars and Aries retain the syllables and letters pae, moz, p, fm. And those who are of Mars and Capricorn, although they can be of Mercury, epy, emoz, pfm. Those who are of the Sun and Capricorn have the syllables and letters ec, ga, fs (or fi), tros. And similarly those who are of the Sun and Leo, although they can be of the Moon, ru, oaf, it, ros. Those who are of Venus and Taurus, although they can be of Saturn, have the syllables and letters ab, ct, mr, ul, iu. And similarly those who are of Venus and Libra have rx, nt, mr, ul, iu. And those who are of Mercury and Gemini, although they can be of Jove, have the syllables and letters t, q, n, k (or r), b, k, io, Sem, bios, iocem, kios. And similarly those who are of Mars and Virgo have c, oeb, ki, iosem. And those who are of the Moon and Cancer, although they can be of Mars, have ec, g, r, s, x, y, ma. And similarly those who are of the Moon and Libra[possibly Leo] have tu, ors, cxgyha.

Saturn, along with Capricorn, holds til, cag, and iums,
Saturn joined to Aquarius holds o, s, m, cagi, and ums,
To you Jupiter and Sagittarius offer a, f, h, r, dh, q, and n.
Jupiter and Pisces hold these: r, f, hz, rd, hq, and ir.
Mars holds pac, moz, and pfm, and Aries receives them.
Mars and Capricorn hold epy, emoz, and pfm.
Sun holds, and Cancer retains, ec, ga, fl, and tros.
Phaebus [Sun] joined to Leo has ru, oaf, it, and ros.
Venus and Taurus will have a, b, ct, mr, ul, and iu.
Venus has, and Libra retains, rx, nt, mr, and usm.
These: tg, ur, bk, io, sembios, iossem, and kios,
Gemini holds these and so does the hero Cillemius [?Mercury].
Mercury with Virgo carries coeb and kiosem.
Moon holds ecg and rsxyma, and Cancer retains them.
Distinguished Moon holds tuors, along with Leo,
Which rightly teaches us, so that this art is briefly concluded.

Whoever takes care worthily to commit to memory from lengthy [?sources] the origin, it is useful that they approach this teaching only a little, because through the little we can see the related highest things. For he who shows little things from great, it is possible for him to acquire the great and not dare. Direct reason subjects to him what he does give. For he is moving these things because of the fault of the first [parents?] for the sins deterring him. For you know that if sin had not intervened, the entire earthly mechanism would have shown its pliant management to us. But because of the sin that troubles the inner parts of the bodies of the brothers, both of men and women, from understanding __ . But behold, I will not omit to administer to you in letters the teaching in detail. But there is this, that if you do not commit these things to memory you should not charge it to my account, but you should impute what troubles you to that and ____ rather than to me and also [not] seize upon ___ poison, nor any less appreciate or extend [?*distendere*] my words. Because if I perform in place of a formal acceptance and bring out from my storehouse your good, you ought to pour back as much antidote as occurs to me and to you ___ . So I administer to you humbly because you first define[?] your God that he may defend you against the coming torment ____ for you can distinguish[reading di___dere as dividere] unless from propitiation __________. But let us look at this by the right, most worthy name so that you may know __ the correct names. And because he is both father and mother to us, ___ is the proper name of our mother. But you do not think that this proceeds from us because you see, but I point out evil to you so that you yourselves can observe through my books [*codices*]. And I show you the cases and arrange them in order, so that we might revere God in his order so that he may show you the finest knowledge. Only from my books [*libris*] alone is there the complete understanding. Thus I myself have described all the good things, all evil, and all that pertains to them. The good so that we might retain the greater part which causes us to stand in measureless ways toward our Lord, who is our goal and a shield to us, so that he might protect us from great hindrances, because this tests [?] you. The solution: thus he may strive and by this reason observe evil, as you would know how to avoid punishments, and it may come to you in power over those who ___ their home in us and their disgust. How can someone observe evil; if he is ignorant of evil, how can it be done? For he cannot shun evil unless he can recognize it. It is just that it be known anywhere ----. And works --- in opposition as much as he looks at evil. I have described in these three times; I have said the present, the past, and the future. See if ___ you who convey the opposite; you will have many belchings forth. The one who thinks he knows from God, hence you ought not to say this. [?] On account of this I will not ___, I will speak well and properly what my teacher taught me. It is my teacher [or the mind is the teacher] and ___ the instructed; for all knowledge is from the Lord God [the Creator?]. Those others are belching forth bad wisdom. The better wisdom was not placed in their hearts. So may you pass over in silence those who with a canine tooth[?] attend to those things in which charity offends them. For saying thus, the alphabet was prefixed in me so that I might communicate to you with correct lines 1, 2, 3, … [twenty-three symbols, starting with the digits 1 through 0.]

I offer in these verses what each figure shows.
Three numbers z and b; a and f contain three numbers,
H contains in itself six enumerated numbers,
G carries through itself seven enumerated numbers.
O, filled with T is kind; S carries nine.
R takes away twelve numbers in itself.
P carries with itself fourteen numbers,
E with N holds I, powerfully fifteen numbers.
V with K as X and Y gives sixteen appropriately,
L, as Q, is pleased to have twenty-one numbers,
And M with its feet carries twenty-three.
Crescent-shaped C will have twenty-seven in itself.
D gives twenty-nine, when it is fully taken,
And the title carries as much as it has over the name.[?]
Beloved Ridaam has one more than seventy.
Gucilolerimma has twice one hundred [and] eight. [208 or 216]
Mugauleligu has twice seventy and eight. [148 or 156?]
For the letters A, B, Z, and F you must multiply the numbers [to get?] 30,
And for H you will multiply in six through five places.
For G you multiply four by seven and add one more,
For O, S, and T you join nine threes plus a third.
For R five places twofold twice six by twinning.
For P you double four in seven and add two more.
For L and Q you know to join four sevens plus two.
For E, N. and I you revolve through six numbers three fives.
For V, K, X, and Y you join eight to three times two.
For M five places in number in twice three doubled.
Three three's three or twenty-seven you get C.
D doubling six places powerfully in five.
So you join the name of the mother with the name ____.
So you must multiply these letters __________________.
Therefore the entire number ______to distinguish through thirty.

[65r]

[Section 19]

Algelbadatum est caput Sagittarii. Natura eius calida et sicca versus partem Orientis. Et est venter Capricorni; natura sua frigida et sicca contra partem Meridiei. Et est crura Aquarii; natura sua calida et humida versus partem Occidentis. Et cauda Scorpionis; natura sua frigida et humida versus partem Aquilonis. Et sunt stellae xxxvi; sicut hic apparent {figure with 37 dots; 36 in Bodley manuscript}. Quarum quasdam tenet Sagittarius sic divisas versus partem Orientis. Natura illarum calida et sicca versus partem Orientis. Cursus illarum perficitur in viginti quator annis. Et venter Capricorni tenet istas {figure with 12 dots}. Natura illarum frigida et sicca contra partem Meridiei. Cursus illarum expletur in decem et octo annis. Et crura Aquarii tenent istae {figure with 9 dots}. Natura illarum est calida et humida versus partem Occidentis. Et cursus illarum consumatur in xii annis. Et cauda Scorpionis detinet istas {figure with 7 dots}. Natura illarum frigida et humida versus partem Aquilonis et cursus illarum expletur in sex annis. Et corpus harum {figure with 8 dots} post quam se separant. Quod quando est in tertio die Martii; non revertitur in iunctione directo donec mille annis fuerint elapsi. Illarum (scilicet quando videtur labi stella) …iurior ordaimentum [?] est semper in die Saturni. Et tunc quando Luna est in ___ secundum qualitates supradictas ratione dispositas. Qui in isto corpore prodit in lucem, rubeam faciem obtinebit, oculos claros et humiles. Os decens et bene disertum et linguam acutam et verba sua bene propalantem. Naris divertas et supercilia clara, formata duobus coloribus albo et rubeo pilos iunctos sauros disc---- superciliorum amplum et frontem iunctam iuncturis decentibus, aures bene formatas, caput omnibus modis decens, pilos capitis magis sauros quam aurum. Collum et partes [65v] illius claras et decentes, humeros et spatulas directas, latera plana, brachia et manus omnibus modis decentia, pectus et crura et tibias et pedes iunctos decentibus compostionibus. Iste infinitas possesionis obtinebit et ab eis alienabitur propter signum quod est in costa et in latere sinistro, neque domino suo obtemperabit hac ratione dolorem habebit in capite et in temporibus et in brachis dextro et in corde tremorem et in magna servitute dolabitur propter domini sui derelictionem. Et haec est pena sua ex signis directis, quae obtinet in brachio dextro et in capite et in verendis. Et calvities sinciput depredabit. De levi bile movetur et de facili in dilectionem revertitur. Ex parentela sua uxorem sibi subarabit. Multi haeredes sibi succedent. In senectute sua adversitates quam pluris sustinebit. Nec ideo minus est, quod sapitutia non ditabitur. Humilis et dulcis erit et liberalis omnibus modis. Et sine ira domini sui sexaginta annis duravit. Et hoc fuit primapaena suae mortus, et alia venit in capite literarum et qualitatis sui nominis multiplicati sexties in qualitate et substantia. De his ereptus ulterius deget cxx annis. Et amplis possesionibus ditatus in loco suo dies terminabit extremos.

TIL Saturnus et Capricornus

Alicagedebatum hoc est caput Capricorni. Medietas eiusdem calida et sicca. Reliqua medietas frigida et sicca contra partem Meridiei. Et est venter Aquarii; natura sua calida et humida versus partem Occidentalem. Et est Scorpionis humerus; natura sua frigida et

humida versus partem Aquilonis. Et sunt stellae quatuor, sicut hic apparent. {figure with 4 dots.} Quarum Capricornus obtinet unam proprietatibus distinctis sicut supra memoratum est. Scilicet medietas eius calida et sicca. Et alia frigida et sicca. Et cursum suum terminat in duodecim annis et dimidio {figure with circle surrounded by 14 dots.} Et venter Aquarii tenet istas. Natura illarum calida et humida versus partem Occidentalem et perficiunt cursum suum in xi annis et dimidio. {figure with a circle and a smaller circle above it.} Et Scorpio continet istam versus partem Aquilonis. Natura huius frigida et humida. Et cursum suum perficit in tribus annis. Et ut inspiciatis harum lineam directam et ut corpus non lateat quod illud non videatis in parte et [66r] in toto, subiacent hic duo, quarum una est et altera quasi non esset. Et illa quae est punctum non habet {figure with two circles side by side; larger one, to the left, has center point marked but smaller one is empty}. Qui in istis ortum habuit, talis subiacet esse in humana compositione. Tu cor obtines grave et ponderosum repletum fastu et superbia. Et deliberas circa traditiones geminas, scilicet circa homicidium et adulerium. Et es traditor, fur, malignus. Et in periurio facilis et semper animum versaris circa iniqua. Et expetis si possis dominium obtinere. Et illud dominium non poteris nancisci, nisi homicidio interveniente. Tu illud delictium non multum apreciaris. Huius rei quae est causa? Quia candore nec nigredine afficeris. Sed ad gelvium ruborem trais. Et frequenter te miras. In capite tuo obtines signum et in barba et capillos habes geminis coloribus variatos. Et in vultu et in pectore et in genu signaris signo. Et illud quod pectori infigitur, penam tibi importat, quod tu manu propria fratrem proprium a luce tolas. Nec tempus diffusum est elapsum quod ab eminenti loco casum passus es. Et multi vicinorum tuorum tibi invident et eorundem quibusdam taedia intulisti nec ad maiorem dignitatem convolabis. Et parte hereditatis parentium tuorum ditaberis. In nativo solo diem ultimum non claudes. Infirmitates quamplures sustinuisti prima contigit in xvi annorum termino. Cum tu ex illa fueris ereptus, pervenies ad lxviii annos. Et si ex illis fueris ereptus, venies ad cv et morieris in solo alieno bestia silvestri tibi paenam imprimente.

CAG Saturnus et Capricornus

Algebedatum, hoc est caput Librae. Natura eius calida et humida versus partem Occidentalem. Et venter Scorpionis, medietas eius frigida et humida. Et medietatis medietas calida et humida. Et alia medietatis medietas calida et sicca versus partem Aquilonis. Et collum et pectus Sagitarii usque ad umbilicum. Natura illorum calida et sicca versus partem Orientis. Et sunt stellae quinque sicut hic apparent: {figure with 5 dots}. Quarum obtinet caput Librae tres, retinentes proprietates supradictas scilicet caliditatem et humiditatem versus partem Orientis. Et perficiunt cursum suum in duorum annorum fluxu {figure with 3 dots}. Et venter Scorpionis obtinet istam tenentem in se supradictas naturas scilicet [66v] frigiditatem et humiditatem et caliditatem et humiditatem et caliditatem et siccitatem. Et perficit cursum suum in tredecim annis. {figure with an oval surrounded by 13 dots}. Et collum et pectus et umbilicum Sagittarii tenet ista. Natura illarum partium calida et sicca. Et ista eodem modo. Et cursum suum explet in quindecem annis.{figure of oval surrounded by 14 dots (other Ms: 15 dots)}. Qui in ista ortum nanciscitur, talis erit ex dispositione humana et talis est eius subiectio. Voluntatem exili

numinime subfultam et verba aliena tibi in tedio transferes. Sed ideo non est quod non sis sapiens humilis et dulcis, et pulcher ad aliorum decentium similitudinem. Cor habes electum ad doctrinam et non honerosum super iram alienam. Et omnibus modis dei timori te submittis. Et erga eum fidelem te exhibetis et versus subiectionem sui populi, linguam habes acutam et es facundus et habes signa multa in corpore tuo varia. In temporibus in collo et in cervice et in humeris et in lateribus et in pede dextro et in humero dextro. Ad te infiniti honores spectant, quos non continges. Huius rei quae ex causa est diffinita? Signum in dextro pede existens. Primus terminus vitae tuae xxxv annis, de his ereptus pervenes usque ad lxv. Quos si transieris venies usque ad centum. Et signum humeri dextri tuae mortis erit paena et armis diem claudes extremum et frater tuus erit in causa.

IUMS Saturnus et Capricornus

Alcasdeletum, hoc est collum et pectus et umbilicus et tota alia pars, praeter supradictam partem Capricorni, collum frigidum et siccam, umbilicus calidus et humidus, et pectus calidum et siccam contra partem Meridiei. Et venter et pedes et totalis pars praeter supradictam Sagittarii, pedes calidi et sicci. Et uterus calidus et humidus contra partem Orientalem. Et sunt stellae quinque, sicut hic apparent {figure with 5 dots}. Quarum duas tenet Capricornus proprieatatibus sicut supra memoratum est. Et cursus illarum expletur in viginti duobus annis {figure with 2 dots}. Et Sagittarius tenet istas proprietatibus distinctis, sicut supradictum est et perficiunt cursum suum in sex annis. {figure with 3 dots} Et qui in istis nascetur talis erit ex dispositione humana futura et talis est subiectio. Tu ingressus es litem et taediis moveris et invidia [67r] conturbaris contra persequentes te. Et multi fingunt se esse tibi amicissimos, a quibus amicitia exulat. Sed conflant te defraudari et machinantur te depredare. Et animo tuo infigis iter noviter agredi. Quod si aripias, declinare non potes, quod crus disiunctionem non subeat fractura interveniente. Vel fures tibi insultum facient, qui erit causa vulneris quod tibi imprimetur. Sed in via illa diem non claudes extremum. Adulterio faedatus es et periurio maculatus. Signo signaris. In medio virgae virilis, vel in verendis et in crure dextro et in capite et in medio frontis et in spatula sinistra et in renibus et in nodo illo qui est exterius in terminatione tibie et in pedis coniunctione et in tempore. Vita tua usque in xxx duobis annis. De his ereptus venies usque ad lx quatuor, quos si possis evadere septuaginta vi annis auras vitales carpis. Et signum virgae virilis medium sincopizasses cruris patibulo non supponereris. Quod si praetermittas fagus tuae suspensioni obsequium praestabit.

OS Saturnus et Aquarius

Alacridabtum hoc est caput Scorpionis. Natura sua frigida et humida versus partem Aquilonis. Et venter Librae. Natura sua calida et humida versus partem Occidentalem. Et sunt stellae quinque sicut hic apparent {figure with 5 dots}. Qui in istis aurae exponitur, talis erit ex dispositione humana, et talis est subiectio ventura. Tu eloquens es et in verbis tuis discretus. Sed in tantum latet anguis in herba. Vix enucleare animum noscis amico. Ita quod ad unguem animum tuum possis explanare. Et in cavillatione humana desudas. Et de levi bile movieris et fastu extolleris et superbia usque ad nauseam. Et illa mulier cuius

amare inardescis nunque tuae iuridictionis erit. Et consortiis adhaerebis quae tibi pedicas ponent et in separatione taedia et adversitates occurrent. Sed in causa contra illos manum victricem obtinebis et remanebis in maxima ira illorum. Et multae adversitates tibi pullulabunt et persecutioni marinae submitteris, in qua privaberis maiori parte tuae pecuniae. Et vulnus impinetur capiti ex tali persecutione. Et in persecutione votum facies, quod te religioni advertes. Et in pendulo est si tanto bono fueris dignus. Et si illam dignitatem possis adipisci, multiplicaretur tibi honor, sicut [67v] in praepositura. Et si tu sis literatus praelatione, gaudere valeris, et de illa ad eminentiorem convolaris, usque consequereris dominium super illos, qui in parte tui existunt. Et habes signa TIL. Et illud quod genu signat multis modis te honerat. Prima passio tua erit in xlvi annis. De his ereptus venies ad lii. Quod si evaseris, illud signum te morti adducet. In capite lvi annorum. Quod si tolleretur lxxvii expleres et movieris timpanites.

M Saturnus et Aquarius

Altessadaltum hoc est collum Librae et genu et pedes, genu et collum quae sunt calida et humida et pedes calidi et sicci versus partem, qua Sol labitur. Et caput et collum Aquarii. Natura illorum calida et humida versus partem Occidentalem. Et sunt stellae quinque, sicut hic apparent. {figure with 5 dots}. Quarum tenet Libra duas sic disposita {figure with 2 dots} et tres Aquarii {figure with 3 dots}. Qui in istis ad lucem vocatur, talis erit ex dispositione humana et talis datur subiectio eiusdem. Tu es verecundia obumbratus. Sed accessisti ut me ruge ascriberes. Verba tua veritate non sunt subfulta, nec secundum rationem loquendi lineariter procedis, et vias distortas peragis et continue concupistis alienas uxores et duo adulteria perpetrasti et in uno illorum fuisti morti addictus. Conturbatis fiet litigiosi inter te et tuos parentes proprios. Nec tui fratres diu auras vitales spirabunt. Et in ira populi recipieris. Et eris incriminatus propter quodcumque falsamentum in quo incides, scilicet pro moneta falsa vel pro homicido. Sed ille ad penam te adducet, qui tecum adulterii est particeps et tua molestatio eius cordi sedebit, et tua substantia ex hoc minuetur. Et caput tuum est signatum et pectus et costa et brachia. Sed in lacerto dextro gemino signaris et in pede dextro. Et articularum tuorum quidam alios sibi submittunt, quasi vice dominatrua. Et in medio dextro cultellinam incisionem patieris. Et infra os es signatus. Caput tuum dolore conquatitur et casum duorum dentium molarium patieris. Protensio vitae tuae erit usque ad triginta quatuor annos. De his ereptus, venis ad sexaginta quatuor annos. Quos si subterfugere poteris perduceris ad septuaginta unum et febre ardente vitam terminabis. [68r]

CAGI Saturnus yet Aquarius

Algadartetum hoc est caput Picis et quaedam residua pars Aquarii. Natura Picis frigida et humida contra partem Aquilonis. Natura residuae partis Aquarii, de qua sciendum est quod est iuncture et ligamina membrorum quae sunt calida et humida et calida et sicca et frigida et humida et frigida et sicca. Versus partem Occidentalem. Et sunt stellae nonenario numero distinctae, sicut hic apparent {figure with 9 dots}. Quarum Picis tenet duas sic dispositas {figure with 2 dots}, et resdiua pars Aquarii istas septem obtinet. {figure with 7 dots}. Qui in istis lucem diei prospicit, primo talis erit ex dispositione humana et talis ei

subiectio proveniet. Tu multum appetis opulari et es cibariorum largus administrator et tuae concupiscentiae omnia quod visui tuo subicitur, advectis. Et amori cuiusdam mulieris longo tempore adhaesisti. Et ex illa prolem tuis rebus familiaribus adiecisti et dissensi inter te et fratres tuos versatur et vicibus binis captione detentus fuisti. Et de latronis eris irretitus, nec pauper nec dives existes, nec unquam diffusis habundasti. Et habes signum in capite et in manu sinistra et in verendis et in coxis et in pede sinistro et multa signa tibi augmentabuntur. A xlvi annis et denicebis[?deniceps]. Multas fatigationes passus es. Cor felle repletum habes et ponderosum. Vita tua protenditur usque triginta nonem annos. De his ereptus venies ad lv. Et signum quod manui infigitur, tibi pronoscitat tantum malum quod laberis ab assere, qui componitur ab arbore iu__us. Et hoc erit paena tuae mortis elapsis quater xxti et duobus annis in terra aliena in domo orationis.

UMG Saturnus et Aquarius

Aldargadatum hoc est venter Picis et residua pars Librae. Natura Picis frigida et humida. Et residua pars Librae, hoc est intermixis et iunctura totius corporis. Natura sua calida et humida contra partem Occidentalem. Licet Picis fuerat contra partem Aquilonis. Non ideo [68v] non est quin obtineat hac[has] stellas sic dispositas, sicut hic occurruitur visui {figure with 6 dots} de numero quarum venter Picis tenet istas quae perficiunt [OR terminant]….. cursum suum in duobus annis {figure with 2 dots (not in other Ms)}. Et residua pars Librae obtinet istas et cursum suum {figure with 1 dot} terminant in xxxix annis {figure with 3 dots}. Qui in istis beneficio aeris primo utitur, eius subiectio talis est ventura. Tu multis iniquitatibus famulando cohabitare desideras et hilaritatem tibi vicinam esse affectas. Sed in separatione eandem claudere curas tedio. Et in ioculando lapides dilapidas nec discernis super quos illos effundas. Dilatatur cor tuum gaudio cum omnes ludi tui tristicia terminentur. Et fructum alienum depredaris. Et es bonus in arboribus irreptor. Es gavisus cum fructum noviter eductum enucleas vel exillaris cum alium videas illum deportare. Et omnes res concupiscendo affectas. Multa adulteria perpetrasti et alienas uxores subripuisti, falsum iusiurandum vilipendis, ewt si deus mihi auxiliator arbitror quod nulli legi subiceris. Et multos habes inspectores, qui tibi pedicas infigunt, ex quibus tibi ictus relinquentur, et percussiones et vulnera, et abbreviationis unius tuae tibiae erunt primordialis materia. In iliis es signatus et in verendis et in coxa et in manibus et in brachis et in timporibus et inter spatulas et in auribus et in capite et interius in ore. Vita tua xxxvi annis. De his ereptus beneficio aeris frueris xlv annis. Et si illos declinaveris pervenes usque ad lxvi. Et illud signum coxae te compellit et nimis paena a luce subtraharis.

AF Iupiter et Saturnus

Algaudelatum, hoc est cauda Picis et eiusdem natamina. Natura sua frigida et humida versus partem Aquilonis et residua pars Sagittarii. Natura sua calida et sicca versus partem Orientalem. Et sunt stellae duae, sicut hic apparent. {figure with 2 dots}. Quarum unam supradictae partes Picis obtinent, quae pro dignitate sua sola stare non potest. Et hic est manifeste ratio, quare sola stare non potest, cum ipsa sit una pars corporis. Et illud corpus in mille annis in directa constitutione non divertitur. Et fuit corpus primum primarum

stellarum. Unde in propatulo Adam ex [69r] illis obumbraculum obtinuit, hoc est dicendum ille fuit in iunctione. Quia ille maxime lucem ei maiorem administrabant, deo excepto. Et cum deum dereliquit, qui omnibus caelestibus dominabatur pars, in qua obtinuit dominium obumbraculum versus illam partem que eum contepnebat. Unde in libro meo munob palam potestis videre, quolibet die exorcisimos super

{*Sidenote*: Liber Munob}

quatuor illas stellas, quae sunt Luna propinquiores, quia pro nominum dignorum virtutibus. Si fiat quaestio de morte vel de vita, vel si debeat tibi contingere bonum vel malum. Vel de quacumque re, quam menti infigis. Sustinet deus quod ille non obscurantur, nec nube obteguntur. Si ita sit quod sermo sit veritate subnixus. Unde exorcisimus duodecies debet pronunciari. Et si ita sit quod nulla illarum accipiat iuriordamentum, pro vero scias tu autor quod in dignitate incrementium suscipies diffusum. Et si nubes superveniant, interrogatio veritate non gaudet, nec fuit, nec est, nec erit. Nec unquam illa res eveniet. Et cum illa stella sit pars corporis, et illud corpus non est ita separabile, quod non redeat in termino ad coniunctionem. Ergo illa stare non potest sine aliarum parte. Ergo ex quo est revertens in corpore existunt triginta sex stellae. Et ex eis est in se retinens, quicquid sit per materiam. Ergo illa materia potest exhibere obumbraculum, quod potest assimilari corpori. Velut diceretur Adam fuit primus homo, qui fuit primus primorum ex humana terrena subiectione. Hoc solum dico, quantum ad hominem spectat fuit primus. Ergo fuit unum corpus ex illo fuimus. Ergo ille unus in uno fuit mille corpora. Ergo si ita non esset materia corporis modo non posset existere. Ergo ex nobis erit ultimus homo et nos erimus in ultime homine. Si tunc materiam non amisisset, ita quod non esset similis homini. Ergo haec stella bene potest existere una in una. Et quod tegumentum habeat ex se, quod sibimet simile. Sicut nos habemus ex Adam tegumentum. Et cum illa sit pars per se et sola existat, nulla ratione potest esse, quod aliae in ea in ea non existant. Quia corpus iam est revertens in unum. Quamvis fecerit multas partes varias. Sicut Sagittarius tenet istas in prima compositione et secunda, ex qua indicamus primam. Et [69v] secundam. {figure with 9 dots followed by "unde" twice and then 12 dots. Underneath is a figure with 21 dots.} Et venter Capricorni similiter tenet istas in 2a compositionem iste in unum coniunctae talem partem consistinuit iste medietatem corporis obtinent et magis tres. Et crura Aquarii tenent iste similiter in secunda compositione. Ex quibus cum illis coniunctis formatur {figure with 7 dots} tale corpus. {figure with 21 dots (other Ms has 28 dots)}. Et cauda Scorpionis tenet istas similiter in secunda compositione {figure with 8 dots}. Iunctis cruribus Aquarii et cauda Scorpionis redditur tale corpus, quod semper dicendum est in secunda compositione {figure with 15 dots}. Et cauda cum illis sit iuncta, sic est corpus omnino integrum. Unde bene potestis videre, quod hoc corpus primo assimilatur nec plus nec minus est de numero nec plus de dispositione est adiungendum. Videte illud {figure with 33? dots (other Ms has 36 dots)}. Istud habet medium et principium. Ergo necessarium est ut sciatis unde habebit finem. Ergo bene est. Ergo ex quo est in unum revertens quod habeat medium, principium et finem. Unde caput Capricorni et venter Aquarii et Scorpionis humerus retinentia suas proprietates ita disiunctas ut refert capitulum Til, habemus istas principium {figure with 4

dots} de numero quarum istae sunt distinctae, sicut idem capitulum refert. Similiter et separate. Et est vocata secunda compositio et tertia. Et caput Librae et venter Scorpionis. Et collum et pectus Sagittarii tenent istas retinentes suas proprietates ita distinctas ut refert capitulum Cag, de numero quarum illae sunt distinctae similiter et separate, sicut idem capitulum refert. Et est vocata secunda compositio et tertia {figure with 5 dots}. Ex quibus istae iuncte tale corpus reddunt {figure with 9 dots}. Et collum et pectus et umbilicus et venter et pedes Sagittarii. Quia est minoratio triplicis nexus et ponuntur in geminatione. Et sunt accipientia idem corpus stellarum {figure with 5 dots}. Sicut Cag ostendit nec potest esse quod istae non redeant ad idem corpus. Quia magis rationis non exstat. Sed solummodo supradicta ratio. Quia in quolibet capitulo tres partes signi continentur. Sed in illo non nisi [70r] duae scilicet Iums. {figure with 9 dots}. Unde istud formatur ex parte Cag. Et caput Scorpionis et venter Librae retinentia suas proprietates habent istas sic dispositas sicut sunt in capitulo Os. Et vobis monstratur tale corpus {figure with 5 dots}. Unde iste iunctae cum aliis formant tale corpus {figure with 14 dots}. Et collum Librae et genu et pedes et caput et collum Aquarii istis iunctis cum illis de capitulo Os, tale corpus reddunt {figure with 5 dots}. Ille de capitulo M tale corpus perficiunt, quod sic videtis dispositum {figure with 5 dots}. His duabus iunctis tale corpus constituunt {figure with 10 dots}. Illis de M iunctis cum hoc corpore perficiunt tale corpus sicut est hic dispositum {figure with 14 dots} et quod videtis perfici in hac carta {figure with 17 dots}. Et caput Picis et residua pars Aquarii formant istas unde talis vobis monstratur forma {figure with 9 dots} . Et venter Picis et residua pars Librae formant tale corpus quale hic monstratur dispostium {figure with 6 dots}. Istis iunctis cum illis de Cagi perficiunt tale corpus sicut hic monstratur {figure with 15 dots}. Et illud de capitulo Cagi mixtum cum hoc corpore sicut corpus hic se manifestat {figure with 19 dots}. Cum illo iunctum perficiunt tale corpus sicut hic apparet. {figure with 28 dots} Et illud de capitulo Iums iunctum cum ista forma perficit tale corpus {figure with 34 dots}. Et ille duae de quarum numero una sola stare non potest. Quia bene potestis videre quod hoc corpus potest dare ei umbraculum ut illae sex videantur. Quia illud corpus est ei, tantum esset tectorium. Quare propter illam umbram potest assimilari materie. Unde quidam dicunt quod nos sumus ex illa. Quia bene ab illo corpore sumus separati. Et fuit quando primo Adam commisit derelectionem. Unde Nexoides ratione probat in libro Satinivid[reverse of divinitas] contra Tephos, quod in illo corpore sunt omnes materiae stellarum. Sunt ergo sunt omnes.

{*Sidenote*: Nexoides in Tephos}

Et hoc est verum secundum primam compositionem. Est. Ergo nos scimus omnem numerum stellarum. Et est videndum hic quod est manifeste ratio. [70v] Fuit, quod Adam fuit. Ergo quaecumque esset aliqua stellarum fuit sua. Fuit, ergo non fuerunt homines quorum essent aliae. Ergo illa sola non fuit sua. Sed omnes. Quia homo non exstiterat, qui aliquam illarum possit nancisci praeter illum, ergo omnes habint. Ergo ex quo scimus suam scimus et omnes. Ergo bene scimus omnes, quando scimus suam. Quia ipse est materia nostrorum omnium deo excepto, qui omnium materia exstat. Ergo bene cognoscenda est illius stella, quae est nobis tanquam umbra. Et est illa de qua supradicta est haec ratio. Et illud corpus non potuit habere complementum, nisi illa adiungeretur.

Non magis quam Adam potuit sine resurrectione Iesu Christi. Et in illo termino existerat complementum huius corporis quod hic erit modo corpus perfectum. {figure with 36 dots} Ergo illa stella, quae nobis est pro materia secundum secundam compositionem. Et illa orta est ex prima materia et quae super nos obtinet dominium. Sciendum est illius nomen proprium per se solum. Quia illa omnes alias recapitulat. Et omnibus aliis partibus complementum. Et illi qui sunt, fuerunt, et erunt propter illius significationem tot quot salute debent gaudere; significationem boni ab illa obtinebunt. Necessarium est scire quod numero illud corpus possit obtinere. Et quot numero debent esse ex parte illius corporis. Si sint septem, ergo omnes isti non continentur. Quia terminus ab Adam usque ad Iesum diffusus est. Multi enim fuerunt hereditantes in illo termino in hac rota. Ergo haec rota postea est inclu . . . unde quatuor subiacent sub termino medio. Cuius media vocatur Zad dispo … in triplici . . . quae est me. . . . Et superior nominatur Zad et tertia inferior nuncupatur Zad. Et quarta iunxta mediam tertiam vocatur Lin . . . Unde ista nomen sinuat dignius dignis. Quia in parte Indiae {figure with 24 dots inside a circle and 1 dot outside}. talis subiacaret dictus dicenda zadzaczadlin, quod manifeste personam demonstrat. Illum qui obtinet dominium super omnia condita. Ergo qualiter possit esse nisi ista? Quin si illa fuit illa? Omnes erimus ex illa. Ille enim cui ista possit assignari est pater noster in parte in qua non amittimus. Et illius humilitate nostris regulis se submittit. [71r] Quamvis sit nobis pater et mater, subiacet ei habere matrem. Cuius est filius et illius est pater. Unde proprium nomen stellae super illam dominatur, in quantum illa obtinet illius inclusuram. Et in supradicta tabula Arietis ieeui nuncupatur. Unde lumine Solari, nescit vitrum violari. Nec vitrum solo nec Virge puerpera prole. Et ille terminus subiacebit in tertio capitulo futuro proximo. Et illi qui illi regulae submittentur ad eos maxime spectaret ut no[?ne, me] se submitterent potius quam ad alios. Et qui in ista stella procedit, talis est ex dispositione humana. Et talis est eius subiectio. Tu es sapientiae eximiae vultum habes omnibus placentem et in dominio maximo debes augmentari longo termino diligeris in illo dominio et tres (tuos) filios habes vitales auras carpentes. Et quinque diem extremum clauserunt. Et d____ spem generis tibi faciunt. Et in pede dextro signum obtines rubeum. Et in crure sinistro et in brachio et in manu sinistra et in labio superiori. Et aures sunt adhaerentes faucibus et partes inferiores dimittentes temporibus ad ____as dominium tibi competet super gentes innumeras. Et in illarum ira decides in capite xlvi annorum, de qua maxima ad penam te ducit signum manus sinistae. De his ereptus pervenies ad lxvi. Et cum tuis hominibus consilium habebis quod eis non sedebit. Et si de illo evaseris lxviii annis spirabis auras vitales. Et de luce subripieris acuum pena et stilterum. Huius penae causa signo rubeo est imputanda in proprio domicilio.

[Section 19 Translation]

Algelbatum is the head of Sagittarius. Its nature is warm and dry, facing the East. It is the stomach of Capricorn; its nature is cold and dry facing the South. It is the leg of Aquarius; its nature is warm and humid facing the West. And the tail of Scorpio; its nature is cold and humid facing the North. And there are 36 stars which appear like this: {figure with 37 dots}. Of these Sagittarius holds some as a boundary facing the East. Their nature is warm and dry facing the East. Their course is completed in 24 years. And the stomach of Capricorn holds these: {figure with 12 dots}. Their nature is cold and dry facing the South. Their course is completed in 18 years. And the leg of Aquarius holds these {figure with 9 dots}. Their nature is warm and humid facing the West. And their course is finished in 12 years. And the tail of Scorpio retains these {figure with 7 dots}. Their nature is cold and humid facing the North, and their course is completed in 6 years. And the body of these {figure of 8 dots} afterwards becomes disjoint. Which is on the third day of March; it does not come back into direct conjunction until 1,000 years have elapsed. Of these (that is, when the star is seen falling) moderation[?*ordamentum*] is always on the Saturnine day [Saturday]. And then when the Moon is in moderation, according to the qualities mentioned above, arranged by reason. Whoever comes forth into the light in this body will have a red face and small, clear eyes, a good mouth, very clever and with a sharp tongue when proclaiming his words well. A turned nose and clear eyebrows formed in two colors, white and red, with hair sorrel with full eyebrows and the forehead joined with a good joining, ears well formed, head attractive in every way, the hair of the head more sorrel than gold. The neck and its parts clear and attractive, upper arms and shoulders straight, sides smooth, arms and hands good in every way, chest and legs and lower legs joined in attractive composition. This abundance of possession will occur and he will be alienated from them because of the sign which is on his rib and on the left side, and he will not submit to his lord because he will have pain in his head, in his temples, and in his right arm and a tremor in his heart, and he will suffer great servitude because of the sin against his lord. And this is his punishment by direct signs which occur on his right arm, on his head, and on his genitals. And baldness will afflict the upper part of his head. He will be affected by yellow bile and easily distracted by love. He will take his wife from his group of relatives. Many heirs will succeed him. He will have more adversities in old age, nor will this be any the less because he will not be enriched with wisdom. He will be humble and sweet and generous in all things. And without the anger of his lord he will live for 60 years. And this is the first pain of his death[?time of risking death], and the next will come in the head of letters[?] and will be multiplied by six in quality and quantity, by the qualities of his name. When he has escaped from these things, his time will last another 120 years. And enriched by many possessions in his own place he will come to his final day.

TIL Saturn and Capricorn

Alicagedebatum is the head of Capricorn. Half of it is warm and dry. The remaining half is cold and dry facing the South. And it is the stomach of Aquarius; its nature is warm

and humid facing the West. It is the upper arm of Scorpio; its nature is cold and humid facing the North. And there are 4 stars which appear like this: {figure with 4 dots}. Of these Capricorn holds one by his own distinct properties, as mentioned above. Half of it is warm and dry. And the rest is cold and dry. And its course ends in twelve and one-half years {figure with circle enclosed by 14 dots}. And the stomach of Aquarius holds these. Their nature is warm and humid facing the West and they complete their course in eleven and one-half years {figure with a circle and a smaller circle above it}. And Scorpio contains this facing the North. Its nature is cold and humid. And its course is completed in three years. And, so that you might examine their direct line and that the body not remain hidden, because you do not see it in part or in whole, there are subjected two here, of which one is and the other is as if not. And that one does not have a point {figure with two circles one with a center point marked and the other without}. Whoever has his beginning in these, thus he is made to be in human composition. You have a heart heavy and burdened, full of scorn and pride. And you well consider the two-fold surrenders, namely homicide and adultery. And you are a traitor, a thief, and one who reviles. And you make a false oath and always turn your mind regarding evil. And you seek to see if you can have a demesne, and you will not be able to get this demesne except with a homicide being involved. You underrate your crime. What is the cause of this? Because you are supplied with neither whiteness nor blackness, but you range red to pale yellow[reading *gilvium* instead of *gelvium*], and you frequently admire yourself. You have a sign on your head and in your beard, and you have hair of two different colors. And in your face and on your breast and on your knee you are signed with a sign, and that which is imprinted on your breast signifies to you your punishment, because by your hand you have taken your own brother out of the light. Nor has a long time elapsed since you encountered a fall from a high place. And many of your neighbors are envious of you, and you have brought misfortune on some of them, and you will not rise to a major honor. And you will be enriched by part of the inheritance of your parents. You will not close your final day in your native land. You have undergone many weaknesses when you first reached the end of 16 years. If you are snatched from this you will arrive at 68 years. And if you are snatched from these, you will come to 105, and you will die on foreign soil with the pain of a beast of the wild imprinted on you.

CAG Saturn and Capricorn

Algebedatum is the head of Libra. Its nature is warm and humid, facing the West. And the stomach of Scorpio, whose middle is cold and humid. And the middle of the middle is warm and humid. And the other middle of the middle is warm and dry facing the North. And the neck and breast of Sagittarius down to the navel. Their nature is warm and dry facing the East. And there are 5 stars which appear like this: {figure with 5 dots}. Of these, the head of Libra receives three, retaining the qualities mentioned above, namely coldness and humidity facing the East. And they complete their course in a circuit of two years {figure with 3 dots}. And the stomach of Scorpio obtains this, holding in itself the above-mentioned natures, namely coldness and humidity, warmth and humidity, and warmth and dryness. And it completes its course in 13 years {figure with an oval surrounded by 13

dots}. And it holds the neck, breast, and umbilical of Sagittarius. Their nature is warm and dry in parts. And this is in the same way. And it completes its course in 15 years {figure with oval surrounded by 14 or 15 dots}. Whoever gets his beginning in this will be of such a human disposition and his nature will be thus. You will carry a will supported by narrow authority[or property] and in contempt of the words of others. But it will not be because you are not wise, humble, sweet, and beautiful to the likeness of other attractive ones.[?] You have an outstanding heart for teaching and not burdensome over another's anger. And you submit to the fear of God in all things, and you show yourself faithful and against the subjection of your people, you have a sharp tongue, and you are eloquent, and you have many different signs in your body, on the temples, on the neck and the nape and on the upper arms and sides and on the right foot and the right upper arm. Countless honors will be directed to you but you will not attain them. What is the cause of this? The sign on your right foot. The first end of your life is after 35 years, but when you are snatched from these you will live to 65. Which, if you go through them, you will come to 100. And the sign on your right upper arm will be the punishment of your death, and you will close your last day in arms, and your brother will be involved.

IUMS Saturn and Capricorn

Alcasdelitum is the neck, breast, umbilical, and the rest, and also the part of Capricorn mentioned above; the neck is cold and dry, the umbilical warm and humid, and the breast is warm and dry facing the South. And the stomach, feet, and all mentioned above of Sagittarius, the feet are warm and dry and the stomach is warm and humid facing the East. And there are 5 stars that look like this: {figure with 5 dots}. Capricorn holds two of these with the properties mentioned above. And their course is completed in 22 years {figure with 2 dots}. And Sagittarius holds them with different properties, as is mentioned above, and they complete their course in 6 years {figure with 3 dots}. And whoever is born in these will be of a human disposition and such a nature. You have entered into law suits and you are affected by contempt and envy, you are disturbed against those persecuting you. And many arrange to be very friendly to you, people from whom feelings of friendship are absent. But they cause you to be defrauded and they scheme to cheat you. And in your mind you recently have been interested in taking a journey, but if you set out, you will not be able to complete it[?], because the leg will not subject itself to separation, because of a fracture. Or thieves will make an assault on you and this will be the cause of the wound that is imprinted on you. But on that journey you will not reach your last day. You have been defiled by adultery and soiled by perjury. You are signed with a sign, in the middle of your male organ or in the genitals and on your right leg, your head, in the middle of the forehead, on the left shoulder, on the kidneys, on the knob which is outside on the termination of the leg, on the joining of the foot, and in the temple. Your life will go up to 32 years. And when you are snatched away from these, it will go to 64 years, which if you can get through it you will seize the vital airs for 76 years. And you will shorten[? *sincopizasses*] the middle sign on your male organ and you will not put it under the fork of the leg. [?] Because if you let pass by the beech tree[?] of your suspension, your obedience will stand out.

OS Saturn and Aquarius

Alacridabtum is the head of Scorpio; its nature is cold and humid facing the North. And the stomach of Libra; its nature is warm and humid facing the West. And there are 5 stars, like this: {figure with 5 dots}. Whoever is exposed to the air in these will have such a human disposition and come to such a nature. You are eloquent and discrete in your words. But in this, a snake lurks in the grass. You can, with difficulty, explain your soul to a friend, because you can explain your soul in great detail. And you make great effort in human irony. And you are affected by yellow bile and you raise contempt and pride to the point of nausea. And the woman whom you are enflamed to love will never come under your jurisdiction. And you will be in fellowships that will set traps for you and in tedious separation, and adversities will occur, but in the case against them you will get the winning hand and you will remain in their great anger. And they will put forth many adversities to you, and you will be submitted to marine persecution, in which you will be deprived of the greater part of your money, and a wound will be inflicted on your head from this persecution, and in this persecution you will make a vow, because you will turn yourself to religion. And it is uncertain whether you will be worthy of such a good thing. And if you can reach this dignity, honor will be increased for you such as a preferment. And if you are learned as for prelacy, you can rejoice, and from this you will come into prominence, to the point that you will pursue dominance over those who are in your group. And you will have the sign TIL. And that with which the knee is signed honors you in many ways. Your first "passio" will be in 46 years. When you are rescued from these you will come to 52. Which, if you evade, that sign will lead to death, in the beginning of 56 years. Which, if you are lifted up, you will complete 77, and you will be bothered by tympanites.

M Saturn and Aquarius

Altessadalum is the neck of Libra and the knee and feet, the knee and neck being warm and humid and the feet being warm and dry facing the direction where the sun sinks. And the head and neck of Aquarius; their nature is warm and humid facing the West. And there are five stars, which look like this: {figure with 5 dots}. Of these Libra has two, arranged like this: {figure with 2 dots} and Aquarius three {figure with 3 dots}. Whoever is called into the light in these, such will he be in human disposition and such will his nature be given. You are overshadowed with shyness [or shame]. But you have approached so that you might ascribe to me a wrinkle. [?] Your words are not supported by the truth nor do you proceed linearly in speaking according to reason, and you travel on crooked ways and always have desire for the wives of others, and you have committed two adulteries, and in one of them you were given up to death. You will be disturbed by lawsuits between you and your parents. Nor will your brothers breathe the vital airs for very long. You will be received in the anger of the people. And you will be accused because of whatever falsehood into which you will fall, namely for counterfeit money or for homicide. But the one who is the participant with you in adultery will lead you into punishment, and your trouble will weigh on your heart, and from this your property will be decreased. And your head will be signed as well as your breast, rib, and arms. But you will be signed doubly on your right upper arm and right foot. And some of your joints will submit to others, as if in a place of

subservience [?*dominatrua*]. And on your right middle you will suffer an incision from a small knife. And you will be signed under the mouth. Your head will be bothered by pain and you will suffer because of two of your (chewing) teeth. The extension of your life will be to 34 years. When you have been seized from these things, you will come to 64 years. Which, if you can escape, you will reach 71 and will end your life with a high fever.

CAGI Saturn and Aquarius

Algadartetum is the head of Pisces and some of the remaining part of Aquarius. The nature of Pisces is cold and humid facing the North. The nature of the remaining part of Aquarius, which you should learn about because it is the meeting and joining of the members, which are warm and humid, and warm and dry, and cold and humid, and cold and dry, facing the West. And there are distinct stars, nine in number, which look like this: {figure with 9 dots}. Of these Pisces holds two arranged like this: {figure with 2 dots} and the remaining part of Aquarius has seven: {figure with 7 dots}. Whoever sees the light of day in these will at first be of such a human disposition and his nature will thus come forth. You very much strive to be rich and you are a generous giver of food, and everything that comes in your view you turn to with concupiscence. And you have stayed for a long time with the love of one woman. And from her you have had children in the household and have caused[?] dissension between you and your brothers and have been held captive by your two neighbors. And you will be caught by a thief, and being neither poor nor rich, you will never have great abundance. And you have a sign on your head, on your left hand, in the genitals, on your hips, and on your left foot, and many signs will be increased for you. And you will be in conflict from 46 years. You have suffered much wearinesses. You have a heavy heart full of bitterness. Your life will extend to 39 years. When you have been rescued from these things you will come to 55. And the sign that is imprinted on your hand will predict for you such great evil that you will slip from a post which is made from only[?] a tree. And this will be your punishment of death, when four times twenty and two years have elapsed in a foreign land in a house of prayer.

UMG Saturn and Aquarius

Aldargadatum is the stomach of Pisces and the remaining part of Libra. The nature of Pisces is cold and humid. And the remaining part of Libra is mixed and the joining of the entire body. Its nature is warm and humid facing the West. It is right that Pisces is facing the North. It is not therefore not that it obtains these stars thus arranged, as it would occur to your sight like this: {figure with 6 dots}; the number of those that the stomach of Pisces holds is (3) and its course is in two years {figure with 2 dots}. And the remaining part of Libra obtains these and its course {figure with 1 dot} ends in 39 years {figure with 3 dots}. Who first makes use of the benefit of air in these, his nature will be such. You desire to cohabit by being a slave to many wrongful acts, and you want there to be laughter near you. But you take care to close it[the vicinity] in separation with scorn.[?] And in joking you squander stones and you do not realize what you have spent them on.

Your heart will be swollen with joy even though all your games end in sadness. And you will steal someone else's fruit. And you are good at hiding in trees. You rejoice when

you display[?] the fruit newly led out or you will be happy [?exillaris] when you see another carry it away. And you are affected by desire for all things. You have committed many acts of adultery and snatched away others' wives, you think nothing of a false oath, and as God is my helper, I think that you are not subject to any law. And you have many observers who set traps for you, from which they will release you with blows, beatings, and wounds, and they were the cause of the shortening of one of your legs. You are signed on the sides, the genitals, the hip, the hands, the arms, the temples, between the shoulder blades, on the ears, on the head, and inside the mouth. Your life will be 36 years. And when you are rescued from these things, you will enjoy the breath of air up to 45 years. And if you avoid these, you will arrive at 66 years. And the sign on your hip will constrain you and you will be drawn from the light in great pain.

AF Jupiter and Saturn

Algaudelatum is the tail of Pisces and its *natamina*[?]. Its nature is cold and humid facing the North, and the remaining part of Sagittarius. Its nature is warm and dry facing the East. And there are two stars, which look like this: [figure with 2 dots]. Of these, the above-mentioned parts of Pisces have one, which cannot stand on its merit alone. And this is the reason why it cannot stand alone, because it is itself part of the body. And this body has not turned aside in its straightforward constitution in a thousand years. And this body was the first of the first stars. Thus Adam in the open had protection from these, that is, it must be said, he was in affinity, because they greatly supplied for him the greater light, God excepted. And when he forsook God, the part which was dominated by all the heavens, in which he had obtained powerful protection, turning toward that part which esteemed him lightly. Thus in my book "munob" [Note –*bonum* written backwards]

{*Sidenote*: Good Book}

you can plainly see on any day the exorcisms over these four stars, which are closer to the Moon, because of the virtues of the worthy names. If it is a question about life or death or whether good or evil will touch you, or about anything you have on your mind, God will help, because he is not obscured, not covered with cloud, if thus it is that the speech is supported by the truth. Thus twelfth exorcism must be pronounced. And if it is that none of them receives regulation by law[?*iuriordamentum*], for you, as the author, truly know that you undertake a wide increase in worthiness. And if clouds get in the way, the questioning will not enjoy truth, nor has it, nor is it, nor will it be. The thing will never happen. And since this star is part of a body, and this body is not separable, which will not return to conjunction in the end, therefore it cannot stand without another part. So it turns back being 36 stars in the body. And from these it retains to itself whatever it is in matter. Therefore the matter can show overshadowing, because it can be assimilated to the body. So it is said that Adam was the first human being because he was the first of the first in human earthly subjection. I say only this, however much it looked to the human being, he was the first. Therefore he was one body from which we exist. Therefore he was one in which there were a thousand bodies. So if there were no matter of the body, in no way could he exist. So from us will be the final human being and we will be in the final human

being. If then it does not lose matter, thus it is not similar to a human being. Therefore this star well can be, one in one, and whatever has covering from it, because it is similar to itself. Thus we have our covering from Adam. And since that is the part that exists in itself, it can in no way be, because the others are in it and in it they do not exist. Because the body is already turning to one. However he has made many various parts. Thus Sagittarius holds these in its first composition, and the second, from which we indicate the first. And the second: {figure with 9 dots followed by "unde" twice and then 12 dots. Underneath, a figure with 21 dots.} And similarly the stomach of Capricorn holds these in the second composition, thus it constitutes in one such part of the joining, has the middle of the body and three more. And similarly the leg of Aquarius holds this in the second composition. From which is formed such a body with these joining: {figure with 7 dots}. {figure with 21 dots}. And the tail of Scorpio similarly holds these in the second composition {figure with 8 dots}. With the legs of Aquarius being joined and the tail of Scorpio, this body is produced, which as always must be said in the second composition. {figure with 15 dots}. And when the tail is joined with them, it is the entirely whole body. From this you can see that the body is first assimilated and is neither more nor less in number, nor must any more be added from the arrangement. Look at this: {figure with 33? dots}. This has the middle and the beginning. Thus it is necessary that you should know from where it will have its end. So, okay. [*Ergo bene est.*] So from where it is turning back into one which has a beginning, middle, and end. Thus the head of Capricorn and the stomach of Aquarius and the upper arm of Scorpio retaining their own properties distinct, as is discussed under the heading TIL, we have those of the beginning {figure with 4 dots} of the number of which they are distinct, as discussed under the same heading. And similarly, separately. It is called the second composition and the third. And the head of Libra and the stomach of Scorpio. And the neck and breast of Sagittarius hold these, retaining their own distinct properties, as discussed under the heading CAG, of the number of which these are similarly distinct and separate, as discussed under the same heading. It is called the second composition and the third. {figure with 5 dots}. From these joined they return such a body: {figure with 9 dots}. And the neck, breast, umbilicus, stomach, and feet of Sagittarius, because the diminution is in a threefold connection and they are put in doubling. And they are the taking of the same body of stars {figure with 5 dots}. As CAG shows, it cannot be that they not return to the same body. There is no other reason, only the reason mentioned above, how under any heading three parts of the constellation are contained. But in this, only two, IUMS. {figure with 9 dots}. Thus this is formed from the part CAG. And the head of Scorpio and the stomach of Libra retain their own properties as arranged as they are under the heading OS. And this body is shown to you {figure with 5 dots}. Thus joining with others they form this body {figure with 14 dots}. And the neck of Libra and the knee, feet, head, and neck of Aquarius, by joining with these under the heading OS, give this body {figure with 5 dots}. They complete the body under the heading M, which you see thus arranged: {figure with 5 dots}. When these two are joined they make up this body {figure with 10 dots}. When these under the heading M are joined with this body, they perfect a body such as this arranged here {figure with 14 dots} and as you see completed in this chart {figure with 17

dots}. And the head of Pisces and the remaining part of Aquarius form the form which is shown to you thus {figure with 9 dots}. And the stomach of Pisces and the remaining part of Libra form such a body as is shown in this arrangement: {figure with 6 dots}. When these are joined with those from CAG they complete such a body as is shown thus: {figure with 15 dots}. And this from the section CAG is mixed with this body, thus the body that manifests itself here: {figure with 19 dots}. When joined to this they complete a body such as appears here: {figure with 28 dots}. And that of the section IUMS joined with this completes such a body: {figure with 34 dots}. And of two of this number, one cannot stand alone, because you can clearly see that this body can give him overshadowing so that six are seen, for that body is to him as much as covering [*tectorium*]. So because of this shadow it can be assimilated to matter. Thus some say that we are not from it, because we are well separated from the body, and it was when Adam committed the first sin. Thus Nexoides proves by reason in his book Satinivid [reverse of *divinitas*]

{*Sidenote*: Nexoides in Tephos}

against Tephos, that in the body are all the matter of the stars. So they are all that are. And this is true according to the first composition. It is. Therefore we know the entire number of the stars. And it must be seen what the clear reason is. It was because Adam was. So whatever star exists, it is of the star.[?]. He was, therefore there were no human beings who were otherwise. Therefore only one could not be of the star. [?] But everyone [is]. Because a human being does not exist who could get anything of theirs before him, therefore he had everyone. So from him we know of the star [?] and we know everyone. Therefore we well know everyone, when we know what is of the star[?]. Because that is the matter of all of us, except God, who is the matter of all. So his star should be well recognized because it is to us like a shade. And this is from the aforesaid reason. And the body could not have fulfillment unless it[?the star] were added, no more than Adam could without the resurrection of Jesus Christ. And in this time period there will be the fulfillment of the body, because it will be perfected in that way[?]. {figure with 36 dots}. So this star which is matter for us according to the second composition, and the beginning is from first matter and it holds dominance over us. It ought to be known the particular name of this one only in itself. Because it restates by chapters all the others, and the fulfillment of all other parts. And what they are, were, and will be according to its signification as much as they should healthfully rejoice; good men have their signification from her. And it is necessary to know what the body can have, through number and by what number they ought to be, from parts of the body. If there are seven, then they are not all contained. Because the time period from Adam up till Jesus is protracted. For in that time many were inheritors in their turn[*in hac rota*]. Therefore this turning is afterwards …. thus four are subjected under the middle period. Of which the middle is called Zad … in triplicate … which is …. And the higher is named Zad and the third lower is given as Zad. And the fourth next to the third middle is called Lin. So this name bends worthily to the worthy. Because in the region of India {figure with 24 dots inside a circle and 1 dot outside} such a saying is called zadzaczadlin, which indicates a person, him who has dominion over all creation. So how could it be if not this[person]? Why not if it was it? We

all will be from it[this person]. For he to whom it can be assigned is our Father in the region from which we will not depart? And in his humility he submits himself to our laws. Even though he is to us both father and mother, it fell to him to have a mother, of whom he is the son and of that one is the father. Thus the proper name of the star is ruled over her, to the extent that she might have to be enclosed. [?] And in the aforementioned table of Aries it is indicated as ieeui. Thus in the light of the Sun, the glass cannot be broken. And not only the glass but the virgin about to give birth. And the end is included in the third chapter heading coming up. And those who are submitted to the rule, he greatly looks at them so that they might not submit themselves more than to others. And whoever proceeds in this star, such is his human disposition, and such his nature. You are in great wisdom; you have a face pleasing to all; you will be greatly increased in lordship for a long time; you will be happy in that lordship, and you have three sons breathing the vital airs. And five have finished their last day. And they give[?] hope of offspring. And on your right foot you have a red mark, and on your left leg and arm, on your left hand and on your upper lip. And the breath[reading *aurae* instead of *aures*] is sticking to your throats and sending away the lower parts to the temples; ___ dominion to you over innumerable peoples. And in their anger you will fall on your head at 46 years, from which the mark on your left hand will lead you to much pain. Escaping these things you will come to 66. And you will have a council with your people because you do not sit in judgment over them. And if you avoid this you will breathe the vital airs for 68 years. And you will be snatched from the light in great pain of needles and pens [reading *stilorum* instead of *stilerum*]. The cause of the pain is given in a red mark in your own home.

[71r]

[Section 20]

H Iupiter et Sagittarius

Alfgabdaltum hoc est iunctura Picis et residua pars Scorpionis. Natura Picis frigida et humida. Et Scorpio illam sequitur. Sunt dominantia versus partem Aquilonis. Et sunt stellae duae sicut hic apparent {figure with 2 dots} de quibus indicamus quod prima maius obtinet dominium quam alia, et perficit cursum suum in xxxvi annis, et alia in xl duobus. Et decurrere habent per gradus cuislibet signi praeter tres gradus Cancri et duos Picis et unum Leonis. Qui in istis aurae exponitur, talis erit ex dispositione humana, et talis erit eius subiectio futura. Tu es in animis tuis multum varius et cor habes felle repletum. Et statura [71v] tua non est nimis procera. Sed omnibus modis felle es repletus. Et es exercituum ductor et multorum homicidiorum eras causa. Et nulla mulier videtur tibi deformis, et multa adulteria perpetras, fur et traditor es, deum non times, et omnibus hominibus taedia infers. Sed tamen es largus exhibitor et habes signum in manu dextra. Et in aure strumam vel aliquod signum et in pectore et in brachia, in verendis et in temporibus et in genu. Et pauca membra in te obtines in quibus signum non habeas. Quia in capite maximo signo es signatus. Vita tua erit xliii annis et supervincent te inimici tui in illo termino. Et supererit tibi plaga vel os fractum. Et hoc est pro signo quod habetur in verendis. De his ereptus vives quinquaginta duobus annis. Si hos possis evadere, vives lix. Et tu ipse eris paena tuae mortis in aqua.

R Iupiter et Sagittarius

Altataldetum, hoc est caput Arietis, de quibus computo ix gradus. Hoc est caput usque ad medietatem humerorum. Et caput Tauri usque ad aures, de quibus computamus quinque gradus. Et caput Gemini usque ad nares ex quo computamus duos gradus et dimidium. Et sunt stellae septem, sicut hic apparent: {figure with 7 dots}. Qui in istis ad lucem vocatur, talis ei subiacet dispositio humana. Tu es sapiens et humilis omnibus modis. Et staturam habes longam, oculos claros et humiles, dentes bene iunctos, os et faciem decentia omnibus modis. Compraehendi non potest tua humilitas. Et sensus tuus dicto non potest diffiniri. Quia tuus sensus adeo immensus est, quod nullus medietatem computare potest. Quia ex tam profundo armariolo cordis dicta tua profers. Quod nullus septimum sermonum tuorum compraehendire valet. Compraehendere dico nec etiam unam literam septem verborum. Quia in una dictione omnia compraehendit. O quis posset tuum sensum enumerare? O cui posset subiacere in dictione. Qui illa perfecte videbunt et qui plenarie doctrinam appetunt ad librum meum Rotaidem [Mediator backwards] decurrant. Et inveniet ad perfectum et ad magnum comodum. Et cognoscet iustam perfectionem in meis summis nominibus. Si enim aliquis sit de parte rerum celestium. Et si secum habeat aliquid de parte celesti, quia non est quod prima coniunctio cum illis non esset propter illum factum [72r] qui quondam fuit. Subiacet unum alteri obedire, et de amore amplissimo inter unum et alium coniungendo. Et ille qui obtinet partem celestem obedit multis modis terrenae. Et voluntatem suam adimplet ex rebus

propriis. Et dignum est scire triplicem nexum qui subiacet humanae. Hoc est sciendum de contrarietate unius ad alterium, et de illo quod observationi eorum subiacet, quod est nomen corporis et nomen spirituum benignorum et malignorum. Et nullus per artem magicam ad plenum operari valet sine subiectione cognitionis horum, et omnia tua facta plena sunt portentis et aliis sunt incompraehensibilia. Et ille cui relinquetur potestas super tua facta, et subiacet tuae orationi dignae pronunciandae mirabilia; operabuntur manifesta super subiectionem terrenam[?terrendam]. Per alios multi competent labores, ex quibus multi meritum non solvent. Huius rei quae est causa? Quia mundus iste de tuo regno non est. Signa tua talia sunt, qualia consignificat capitulum Algebadatum. Hoc est, si mundus te cognosceret, non esset tibi impositum pro illis alliciendis tot mala subire. De mundo volo dicere illis qui sunt inimici tui. O cur subiacet tibi talis paena? Prima pena tua duorum mensium et dimidii. Altera in capite sedecim annorum. Tertia in fine xxx duorum et dimidii. Et crucis tormento morieris. Multis opprobriis quae inferent tibi inimici tui.

DH Iupiter et Sagittarius

Albodataltum hoc est medietas humerorum Arietis, qui sunt ex illo tres gradus. Et medietas aurium Tauri usque ad collum, quae sunt tres gradus. Et medietas narum Gemini usque ad aures, quae sunt quinque gradus et dimidius. Natura Arietis est calida et sicca versus partem Orientis. Natura Tauri frigida et sicca contra partem Meridiei. Natura Gemini calida et humida versus partem Occidentis. Et sunt stellae novem sicut hic apparent: {figure with 9 dots}. Qui in istis nationi adicitur, talis erit ex dispositione humana, et talis erit ei subiectio. Tu es sapiens et multis hominibus videretur quod tu sensu careres. Sed maiorem scientiam continges. Sensum quem habes nescis adeo bene enodare ut sedet in animo. Sed tantum [72v] quod in capite xxx annorum venies ad utilitatem, quia signum habes in manu sinistra, in digito minori et maiori. Unde illud maioris computo fuisse de incirsione cultellina quam suscipisti in pueritia. Signatum habes caput et frontem vel supercilium. Et in virga virili et in pectore. Et illud frontis est causa perpetrationis trium adulteriorum, et illud pectoris tibi prefigurat thesaurum sub terra, qui est vetus dispositio pecuniae cuius non exstat memoria. Vita tua xxxvi annis. De his expeditus, venies ad xliiii. Quos si transcendas pervenies ad nonaginta. Et in servitio dominae honus carnis depones extra solum nativum. Et filli tui de te supererunt contristantes.

Q Iupiter et Sagittarius

Altadelatum[?Altsadelatum] es pedes Arietis et sunt gradus sex. Natura sua calida et sicca versus partem Orientalem. Et pectus Tauri et sunt gradus quinque. Natura sua frigida et sicca circa partem Meridiei. Et collum Gemini et sunt gradus iiii. Natura sua calida et humida versus partem Occidentis et sunt stellae vii sicut hic apparent: {figure with 7 dots}. Qui in istis luce gaudebit, talis erit dispositio humana ei futura. Tu artem profiteris in qua ignis dominatur et monetam adulteriniam in loculo[?] tuo deportas. Artifex es bonus manuum tuarum et canes venaticios diligis et ommes aves alias depraedantes et voluntatem habes homicidia perpetrandi, et alienis uxoribus multum invides et duo connubia tibi adiunxisti. Tertia te humi commendabit. Et venisti ad me ut instruiereris de

officio quod filio tuo esset commodum. Et nullum est ei adit utile ut cambiatorium. Huius rei quae est causa? Quia virga virilis signatam habes. Prima passio tua est in termino quadraginta duorum annorum. {figure with symbol}. Quid? Pluribus generibus morbi prius laborasti. De his elapsus vives per quinquaginta unum. Et si illos praeterire posses, vives octaginta duobus et morieris dives in domicilio tuo.

N Iupiter et Sagittarius

Alimudaltum hoc est venter Arietis usque ad medietatem. Natura [73r] sua calida et sicca versus partem Orientis. Et sunt gradus quinque. Et humeri et spatulae Tauri; natura sua frigida et sicca versus partem Meridiei, et sunt gradus vii. Et sunt stellae undecim sicut hic apparent: {figure with 11 dots}. Et qui in istis a tenebris revocabitur ad lucem, talis erit ei dispositio humana futura. Tu non accessisti ad me pro aliquo negotio quod velles mihi deunudare circa quod possit animus tuus firmiter adhaerere quia animum bifurcatum habes. Et dei timor a te exulat, et amor humanus longe est a te. Et multum circa alienas divitias versaris. Et talem voluntatem habes, quae nunquam finem consequetur, et periurio fedatus es. et animo multa homicidia perpetratus es. Et undecim adulteria perpetrabis. Et virgam habes parvam et illam effici maiorem appetis. Et trinum habebis coniungium, nec aliqua illarum fidem exibebit debitam. Signum habes in brachio dextro et in capite versus partem sinistram et in verendis et in pede sinistro et in pectore et inter spatulas et sub alis et iuxta mamillam. Et si haec omnia non habeas complementum ex vulneribus assument usque ad septuaginta[?] sex annos. Et si aliquod signorum tibi augmentaretur et non tolleres non posset evenire quin lumine primaveris. Et hoc erit prima paena tuae mortis. In capite xxxiii annorum. De his ereptus venies ad xlvi. Et si illos possis praeterire vitales aeras carperes per septuaginta novem. Et morieris in cubili tuo.

UI[104] Iupiter et Piscis

Altatedactum hoc est residua pars ventris Arietis. Et dicitur esse unus gradus. Et anteriores pedes Tauri et dicuntur esse quatuor gradus. Natura Arietis calida et sicca versus partem Orientis. Et natura Tauri frigida et sicca versus partem Meridiei. Et sunt stellae quatuor sicut hic apparent: {figure with 4 dots}. Qui in istis in essentia prodierit, talis erit dispositio humana ei futura. Licet ita sic[105] quod pro nulla rei seriae ad me accessisti. [73v] Gressus tuos huc adiunxisti, ut me rostro ciconio depingeres et multa irrisoria de me divulgasti. Et in brevi duo nati tui a luce subtrahentur. Et illa ira morbo uxor tua fatigabitur. Nec effluxum est tempus prolixum, quod annonam involasti illi qui tibi largitus est honorem. Et furto detentus eris, et inde maior pars tuae pecuniae detrimentum suscipiet et adnihilationem. Et hoc est paena signi collo impressi. Et vulnera multa sustinebis pro aliena uxore, qua frueris per artem magicam. Unde peccatum ita diffusum est, quod enumerari non valet. Et bene discerno quid in esum ei administrasti. Et obtines signa de capitulo DH. Prima passio tua erit in fine xxxii annorum. Si illos postponas vives xlv et in illo termino febre adureris, in qua opini o tuae vitae omnibus tolletur. Si ab illis

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104Bodley Manuscript: TI.

105Bodley manuscript has *sit.*

elabaris, vives octaginta duabis annis. Et pro dolore ventris diem claudes extremum in itinere.

RF Iupiter et Piscis

Albedageltum hoc est uterus Gemini. Et sunt gradus septem. Natura eius calida et humida versus partem Occidentalem. Et caput Cancri usque ad aures et dicitur esse quinque gradus. Natura sua frigida et humida contra partem Aquilonis. Et sunt stellae quinque sicut hic apparent: {figure with 5 dots}. Qui in istis ad diem vocabitur, talis erit dispositio humana ei futura. Mihi te adiunxisti pro uxore, quam tibi vis copulare, ut scias discernere quis dies tibi competat ad eam ducendam, vel qualiter continget inter te and illam. Et vis cognoscere de possessione tua quae illas vias marinas attemptavit? Si debeat redire in tui iuridictione. Animus tuus nebulosus est, longa tempore desudasti circa mulierem. Fidem tuam periurio infregisti. Iniquitatis es incitator. Et vana verba affectas et adulatione gaudes et laude palliata et sinistro oculo privaberis in torneamento vel in lapsu. Propter signum quod impressum est parti sinistrae. Et caput habes signatum et coxam sinistram et in manibus et in pedibus usque ad genua, ubicumque sit vita tua x et octo annis. De his elapsus venies ad xlvi. Et si de illis possis evadere, vives C minus tribus. [74r]

HZ Iupiter et Piscis

Alraiadeltum hoc est venter Gemini usque ad medietatem. Et dicitur esse quatuor gradus versus partem Occidentalem. Et de auribus Cancri usque ad collum. Natura sua frigida et humida. Et dicitur esse tres gradus. Et sunt stellae quatuordecim, sicut hic apparent: {figure with 14 dots}. Quem mater in istis ventre excludit talis erit subiectio humana in futura. Tu ad me accessisti propter furtum, quod molestavit te ut scires si umquam illud possis nancisci. Sed plenus es dolo et fraude. Et te sapientia putas ditari et falleris ultra modum. Et omnes homines contempnitis ex deliberatione animi. Alienam uxorem lactas et famulas tuas tibi supponis ex cordis affectu et potius quam alias. Et nunquam fructificabit tibi uxor tua propter signum quod ipsa habet in genu. Et si scriptum daccipde haberet in illo anno prole mascula gauderes per illam. Et tu habes collum signatum et caput et ventrum et brachium dextrum et virgam virilem. Et multa signa habes quae te malo signant. Illud quod cruri infigetur manifestat, quod lumen tuum obtenebrabitur. Vita tua erit xliiii annis. De his expeditus deges quinquaginta tribus. Et si illos declinare poteris spirabis lxv. Et trabs super caput tuum occidet, et vulnere illo diem claudes extremum.

RD Iupiter et Piscis

Albizedaltum hoc est residua pars uteri Gemini. Et dicitur esse unus gradus. Natura sua calida et humida versus partem Occidentis. Et humerus Cancri et dicitur esse quinque gradus. Natura sua frigida et sicca contra partem Aquilonis. Et sunt stellae septem sicut hic apparent: {figure with 7 dots}. Qui in istis ad motum vocatur, talis est ei humana subiectio futura. Tu te mihi adiunxisti, ut a me desceres quando terra esset habilis ad semen suscipiendum. Et vis mihi narratione pandere quid tuo inventioni in terra tua occurrit et vis scientia commendare, si uxor tua debeat in lucem proferre filium vel filiam. Tu in tali professione desudas. Artem pellipariam prae manibus habes. Nec unquam

divitiis defluxisti, paupertas semper te attenuavit, [74v] sed ad huc affluent tibi divitiae non propria professione sed aliena. Bonum est tibi per undas marinas delabi trinis mensibus vel quaternis. In vice secunda cum nautis tibi fiet conflictus, per quem precipitaberis et impulsiones sustinebis. Dolorem in capite patieris et in temporibus. Dolor capitis occurrit propter grossum fumum qui vacuitatem stomachi adimplet. Et designat tibi signum unum sub gula. Et signatum habes caput et brachia et virgam virilem et coxam et pectus. Vita tua xxxv annis. De his extortus vives lvii. Quod si possis declinare vives lxii. Et superinfundes te cibariis et febre terminabis lucem.

HQ Iupiter et Piscis

Altirradatum, hoc est venter Cancri usque ad medietatem. Et dicitur esse quinque gradus. Natura sua frigida et sicca contra partem Aquilonis. Et rostrum Leonis usque ad nares et dicitur esse duo gradus et dimidius. Natura sua calida et sicca versus partem Orientis. Et sunt stellae sedecim sicut hoc apparent: {figure with 16 dots}. Qui in istis claritatem Solis cernet, talis est dispositio humana ei futura. Tu vis multum mendicando coadunare et vis repleri cibo et potu. Invides omnibus mulieribus quas visu discernis. Et fortis es bachi sumptui. Omnes homines tibi sunt taediosi. Et nullus homo tibi placet. Quamvis fingas te esse bonum hominem, tamen animum habes cavillosum et magistratum loquendo semper velles obtinere. Et omnes homines loquendo tibi inferunt taedia. Et quicquid agis ad aliorum dolum componis. Compositus es ad aliorum machinationem et fraudem et ter in itinere depredaberis usque ad deterius vestimentum quod habes. Propter signum quod in gula te signavit et in pectore et in verendis et in manibus obtines signa, et in pedibus et in crure habuisti pili vulnus et in humero ictum gladii et in vultu lapidis ictum. Et duas tibi iureiurando firmatus praetermisisti. Prima passio tua erit in capite xxxvii annorum. Si de ipsis evaseris, vives xlv. Et si ex istis possis immunis evadere aere frueris lxiii. Et in terra longinqua dicetur tibi vale. [75r]

NT Iupiter et Piscis

Alcoradaltum, hoc est caput Leonis usque ad aures. Et dicitur esse vi gradus et dimidius. Natura sua calida et sicca versus partem Orientis. Et frons Virginis et dicitur esse tres gradus. Natura sua frigida et sicca versus partem Meridiei. Et sunt stellae octo, sicut hic apparent: {figure with 8 dots}. Qui in istis exclusus a ventre matris fuerit, talis est dispositio humana ei futura. Tu perfecte bona voluntate ad me non accessisti. Et voluntas tibi inheret me chachinno scribere. Et omnes alios. Sed tamen iusiurandum infregisti. Et quatuor adulteria perpetrasti, multas defraudationes adimplemisti, quas longum est enumerare, sed illis largiris qui in te confidunt. Et scias multos inimicos tibi habundare. Et multi sunt qui versubiam amicitia (suam versus te amicitiam)[Other ms has se adversus te amicitia] palliant, in quibus viget odium. Sed tamen dominum habes illos ciconizandi[?]. Et habes signa R S. Et si aliquid volueris enucleare ad me, malis divertere, et tu multis occuparis. Et consilium meum tibi potest fieri utile. Prima passio tua .perveniet, cum habueris xliii annos. Et si illos a longe salutare poteris quod erit superaditio (penae) vulneris, spirabis vii annis. De his elapsus aerem attrahes usque octoginta quatuor. Et gula

ferae bestiae morieris. Et nulla [Other MS: nihil] tibi fiet protectio nec obumbraculum nisi decerzbede carta scripta quae est in quadragesimo quarto capitulo libri (munob).

IR Iupiter et Picis

Alzargadetum, hoc est caput Leonis usque ad gulam. Hoc est pars aurium usque ad nodum gule et dicitur esse tres gradus. Natura sua calida et sicca versus partem qua sol surgit. Et caput Virginis praeter frontem. Et dicitur esse quatuor gradus. Natura sua frigida et sicca contra partem Meridiei. Et sunt stellae vi, sicut hic apparent: {figure with 6 dots}. Qui in istis in Lachisis officio principium sumit, talis est dispositio humana ei futura. Tu es superbia distentus et contentione gaudes. Et forti ira es repletus. Tibi sedet cum aliis possis taedia inferre. Et multum machinaris inimicis tuis taedia machinari. Et multum [75v] niteris ut timearis. Qui te non adhorret, ilico adversus eum bile moveris. Quem supervincere poteris misericorditer ei non parcis nec deum times nec sanctos suos. Et unam coniungum tuarum repudiabis, de qua geminam prolem habebis, scilicet masculum et faeminam. Et hereditas tua tota ad minorem tuum fratrem confluet. Et in conflictu unum[?] inimicorum tuorum vulnere laesisti. Et diutus illo vita frueris. In dextro brachio signaris et in capite et in collo et in manibus, in pedibus, in genu. In renibus, inter spatulas, in verendis. Et in pedis sinistri talo. Vita tua xxx quatuor annis. Quos si post tergum aspicias, in illo termino paraliticus efficieris. Unde habebis os distortum; ad xlvi annos conflues. Quos si poteris salutare, deges lxiiii. Et armis occurres quod erit paena tuae mortis.

PAE Mars et Aries

Alcocodactum hoc est humerus Leonis. Et dicitur esse tres gradus. Natura sua calida et sicca versus partem Orientis. Et collum Virginis, et dicitur esse duo gradus. Natura sua frigida et sicca, versus partem Meridiei. Et sunt stellae undecim sicut hic apparent: {figure with 6 dots and then 5 more, smaller dots}. Qui in istis spiraculum vitae ingreditur, talis est dispositio humana ei futura. Tu ad me non accessisti, nisi ut scires de ponderibus tuis qualiter ea locares, qualiter tibi continget de mutatione unius loci ad alium. Et multas admissiones passus es, quia semel in itinere depraedatus fuisti. Et inde in latere habes vulnus. Et habes signa NT. Duabus uxoribus coniungeris. Ex prima sex pueros habebis, geminam prolem masculam, faemina quadruplam, et ex alia quinque unam puellam et quatuor filios. Et ultima defingetur vita aqua calida inferente morbum tormentum in termino xl trinum annorum. Et modo putas hoc non posse esse verum. Et ut mihi melius fidem adhibeas, super terram quandam divolvis animum, ut ad opus filii tui distorquias emendo. Et ille tuus filius breviter claudet diem extremum. Vita tua xxviii annis. Quod si possis declinare, spirabis septuaginta. De his ereptus venies ad octoginta quatuor. Et morieris in domicilio tuo. [76r]

MOZ Mars et Aries

Aloccocadtum, hoc est pectus Leonis et dicitur esse vi gradus. Natura sua calida et sicca versus partem Orientalem. Et est medietas humerorum Virginis et dicitur esse duo gradus. Natura sua frigida et sicca contra partem Meridiei. Et sunt stellae quindecim sicut hic appaent: {figure with 17 dots; Bodley manuscript has 15 dots}. Qui in istis diei se exponit,

talis est dispositio humana ei futura. Tu estimas te super alios militaturum et super hoc amicis tuis suplicasti et de nocte ambulare putas et homicidia affectas. Et huius irae administratrix est quaedam mulier quam tibi supposuisti, et ex qua prolem tibi adoptasti in adulterio. Nec tempus diffusum est elapsum quod quendam a medio nostrum subripuisti, homicidio interveniente, cuius subulam non praetermisisti. Et hoc fuit in tempore messis, et sub straminario eum cooperuisti abscondendo. Et ipse tibi iunxit plagam ilii. Et ictum lapidis passus es in capite et in fronte vulnus gladii. Et in temporibus cauterium. Et aurem unam habes perforatum. Et oculum dextrum semper habes rubedine maculatum. Et unum digitorum medium contempues bestiae morsura. Vita tua xxxiiii annis. De his elapsus venies ad lii. Quos si possis declinare, vives lviii et morieris genus mortis tuae amicis ignorabitur.

P Mars et Aries

Alpadateltum, hoc est venter Leonis et dicitur esse tres gradus. Natura sua calida et sicca versus partem Orientis. Et pectus Virginis et dicitur esse duo gradus. Natura sua frigida et sicca versus partem Meridiei. Et sunt stellae viii sicut hic apparent: {figure with 8 dots}. Qui in istis ab aere aperto recipitur, talis est dispositio humana ei futura. Omnia quae pater tibi contulit, a te alienata sunt et evolverunt. Et summum patrem velles derelinquere, si tibi esset possibilitas. Nec magnum tempus est effluxum, quod tu suplicando et orando malignis spiritibus temet obtulisti, talia verba referens. Si aliquis vestrum sit, qui pecuniam numeratam possit administrare. [76v] Accidat et meipsum sibi ascribam. Et teipsum tenens et propriis manibus amplectens gulam. Hoc contigit in trivio ubi vivere sitiae fuerant extra muralia villae. Et illi qui tibi inimicantur damnatio ab illis proveniet et suarum rerum detrimentum. Deum non cognoscis nec hominem nec peccatum abhorres. Per longinquas terras ineabis et machinationes diffusas multis exhibebis. Quatuor modis officium tuum a te alienabitur, et nullum illorum tibi divitiarum fiet seminarium. Nullum officium tibi competit nisi ibi interveniat metallorum transformatio. Et extra natuum solum vii adulteria perpetrabis. De transactionibus iuriurandorum tibi numerum non praefigo, quia sunt quamplures. Et multis modis detentus es in fallatibus. Ha pulcritudinem tuae personae inspicias. Et cum sit tibi consilium meum ex necessitate iniunctum. Signa tibi prefigurabo, quae malum tibi in contrarium. Et illud quod manui dextre imprimitur, est tibi utile. Et illud pectoris in anteriori parte et posterius in humeris tibi praefigurant bonum, et protexerunt te a subiectione diabolica. Vita tua xliiii annis. De his liber lv spirabis. Et si illos possis postponere, degeres octoginta quatuor. Et si haberes scriptum quintum capitulum munop, non de equitatura efflueres quae erit pena tuae mortis sine confessione.

[Section 20 Translation]

H Jupiter and Saturn

Alfgabdaltum, this is the joining of Pisces and the remaining part of Scorpio. The nature of Pisces is cold and humid. And Scorpio follows that. The dominances are facing the North. And there are two stars that look like this: {figure with 2 dots of equal size} of which we indicate that the first, greater one, has dominion over the second. And it completes its course in 36 years, and the other one in 42. And they have to run through each of the signs besides three steps of Cancer, two of Pisces, and one of Leo. Whoever is put out in the air in these, such will he be in human disposition, and such will his future nature be. In your feelings you are very various and your heart is full of bitterness. Your height is not very great, but in every way you are full of bitterness. And you are the leader of armies and the cause of many homicides. And to you no woman seems ugly. And you commit many adulteries, you are a thief and a traitor, and you do not fear God. And you look upon all people with scorn. But also you are a generous giver [? *exhibitor*] and you have a mark on your right hand, and a tumor on your ear or some other mark, and on your breast, on your arms, on your genitals, on your temples, and on your knee. And you have few members in which you do not have any mark. You are marked with the greatest mark on your head. Your life will be 43 years and your enemies will overcome you in the end. And an injury or a broken bone will overcome you. And this is as a sign, what you have on your genitals. When you escape from these you will live to 52 years. If you can avoid this, you will live to 59. And you yourself will be the punishment of your death in water.

R Jupiter and Saturn

Altataldetum, this is the head of Aries, from which I calculate 9 steps. It is the head down to the middle of the arms. Also, the head of Taurus down to the ears, from which we calculate 5 steps. And the head of Gemini down to the nose, from which we calculate 2 and ½ steps. And there are seven stars, that look like this: {figure with 7 dots}. Whoever is called into the light in these, such is his human disposition. You are wise and humble in all ways, and you have tall stature, clear and humble eyes, teeth well joined, and a mouth and face attractive in every way. Your humility cannot be comprehended, and your intelligence cannot be defined in words, because your intelligence is so immense that no one can calculate half of it. From the deep cupboard of your heart you offer your maxims. No one can comprehend seven of your speeches. I say "comprehend" even of one letter of seven words, because it includes everything in one word. Oh, who can count out your intelligence? To whom can it be subjected in speech? Those who see these things perfectly and who seek the teaching fully turn to my book Rotaidem [Mediator backwards]. And he will arrive at the perfect and receive great benefit, and he will understand exact perfection in my great names. For if anyone would be from the part of the celestial things, and if he would have anything for himself of the celestial part, because it is not that the first joining would not be with them on account of the deed which was once done. It behooves one to

listen to another, and to be joined in a bond by the great love of one and the other. And he who will obtain the celestial part listens in many ways to the earthly, and he fulfills his desire from his own things. And it is worthwhile to know the triple connection which applies to the human being. This is knowing about the differences of one from another, and about that which lies open to their observation, which is the name of the body and the name of the good and evil spirits. And no one can work through the magic art to fullness without subjection to their understanding, and all the full facts are in portents and are incomprehensible to others. And the one whose power over your deeds is given, and it falls to your speech worthy of uttering marvels; they work signs over the earthly subjection. Many are suitable through other efforts, from which many do not unlock merit. What is the reason for this? Because this world is not from your reign. Your signs are such as are also signified in the chapter Algebadatum. [This is the section whose heading is CAG.] This is if the world had recognized you, it would not have been inflicted on you for persuading[?] to undergo all the evils. I wish to speak about the world to those who are your enemies. Oh, why is such punishment assigned to you? Your first punishment is at two and a half months. The second, on your head, at sixteen years. The third at the end of thirty-two and a half. And you will die in the torment of the cross, with many taunts which your enemies will bring against you.

DH Jupiter and Saturn

Albodataltum, this is the middle of the arms of Aries, which are three steps from him. And the middle of the ears of Taurus down to the neck, which are three steps. And the middle of the nose of Gemini down to the ears, which are five and a half steps. The nature of Aries is warm and dry facing the East. The nature of Taurus is cold and dry facing the South. The nature of Gemini is warm and humid facing the West. And there are nine stars, which look like this: {figure with 9 dots}. Whoever is thrown to birth in these, such will he be in human disposition, and such will be his nature. You are wise and it will seem to many people that you lack intelligence. But you will attain great knowledge. The intelligence that you have you will not be able to explain, but it will sit in your spirit. But so much so that in your head in thirty years you will attain profit, because you have a mark on your left hand on the smallest finger and the biggest finger. And I think this was from being cut by a small knife which you received in boyhood. You have a marked head and forehead or eyebrow, and in the male member and in the breast. And the one on your forehead is the cause of your committing three adulteries, and the one on your breast foretells a treasure under the earth which was an ancient deposit of money, of which no memory survives. Your life will be 36 years. When you are rescued from these things you will come to 44. Which, if you can get by them, you will get to 90. And in the service of your household lord, you will lay down the burden of your body outside of your native soil. And your sons will be above you, causing you sadness.

Q Jupiter and Sagittarius

Altadelatum is the feet of Aries and there are six steps. Its nature is warm and dry facing the East. And the breast of Taurus, and there are five steps. And its nature is cold and dry

facing the South. And the neck of Gemini, and there are four steps. Its nature is warm and humid facing the West, and there are seven stars that look like this: {figure with 7 dots}.Whoever rejoices in the light in these, such will be the future human disposition for him. You profess an art in which fire dominates and you carry off in your pocket [*loculo*] counterfeit money. You are a good artist in your hands, you love hunting dogs and all birds that hunt others, and you have a will for committing homicide, and you are very envious about others' wives, and you have joined yourself to two marriages. The third [wife] will commend you to the earth [i.e. will outlive you]. And you have come to me so that you might be instructed about what profession would be of benefit for your son. And no one goes to him in barter. What is the cause of this thing? Because you have a marked male member. Your first suffering is at the end of 42 years. {symbol} What? You have toiled with many kinds of illness. When you are rescued from these you will live to 51. If you can avoid these, you will live 82 and die rich in your own home.

N Jupiter and Sagittarius

Alimudaltum, this is the stomach of Aries down to the middle. Its nature is warm and dry facing East. And there are five steps. And the arms and shoulders of Taurus; its nature is cold and dry facing the South. And there are seven steps. And there are eleven stars, which look like this: {figure with 11 dots}. And whoever in these is called from the shadows into light, such will be his human disposition in the future. You did not come to me for any business that you wish me to reveal, about which your spirit might be able to stand firm, because you have a bifurcated spirit. And the fear of God is missing from you and human love is far from you. And you often turn toward the riches of others. And you have such a will that you never arrive at an end, and you are polluted by perjury, and in your heart you have committed many acts of homicide. And you have committed eleven acts of adultery. You have a small member and you seek to make it greater. And you will have three wives, and you will not show the appropriate faithfulness to any of them. You have a mark on your right arm and on your head on the left side, on the genitals, on your left foot, on your breast, between your shoulders, under your armpits, and next to your nipple. And if you do not have all these, they will complete themselves from wounds, up to 76 years. And if some sign is increased for you and you do not remove it, it is not possible to be avoided, but not in the light of spring. And this is your first pain of death, on your head at 33 years. If you are rescued from that, you will come to 46. And if you can enjoy the breath of life, you will live to 79 years. And you will die in your bed.

UI Jupiter and Pisces

Altatedactum, this is the remaining part of the stomach of Aries. And it is said to be one step. Also the front feet of Taurus and they are said to be four steps. The nature of Aries is warm and dry facing the East. The nature of Taurus is cold and dry facing the South. And there are four stars that look like this: {figure with 4 dots}. Whoever comes forth into being in these, such will be his human disposition in the future. It is a good thing that you have not come to me for any important matter. You have made your way here in order to depict me as a stork's beak, and you have repeated many jokes about me.

And in brief, your two sons will be pulled away from the light. And your wife will be worn out with sick anger. Nor has much time elapsed since you attacked the food supply of the one who bountifully gave you honor. And you will be detained by a thief, and from this the greater part of your money will suffer detriment and even annihilation. And this is the punishment of the mark impressed on your neck. And you will receive many wounds because of another's wife, whom you will enjoy through the magic art. So your sin is so extensive that it cannot be numbered. And I well know what you gave him to eat. And you have the signs found in chapter DH. Your first suffering will be at the end of 32 years. If you can avoid these, you will live to 45 and in the end you will burn with fever, at which time the report of your life will be exalted by everyone. If you escape these things you will live 82 years. And on a journey you will finish your last day with pain in the stomach.

RF

Albedageltum is the womb of Gemini, and there are seven steps. Its nature is warm and humid facing the East. Also the head of Cancer down to the ears, and it is said to be five steps. Its nature is cold and humid facing the North. And there are five stars which look like this: {figure with 5 dots}. Whoever in these is called into day, such will be his human disposition in the future. You have come to me concerning a wife whom you wish to marry, that you may be able to discern which day is suitable for you to marry her, or how it will go between you and her. And do you want to know about your possession which has ventured out on the sea ways? Whether it will return to your control. Your spirit is clouded; for a long time you have made great exertions concerning the woman. You have broken your faith through perjury. You are an instigator of wickedness. You use vain words and you enjoy admiration and ornate praise, and you will lose your left eye in a tournament or in a fall. This is because of the mark on your left side. And you have a marked head, left hip, and on your hands and feet up to the knees; wherever it is, your life is 18 years. When you escape these things, you will come to 46, and if you can avoid these things you will live to 97.

HZ Jupiter and Pisces

Alraiadeltum is the stomach of Gemini down to the middle, and it is said to be four steps facing the West. And from the ears of Cancer to the neck. Its nature is cold and humid, and it is said to be three steps. And there are fourteen stars that look like this: {figure with 14 dots}. Whomever his mother sends forth from the womb in these, such will be his human nature in the future. You have come to me because of a theft which has harmed you, that you might know if you can ever find it. But you are full of sorrow and lies. And you think you are rich in wisdom and yet you are mistaken. And from the deliberation of your spirit you scorn all people. You cajole another's wife and you have relations with your female slaves from the mood of your heart. And your wife will never bear you any fruit because of the mark which she has on her knee. And if you have "daccipde" written, in that year you rejoice in masculine offspring through her. And you have a marked neck, head, stomach, right arm, and male member. And you have many marks signifying evil. That which is impressed on your leg shows that your light will be put

into shadow. Your life will be 44 years. If you escape from these you will live 53. And if you can avoid that, you will breathe for 65. And a rafter will fall on your head, and you will finish your last day because of the wound.

RD Jupiter and Pisces

Albizedaltum is the remaining part of the stomach of Gemini, and it is said to be one step. Its nature is warm and humid facing the West. Also the arm of Cancer, and it is said to be five steps. Its nature is cold and dry facing the North. And there are seven stars, which look like this: {figure with 7 dots}. Whoever is called into motion in these, such will be his human nature. You have come to me to know in which land it is suitable for you to bring up your progeny. And you wish to reveal to me an account of what occurred in your land through your coming, and you wish to gain knowledge about whether your wife will bring forth a son or a daughter. You are at great pains in your work. You have at hand the art of preparing leather. Nor have you ever overflowed with riches; poverty has always weakened you, but so far riches have come to you not by your own work but another's. It is good for you to slip through the sea waves for three or four months. In the second place, you will be in conflict with sailors through whom you will be thrown down, and you will be attacked. You will suffer pain in the head and temples. The pain in your head will occur because of the gross fume which fills the emptiness of the stomach. And one sign is designated for you under the throat. And you have marked head, arms, male member, hip, and breast. Your life is 35 years. When you are rescued from these things, you will live to 57. If you can avoid that, you will live to 62. And you pour into yourself food, and you will end your light with fever.

HQ

Altirradatum is the stomach of Cancer up to the middle, and it is said to be five steps. Its nature is cold and dry facing the North. Also the snout of Leo up to the nose, and it is said to be two and a half steps. Its nature is warm and dry facing the East. And there are sixteen stars, which look like this: {figure with 16 dots}. Whoever in these sees the clarity of the sun, such will be his human disposition. You wish to gather much by begging and you wish to be filled with food and drink. You look with envy on every woman you see. And you are strong in the rich feast of Bacchus. All people are disgusting to you, and no one pleases you. However much you depict yourself to be a good man, still you have a criticizing spirit and you always want to gain authority by speaking. And everyone causes scorn in you by their speaking. And whatever you do, you conspire for the pain of others. You have plotted the manipulation and deception of others and three times on a journey you have been attacked, even to the point of losing the clothes that you have. This is on account of the mark which has marked you on the throat, and on your breast, genitals, and hands, and you have a javelin wound on your leg, the blow of a sword on your arm, and the blow from a stone on your face. And twice you have broken your oath. Your first suffering will be in the head at 37 years. If you can avoid these things, you will live to 45. And if you can escape these things unharmed you will enjoy the air to 63. And good-bye will be said to you in a distant land.

NT

Alcoradaltum is the head of Leo up to the ears, and it is said to be six and a half steps. Its nature is warm and dry facing the East. Also the forehead of Virgo, and it is said to be three steps. Its nature is cold and dry facing the South. And there are eight stars, which look like this: {figure with 8 dots}. Whoever in these comes out of his mother's womb, such will be his human disposition. You have not come to me with a completely good will. And your will forces me to write with a loud laugh [reading *cachinno* instead of *chachinino*]. And all others. But you have broken the law. And you have committed four adulteries, carried out many deceptions, too many to list here, but you are generous to those who have trusted in you. And you know that you have many enemies. And there are many who hide in friendship their being against you, and in them hatred is strong. But also you have dominion, in mocking [?*ciconizandi*] them. And you have the marks R S. And if you wish to explain anything to me, turn from evil. You are involved in many things, and my advice could be useful to you. Your first suffering will come when you are 43 years. And if you can stay healthy for a long time, what will be the addition of the pain of a wound, you will breathe [another] 7 years. And if you escape, you will breathe air up to 84. And you will die in the throat of a wild beast. And there will be no protection nor covering for you unless a card with "decerzbede" written, which is in chapter 44 of the book. (good book)

IR

Alzargadetum, this is the head of Leo down to the throat. It is part of the ears as far as the knot of the throat, and it is said to be three steps. Its nature is warm and dry facing the direction where the sun rises. And the head of Virgo except for the forehead, and it is said to be four steps. Its nature is cold and dry facing the South. And there are six stars which look like this: {figure with 6 dots}. Whoever in these takes his beginning in the office of Lachesis, such will be his human disposition. You are full of pride and you enjoy conflict. And you are full of strong anger. It settles in you that you can treat others with disdain. And you greatly scheme to plot disdain against your enemies. You will thrive so that you will be afraid. [?] Whoever does not shudder at you, you immediately look at him with anger. Whomever you are able to overpower, you do not deal with him sparingly out of mercy, nor do you fear God nor his saints. And you will cast off one of your wives, from whom you will have double progeny, namely a boy and a girl. And your entire inheritance will fall to your younger brother. And in a conflict you will hurt one of your enemies with a wound. And you will enjoy this life for a very long time. You are marked on your right arm and on your head, on your neck, on your hands, on your feet, and on your knee. Also on your kidneys, between your shoulders, and on your genitals. And on the ankle of your left foot. Your life will be 34 years. If you look back at them[?] in that time period you will have become a paralytic. From that you will have a distorted mouth [Note: *os* could also mean bone]; you will come to 46 years. Which if you can survive you will spend 64. And you will run to arms, which will be the pain of your death.

PAE Mars and Aries

Alcocodactum is the arm of Leo, and it is said to be three steps. Its nature is warm and dry facing the East. Also, the neck of Virgo, and it is said to be two steps. Its nature is cold and dry facing the South. And there are eleven stars, which look like this: {figure with 11 dots}. Whoever in these enters the breathing of life, such will be his human disposition. You would not have come to me except that you wish to know about your burdens, how you might arrange things, how changing from one place to another would affect you. You have suffered many losses, because once on a journey you were attacked. And from that you have a wound on your side. And you have the marks NT. You will marry two wives. From the first you will have six children, two boys and four girls, and from the second you will have five, one girl and four boys. And at the end of your life you will be disfigured by hot water, inflicting on you terrible torment at the end of 43 years. And you are thinking about how this might not be true. And, so that you might show greater faith in me, you will let your spirit fly out over a certain land in order to distort the work of your son by buying. And this son of yours will soon close out his last day. Your life will be 28 years. But if you can avoid these things, you will live to 70. When you are rescued from these you will come to 84. And you will die in your own home.

MOZ Mars and Aries

Aloccocadtum is the breast of Leo, and it is said to be six steps. Its nature is warm and dry facing the East. Also it is the middle of the arms of Virgo, and it is said to be two steps. Its nature is cold and dry facing the South. And there are fifteen stars, which look like this: {figure with 17 dots (Bodley manuscript has 15 dots)}. Whoever in these sets himself out into the day, such will be his human disposition. You think that you will be a soldier above all others and because of this you have yielded to your friends, and you think to go about at night, and you will commit homicides. And the cause [*administratrix*] of this anger is a certain woman whom you have taken to yourself, and from her you have adopted to yourself progeny in adultery. Not long after, you snatched away a certain one from our midst, homicide intervening, whose awl[?*subulam*] you did not overlook. This was in the time of harvest. And you covered him with straw to hide him. And he himself gave you a blow in the stomach. And you suffered being hit by a stone on the head and a sword wound on the forehead, and a pointed rock on the temples. And you have one ear perforated. And you always have a red spot on your right eye. And you have damaged your middle finger by the bite of an animal. Your life is 34 years. If you escape these things you will come to 52. Which, if you can avoid them, you will live to 58, and you will die a death not known to your friends.

P Mars and Aries

Alpadateltum is the stomach of Leo, and it is said to be three steps. Its nature is warm and dry facing the East. Also the breast of Virgo, and it is said to be two steps. Its nature is cold and dry facing the South. And there are eight stars, which look like this: {figure with 8 dots}. Whoever in these is received by the open air, such will be his human disposition. Everything that your father acquired for you has been taken from you and flown away. And

you wish to sin against the highest father, if it is possible for you. Not a long time has passed since you offered yourself by supplication and prayer to the evil spirits, reporting such words. If anyone is yours who could give a sum of money, let him come, and I myself will describe [it] to him. And you yourself were holding and encircling the throat with your own hands. This happened in public where you were living outside the walls of the town. And condemnation will come forth for those who are against you, to the detriment of their own affairs. You do not recognize God nor any person, nor do you fear sin. You will go into distant foreign lands and show many schemes to many people. In four ways your office will be alienated from you, and none of them will be a source of riches for you. No office will suit you except when it comes to the transformation of metals. And outside of the land of your birth you will commit seven adulteries. About the number of false oaths I will not predict, since they are so many. In many ways you are caught up in misconceptions. Also[reading *hac* or *ac* instead of *ha*] You admire the beauty of your own person. My advice is given to you out of necessity. I will predict to you the signs that warn you of evil. You will have one on the right side of your genitals and on your right hip, on your head, on your forehead, and on your neck. All these are turned against you. That which is imprinted on your right hand is useful to you. And what is on the front of your breast and the back of your arm predicts what is good and protects you from the power of the devil. Your life is 44 years. When you are free from these things you will breathe for 55. And if you can put these things off you will last till 84. And if you have in writing the fifth chapter, fruit[*ponum* reverse of *munop*], you will not escape from the cavalry, which will be the pain of your death without confession.

after the first, are the bad signs of good and evil so that the lady teaches the just by weight and tells her where to record each deed, the evil with goodness, she holds them and writes the other bad things and moreover, in the same way, always notes good things. By *dama* she divides these things to write them down. When these things are done, she writes the times and places, and thus everything is categorized and she holds in writing the limits[?marks] of the good; she occupies their parts, and places them in the place where they are held to stand, and in her book she strengthens the divine part. The one outside places the eleven in the part where it first took on matter, hence where it began to be absent, and the same place where it was subjected to death[?], from which Cauzep took place on the third day, ascending from three into three[?] with matter, which was ascending, by remaining in the final light.

{*Sidenote:* Cauzep: that which takes form accidentally or through matter, and it is in decline when it ceases to be present, and this is when it cannot continue and begins to be present in another place.}

Sending out all evil, dismissing it one hundred by one hundred, and their languor, dolor and sadness, and for the good increasing to the good in joy by the thousand, the thousand holds in number by which she always strengthens the sweetness for them in just measure. She holds and retains all the deeds of the good, writing them in figures, and she indicates with notes the bad things with their parts. Through this mind the work is divided

into two, and in the same way she notes these things drawn down[?subtracted] of two.[?] When she breaks up the boundaries and places, they are held by law, so that in the last light this can be referred to me.

She works, distinguishing many things by her art, to be submitted as much as they are submitted to *Alum* and moreso to evil; and it takes place with effort, for the office of working is given and of holding things written, and she confirms that matter is present in their places. This is taken from one book by my law and not my legal purchase by which the law is diminished. All the just are assigned to the same book, and thus from the just, matter is able to be. The beginning of the writing: I will lead; I am always the way. Therefore on account of her he will go, he who otherwise would step on[?] his tail, and thus when he is in that place, he consists in good work; therefore it is to that end I am the light of the world, coming and going, and whatever can be made, the law is included in that word. So who is it whose work is not made by me to wish to be returned to me, so that whoever might well revert, therefore the work tends to be[?]. It is written, I am omnipotent, lasting through all time and holding however the law is determined to be. These, through distributed work, reduced losses. Therefore who is it who has not been submitted to work? When he undertook what would be done by my law, therefore doing these things, thus saying that the law [Or force] would be held. He assigned the same places to those who took their places. He binds in writing what is evil[?]and notes the goodnesses, and at a glance who are placed in these. Let me be present so much while coming to the end of the places, as the scale [is to] the book through the work which was merited.

Anyone from A, which shines as well as she does has a pure innocent body, more pure than gold which is entirely pure, a well-made member.[?] The well-made places are joined in the proper place; it seizes the crown joined with a triple connection, and is described in three figures by a triple mode, and there it is connected in the modes of twelve stones and by a connection of three, thus there are joined through four. Four. These are the eyes of the beloved multi-colored falcon. Or they are the lost feathers who sent in a year, and the bright hairs of the head with a sparkling tint (of a reddish color), the ears and the center of the face [?*muses*], the other parts of the face. The bright slender lips are joined to red, and the parts adjacent, carved with care. The very bright neck and nice elbows, the shoulders, breast and sides are seemly, the abdomen – Libra forms their parts. The breasts are hard and the white side of the smooth rib; every chord of the upper arms are comeliness, the fingers are well-formed, the white hands, the nails are slender tails; on her middle finger she wears a ring with the writing, "There is no one who doubles sin against me, whom after confessing I would not have mercy on." I put forward where the scales meet in a good joining. She gives the just inside places and strengthens them, so that she would see the joinings or be outside. Through me this is such that it is entrusted to that one. Everything which I am held to serve decently, the works show obedience in all time. So by whom are they served if not by me? So their servitude is pleasing to me.

Mistress Justice is established on the twelfth step; from one of the twelve I said I would refer the mystery, the words of my heart, when I am made like God, and a section of the last may be made for certain for my parts and she divides into two groups whatever anyone has done. She stands merited, in the place and is not moveable; seeing all the just, discerning the places, watching the times. All things that can be made are subject to them, things which were, are, and will be, and which can be, and it stands in this, the twofold remission always retains, and she holds a sword in hand, and when it revolves, the left wing tests the cutting part, that word of law by which it is described to be. He is the just judge, the just lord who endures in all things. The time is not otherness which can be present.[?] In this way it holds on itself written what is written on *encle*.

{*Sidenote:* Encle is that part of a sword through which it is contained except for its pommel and except the rod that goes across.}

In a great quantity which is from great Jasper from the very long joining by such reason, a knot of Chalcedony is weighed in the same scale. The *ens*[106] of the orbit, beginning, is rolled down by one, it is written on the rod, one of certain things is described.

The rod is made and through it everyone is held to go across. The same is made pure, most pure made of color. Judgment[*Crisis*] alone is made holy in its orbit. It is written in a final [Or heavenly] mode, the part on the right takes up. The other part, many were eager to despise me. It contains inwardly ___ [*alim*] and the signs of the places. She cuts in two, cuts *Alum*, tears evil, and rightly gives to all the mark of their own places. By marking the division, she tells their places. In part she places the tenth who murmured against me, and in their appropriate places they have what they deserved. In the highest part she holds the firm crown. By a great sign it is joined so that it is stable. Judgments more pure and doubly rich they hold. On the front these joinings are described: there is no other god besides my God. All the glories are connected in one, the glories which heaven and earth hold, the kingdoms below. One person remains by whom everyone is weighed in the balance, in one part made with precious stone, all joined in itself with twelve created things, and there are twelve modes in the dignities. Exult, rejoice, the highest part holds. The seats of mercy will be upholding and in the places, the boundaries and the parts, these things of heaven will abound. Why then are you from all countries? In me all things are joined, and so must stand to me. Therefore E makes all subject to me. The song A A A is always dear to me. Why? Because the justice of all is the justice of the law. For my law willingly conserves everything for me, wherever and in whatever mode; the law holds these things properly. Their law always willingly aids them all. Thus it was, is and will be, justice is always just and because it justifies it is called Justice, for it is made a full wide stream in the law for the

106 *Ens*: the roundness in anything, and especially it is said of the roundness of the world, which is round in every direction and is made by the one lord.

lord. Its justification is made in itself; the earth is full of the justice of the lord, your justifications in all time. Who has seen such beauty as this? For those decent ones about to join, the body is made for that joining; by a very subtle connection the arms are joined, and the hands are joined, which he joined with great appropriateness, and what rightness is made highest, it joins the fingers. With great beauty you join the side to the abdomen in simplicity. So by a great joining, most beautifully, it joins. The lower leg forms the kidneys and joined in great appropriateness and rounded off at the joined kneecaps of the knees. The feet are joined and connected appropriately. With a great fashioning the toes are made strong, and with great caution the bright eyes sit very well, present and bright with great beauty. The eyelids are well formed with great subtilty and knowledge, made with great adorned joining; they are very bright with great beauty. The ears are well made in bright[*auro*] freedom and the chin is well formed, the teeth bright, the beautiful mouth always full of sweetness. It is all formed with such great appropriateness and joined with all the subtle art that exists. Therefore what is it that is dear to me if not this? Therefore it is made for me thus shining in its orbit. Therefore there are few who could know such.

[76v]

[Section 21]

FM Mars et Aries

Aldaptadetum, hoc est alvus Virginis usque medietatem. Natura sua frigida et sicca versus partem Meridiei et dicitur esse quinque gradus. Et est supercilia Librae. Natura sua calida et humida versus partem Occidentis et dicitur esse gradus unus et dimidius. Et sunt stellae quatuor, sicut hic apparent: {figure with 4 dots}. Qui in istis ab aera concluditur talis est dispositio humana ei futura. Tu non es indigena et patrem habes. Et mater tua discescit in viam universae carnis longo tempore effluxo. Et progenias tua ampla est. Sed casus tuorum parentum evenit. Et non est longum tempus effusum quod elegantior omnibus a medio sublatus est qui in confessione trinitatis dies terminavit. Et culpa parentum tuorum interveniente a luce subreptus est. Et te [77r] affectuosus diligit quam aliquem aliorum. Et dapnam quam maximum participasti, quod morti suae non interfuisti. Et ille erat germanus tuus ex parte patris. Et illi qui pro morte sua gavisi sunt, rebus ab illo possessis non gaudebunt, et omnia ad nihilum divertentur. Et omnis honor illius tibi resignabitur, et tu eris honoratior et melior omnibus illis qui tibi parentela coniunguntur et multos illorum ad honorem suum deflectes et extra natale solum tibi uxor continget. De qua tibi sex nati supererunt et quatuor filiae et si tu aliam uxorem non duceres, quam tibi signum manus sinistrae praesignat, manum exere(?extra) quod est in digito minori. Si istud non esset ad tres dignitates convolares, quarum una eminentior te honori ascriberet, nam illa frueris. Et hoc tibi eveniet propter divitarum affluentiam, quae tibi affleret. Et illi quibus hae divitiae competebant, diu est quod non fuerunt in rerum esentia. Et hoc totum tibi afflicet propter sensus habundantiam, pro quo multis incommodis te exposuisti. Et res quae te apud caeli creatorem honerat est quatuor adulteriorum perpetratio, duo quorum adeptus es per artem magicam. Super quam si desudares, plenariuam doctrinam illius nancisceris. Qua datum est tibi desuper quod illi tibi debent familiari per virtutem nominum benignorum cuis perfectam doctrinam adipisces in meo libro qui inscribitur Sipal [reverse of *lapis*]. Tu in fronte signatus es et in capite et in supercilio et in manu dextra, in indice qui proximus officium signandi optinet. In eodem habes in manu sinistra et in minori et in pollice et in virga et in crure dextro et in pede sinistro. In articulo medio strumam. Prima passio fuit in capite x annorum. Alia erit in capite lx duorum. De his ereptus spirabis C quindecim annis. Et morieris dives.

EPY Mars et Capricornus

Alpodamultum, hoc est medietas alvi Virginis. Natura sua frigida et sicca versus partem Meridiei et dicitur esse tres gradus. Et est frons Librae. Natura sua calida et humida versus partem Occidentis. Et dicitur esse duo gradus et dimidius. Et sunt stellae quatuor [77v] sicut hic apparent: {figure with 4 dots}. Qui in istis solis lumine circumdabitur, talis est dispositio human ei futura. De te mihi patefactum est, quod tu animum levem obtines, et in ista hora in animo divolvis[?] hominem mactare. Et super me iniquam voluntatem divolvis. Et tu estimas quod quicquid refero, pronunciem ut pecuniam tuam eliciam et

falleris. Vellem ut rem estimares quae tibi esset commoda et caeteris amicis tuis. Et illud quod in presenti intendis a me postulare, difficultatis est mihi et tibi, nec estimas quod tibi possim conferre. Et si in me credulitatem haberes, auxilio divino interveniente, tibi podium administrarem. Affectas alii dominium subripere in quo nullum ius tibi competit. Et illa sacramenta quae tibi sunt exibita, tibi communicantur ad tui deceptionem. Et si in hominibus tantam confidentiam non haberes, esset ad tuum comodum. Et tu in incommodo consumis tuam pecuniam, quod tibi non iniungeretur, nisi animo sederet. Et multos numinos sub dei nomine pro vana gloria largiris. Nec a deo meritum adipisceris nec ab hominibus. Nec vi dies effluxerunt quod unum attribuisti pro gloria inani, tali domina inspiciente. Et circa ilam causam impendis, quia nunquam ea frueris propter signum quod barbam prosignat, quod est nigredine affectum. Et si illud non haberes, ante talem domum lapsum non patereris, per quem signatus est articulus maior in pede dextro. Et auris sinistra est strumosa. Et oculus sinister est maculatus. In menti discrimine signum habes et in occipite et in nari sinistra struman habes rubeam, humeros habes signatos et pectus et sub ala sinistra et in colli nodo struman. Sicut esset verruca. Et unus digitorum manus sinistrae per ictum vel alia causa pandus est. Pauca in te sunt loca quae non sint signata. Vita tua lv annis. De his ereptus, lvii. Quos si possis evadere pervenies ad octogint duos et in orto[?] subfocaberis nec confessione inundaberis. Et nihil contra hoc est tibi propugnacculum nisi scriptum munob [*bonum* in reverse], quod deferas in honore illius qui te constituit in prima constitutione et secunda.

EMOZ Mars et Capricornus

Alezondaltum, hoc est altera medietas alvi Virginis. Natura sua frigida et sicca versus partem Meridiei et dicitur esse tres gradus. Et nares Libre et aures et dicuntur esse duo gradus. Natura sua calida [78r] et humida

versus partem Orientis. Et sunt stellae quatuor, sicut hic apparent: {figure with 4 dots}. Qui in isits aurae exponitur, talis erit ei dispositio humana futura. Tu in bestiis non es instructus. Et infortuniorum copia se tibi crebrius adiunxit, et in penetentiam lapsus es frequenter pro uxore, quam tibi laterasti et illam sub silentio praeteribis et aliam tibi confaederabis et illam tibi supposuisti, priusquam eam matrimonio copulasti et illa quam pro filiastra tibi computas, est tua filia. Et si fidem mihi non adhibeas, quere signum quod est infixum sub genu sinistro et sub auris dextre tectoria, et alienas divitias multum revolvis. Et super mulieres quam saepe voluntatem tuam deflectis, bis iusiurandum infregisti et frequenter fidem mulieri interposuisti, quam titubantem et non stabilem transgressus es; coxa tua est signata et in ore signum et in capite ictum et in aure sinistra signum et in utraqem coxa et in tibia dextra et in utraquem manu et in verentdis. Vita tua xxviii annis, quos si possis transgredi ad xlvii erit cursus tuus. Quod si resipicias[?] ad lxvi transvolabis, quamvis multas alias infirmitates passus fueris.

PFM Mars et Capricornus

Aldatbiletum, hoc est omnes aliae partes Librae capitis usque dum perficiatur caput et dicuntur esse quatuor gradus. Natura sua calida et humida versus partem Occidentalem et oculi Scorpionis et supercilia et diciuntur esse duo gradus et dimidius. Natura sua frigida et

humida versus partem Aquilonis, et sunt stellae tres, sicut hic apparent: {figure with 3 dots}. Qui in istis radiis Phaebeis occurrit, talis est ei dispositio humana futura. Tu vis fugam aggredi et malam voluntatem spiras adversus dominum tuum et dominam, et non est terminus diffusus effluxus quod cordam rubedine tinctam; domino tuo furta subripuisti et res alias, quarum cognitionem habes et pectem equinum et tui domini calcaria. Et panem et vinum praetermitto, quae meretriculae tuae clandestine largeris et illa non est tibi appropriata ut estimas et filium unicum tibi edidet, nec aliqui aliorum tibi attinent, [78v] et domina tua sui viri amissionem deflebit non longa mora interveniente postea alii viro adhaerebit, qui prius aliam sibi coniunxerat. Et maxime fatigationes inter eos devolventur et signis FM signares. Vita tua xl duobus annis superstes erit. Quos si possis evadere, qui erunt tibi pena doloris capitis, vives liii, quos si possis postponere, spirabis lv et bestiae calcatura spiritum emittes.

EG[107] Sol et Cancer

Alcabpalatum, hoc est collum Librae usque ad nodum. Natura sua calida et humida versus partem Occidentalem et dicitur esse duo gradus. Et caput Scorpionis usque ad medietatem. Natura sua frigida et humida versus partem Aquilonis et dicitur esse tres gradus. Et sunt stellae sedecim, sicut hic apparent: {figure with 16 dots}. Qui in istis mundane machinae oblatus est, talis est dispositio humana ei futura. Ad me non accessisti pro re quam de te velles scire. Nec petitio tua potest effici et si ita esset quod tua exstitisset, firmo animo non approximasti. Et si in alio die accedas, responsum dabo, nec octo dies tardabunt, quod casum subibus in tantum, quantum tua persona est longitudine extensa et habes signum in capite, in brachio, in coxa, in facie, in genu, in medietate coxae, in collo, in pectore, in gula signa. Vita tua xxii annis, quos si possis postponere vives L annis. De his ereptus pervenies ad lx et in lecto tuo a medio subripieris.

GA Sol et Cancer

Alepadaltum, hoc est humerus Librae sinister et dicitur esse duo gradus. Natura sua calida et humida versus partem Occidentalem. Et alia medietas caput Scorpionis et dicitur esse tres gradus. Natura sua frigida et humida versus partem Aquilonis. Et sunt stellae tres sicut hic apparent: {figure with 3 dots}. Qui in istis adversa mundana ingreditur, talis est ei dispositio human futura. Iustum habes animum et quod promittis ex bona voluntate adimplere desideras, et tuos inimicos non adhorres licet potentes inimicos habeas et qui libenter taedia inferrent, si eis esset possibilitas leniter irasceris et lenius in gratiam reverteris. Et multae mulieres nituntur, ut tuum amorem adipiscant. Et maior potentia [79r] tibi competeret super maiores quam super abiectas. Nec tempus prolixum est effusum, quod de muliere divite ludicra tibi collata sunt, vel tibi sine temporis prorogatione conferentur. Et ut mihi elegantiorem fidem adhibeas qualia sunt, tibi enucleabo. Tibi mittet incaseata malias[?], ut ferventiori amore in ea exardescas. Et tibi delegabit eas per masculum tribus vicibus vel quatuor, et semel per quandam mulierem. Et si cum ea non cohabitasses, pro quo captioni fere adverteris, per suum coniugem et per alios in reditu quem faciet a terra alia in termino nocte vicino. Et ipse ieiunus accedet. Et

107 Bodley Manuscript: EC.

ipsa te abscondet in limine hostis in camera quae est iuxta coquinam sita, et super stabulum in qua panis conservatur et farinae cribarium instrumentum. Et illa in eodem hostio erit subfulta. Tu interius ut illa exterius. Et ita erit processus negocii quod tu ter eius oscula libabis. Et cum maritus suus se cibariis reficiet, domum exibis famula existente conscia. Et illud peccatum quod erit tibi contrarium in longinquis terris te retinebit quatuor annis et dimidio. Et in illa terra inediae subiicieris et tibi necessaria a te exulabunt et illo peccato interveniente multarum divitiarum tibi fiet effluxus. Et inde multi homines dapnum patientur. Et usque ad xxxi annos pauper deges, non adeo pauper ut vite necessaria tibi non competant. Et in termino usque ad xlvi annos ad magnas divitias extolleris. Et in partibus illarum divitiarum machinaberis. Et lites tibi quamplures occurrent. Sed de residuo illarum divitiarum penes te tantum remanebit quod omnes parentes tui ditabuntur et in servitio divino maximam illarum partem largieris. Et tunc erit paena tuae mortis. De his ereptus conflues ad nonaginta quatuor et in dignitatis incremento diem claudes in dei servitio bene confessus.

FL Sol et Cancer

Altenedaltum, hoc est humerus dexter Librae et dicitur esse duo gradus. Natura sua calida et humida versus partem Occidentalem. Et est collum Scorpionis, et dicitur esse duo gradus et dimidius. Natura sua frigida et humida versus partem Aquilonis. Et sunt stellae octo, sicut hic apparent: {figure with 9 dots; both manuscripts have 9 dots}. Qui in istis miseriis humanis exponitur, talis est ei subiectio humana futura. Voluntas tua super mulieres [79v] diffusus movetur et super pecuniam quam super aliud genus rerum. Et illud quod scis magis noscis extollere quam extolli deberet et alienam scientiam contempnis. Nec diffusum tempus adhuc est effluxum quod pedibus scando(?stando) opus venereum cum quadam perpetrasti. Humores malo cordi tuo honus imponunt. Et illum lamentas qui malo submittitur. Tempus tuum in aliud alterabis et mundana vilipendes et obedientae te submittes. Et aliter contingere non potest. Et ibi sensus tuus amplificabitur. Et illi qui in domo habitabunt, diffusum honorem tibi impendent. Et in illo loco moraberis per xi annos, transferes de illo loco in alium, ubi maiorem honorem consequeris. Et si sis clericali scientia ditatus, in unius festi celebratione martyris in exhibendo ei obsequium et laudes deo impendendo ab alto lateris sicut esset ex tribunali vel tribunal sub te labetur et fracturam brachii patieris et aliorum membrorum damnationem. Et hoc totum tibi accidet propter signum virgae et in capite et in pectore, inter spatulas, in utraque manu signo signatis. Et supradicta passio in termino lxviii annorum eveniet. De his ereptus vives nonaginta. Et si illos possis transilire, spirares magis duos et confessus morieris.

TROS Sol et Cancer

Altamdaltum, hoc est medietas uteri Librae et dicitur esse duo gradus. Natura sua calida et humida versus partem Occidentalem. Et humerus Scorpionis versus partem Aquilonis. Natura sua frigida et humida. Et dicitur esse unus gradus et dimidius. Et sunt stellae x sicut hic apparent: {figure with 10 dots}. Qui in istis lapidosis mundi impulsibus impellitur, talis est dispositio humana ei futura. Et talis subiectio est ei adesse. Mihi tuos

gressus non adiunxisti nisi ut scientia perciperes quam virtuosus viget amor inter te et uxorem tuam. Quia in mente mea bene ascendit quod vice zelotipi ei cohabitas. Et de omnibus opinaris, quod fides eorum circa eam, quantum ad te spectat, sit inanis et titubans. Nec te ab hac opinione excludit cognatus nec nepos ex parte sua nec ex latere tuo. Vitio hoc praefigurato diutius laborasti. Et istud vitium potiorem colorum exhaurit, quaere splendorem electum vice speculatoria non potes. Intuentibus representare hoc genus ingenii est, quod si crebro muteris mortis limine te eliminabit. [80r] Data est enim ei facultas cibarium et potium sincipizandi. Sopnum[=Somnum] qui est quies animalium virtutum cum intensione naturalium et cogitationem prorsus data est ei potestas nihilo resignandi. Et in hoc solo non est ei tradita potestas sed in multo diffusionibus. Illud enim amovet et secum colloquentes ignorare et in via obvios hominem reddit probrosum propter mali intellectus ortum. Multas cogitationes in te divertis et diversis modis duplices. Non solummodo dico duplices, quia quaelibet duplicium potest xi constituere, et illarum quaelibet centum reddere sufficit. Et hac ratione volo ut in die sabbati ad me accedas. Huius rei quae est causa? Quia cuilibet ius suum sibi constituens est. Et ius inspice virtutis naturalis et eiusdem descriptionem, et ius quod ab eo procedit. Qui ita non est eminens quod per numerum ad nihilum eum non devolvam. Et in eodem capite devolveris propter crebram eiusdem ingruentem cogitationem. Et ideo aliam tibi metam. Mortis (non) adiudico praeter illam necem. Igitur minus non est quod non habeas signa capituli JR. [=IR]

RU Sol et Leo

Altiticdatum, hoc est alia medietas uteri Librae et partes quae illis partibus illius coniunctunctur. Natura sua calida et humida versus partem Occidentalem. Et dicitur esse duo gradus et dimidius et est partes anteriore et posteriores spatularum Scorpionis. Natura sua frigida et humida versus partem Aquilonis, et dicitur esse iii gradus. Et sunt stellae septem sicut hic apparent: {figure with 7 dots}. Qui in istis iussu divino ad casus humanus vocatur, talis est ei dispositio humana futura et talis est eius subiectio. Causa tuae approximationis ad me est sonticus morbus quo tuus amicus laborat, et a me velles scientia percipere, si a superna maiestate sit ei concessa vita. Nec longus tempus effluxit quod quidam amicus tuus linea consanguinitatis tibi adiunctus. Indiscretorum duorum medicorum culpa interveniente, tu autem cecinit. Et ut fidem electiorem adversus me spires tibi pandam, qualiter iste sit afflictus tertianae duplicis baitilus[?] est, quae provenit ex duobus humoribus in corpore suo per superhabundantiam dissensum facientibus. Quorum unus superhabundat ei in caliditate et siccitate et caliditas intantum[?] est acuta et intensa. Et siccitas intantum est superiores [80v] partes consumes (consumeres), quod harum duarum proprietatum asperitate dolor nocimus capite imprimitur. Et musculi et medietates brachiorum, ita fatigati, quod eorundem vires sint enervatae. Et superiores partes calefaciunt et inferiores partes infrigidat, et tale tormentum ei infligitur in hora vespertina. Alius etiam humor, qui ei ex superhabundantia inhaeret, qui est frigidae et humidae naturae frigidate intantum infrigidante et conglaciente et acumini suae superhabundantiae interveniente, quia invenit superhabundantiam et subtractionem. Et humiditas iuncta a frigiditate diversis partibus sunt dissidentia. Et per superhabundantiam

illorum cor tepescet et infrigidatur. Quare tremor dentium et maxima eorundem infrigidatio ei proveniunt et tibiarum debilitas et non solummodo tibiarum verum etiam omnium partium superiorum. Et iste est signatus in capite et in coxa dextra et in manu sinstra et in pectore et in latere sinistro et in poplite tibiae dextrae. Et multa mala ei supervenient propter signum, quo signatur in coxa dextra. Et tu signaris in tibiis et in manibus et in temporibus et in iliis et in cruribus. Et multa signa duplicia super te obtines. Vita tua xliiii annis. De his effluxus pervenies ad lv. Et si illos possis evitare, vives octoginta. Et percussio erit tuae necis causa in solo non nativo.

OAF Sol et Leo

Algabadaltum, hoc est ilia Librae. Natura sua calida et humida versus partem Occidentalis et dicitur esse tres gradus. Et est medietas ventris Scorpionis. Natura sua frigida et humida versus partem Aquilonis et dicitur esse duo gradus, et sunt stellae sex, sicut hic apparent: {figure with 6 dots}. Qui in istis tenebrosam huius mundi vitam ingreditur, talis est ei dispositio humana futura et talis est eius subiectio. Mihi gressus tuos vicinasti ut scias de controversia qualiter eveniet, quae vertitur inter te et alium, vel si (ali) quod exquisitum consilium per me possit participari, vel ut cognosceres de vinea et de agro, pro quanto tibi distraheritur, vel si casu felici tibi continget, de re quam in animo revolvis. Et tu semper circa aliena incommoda animo versaris. Et ita es incredulus quod id quod una manus comprehendit, alii non committis. Et ideo malis [81r] voluntatibus habundas erga quamplures. Hoc incredulitas invidiae est administratrix et fastus et superbiae, et tuae scientiae maxime apreciationis et contemptus aliarum scientiarum multo tua maiorem, et hic est ratio in propatulo quod propter triplicem infrigidationem quam coniunctam habes in partibus interioribus qui facit tibi optare rerum compraehensionem, ut pondus malorum humorum interius dissolvatur, et quod compraehensio aequam lineam imponat inter unum pondus et aliud. Et ideo non habes iustam medicinam. Sed ad librum de so procede, qui est liber medicinarum omnium quotquot sunt. Quia est liber verborum summatim et omnium perfectionum eorum. Et loquitur super triplicem nexum qui est futurus adesse. Et est liber lapidum breviter et eorundem perfectionum. Iungitur etiam super triplicem nexum, qui semper sine fine est permansurus. Et est liber herbarum sub brevibus verbis et ex illis perfectam doctrinam administrat et pronunciat de triplici nexu, qui semper sine fine est permansurus. Qui si perfectam sanitatem tibi non communicet de congelatione partium inferiorum tuarum. Vita tua non est super terram durabilis et in virga duplici signo signaris et in manu et in capite et in coxa et in pede et in pectore et inter spatulas et in cervice et in genu. Vita tua xxxix annis. De his ereptus pervenies ad l et si illos possis postponere, vives lvi. Et in itinere deorsum laberis de bestia et vita defungeris imperando apud terram tuam reduces gressus.

[Section 21 Translation]

FM Mars and Aries

Aldaptadetum, this is the stomach of Virgo as far as the middle. Its nature is cold and dry facing the South, and it is said to be five steps. Also it is the eyebrows of Libra. Its nature is warm and humid facing the West, and it is said to be one and a half steps. There are four stars, which look like this: {figure with 4 dots}. Whoever in these is enclosed by air, such will be his human disposition. You are not native born[?] and you have a father. And your mother went away on the way of all flesh [died] a long time ago. And your progeny is ample. But the loss of your parents has occurred. And it has not been a long time since the one, more elegant than everyone, has been taken from [your] midst, the one who has ended his days in the confession of the trinity. And the fault of your parents occurring, he was seized from the light. And he loved you more affectionately than he did anyone else. And you felt the damage very much because you were not present at his death. And he was your brother on your father's side. And those who rejoiced at his death will not enjoy what he possessed, and everything will be turned to nothing. And all their honor will be given up to you, and you will be honored and better than all those of your extended family, and you will deflect your honor to many of them, and your wife will come to you from outside your native land. From her there will be six sons and four daughters, if you do not take another wife in the manner that is predicted for you by the sign of your left hand, may the hand be avoided because it is on your little finger.[?] If not, you have risen to three dignities of which one more eminently ascribes honor to you, for indeed you will enjoy it. [?] And this will happen because of the pouring out of riches which will be poured out to you. And for those to whom these riches belong, it is a long time that they have not been in the reality of things. And all this will come to you because of the abundance of knowledge for which you subjected yourself to many difficulties. And the thing that the creator in heaven will burden you with is the committing of four adulteries, two of which you obtained through the art of magic. About this, if you work hard, you will get the complete teaching. In that it is given to you that they will serve you through the virtue of the good names whose complete teaching you will obtain in my book called Stone [*Lapis* the reverse of *Sipal*]. You have been marked on the forehead, on the head, on the eyebrows, and on the right hand, in the mark that next has[reading *obtinet* instead of *otinet*] the role of signing. Likewise you have on the left hand, on the smallest [finger], on the thumb, also on the male member, on the right leg and on the left foot. On the middle knuckle [there is] a tumor. Your first suffering was in the head at ten years. The second will be in the head at 42 years. Once you are rescued from these things you will breathe for 115 years. And you will die rich.

EPY Mars and Capricorn

Alpodamultum, this is the middle of the stomach of Virgo. Its nature is cold and dry facing the South, and it is said to be three steps. It is also the forehead of Libra. Its nature is warm and humid facing the West, and it is said to be two and a half steps. And there are

four stars, which look like this: {figure with 4 dots}. Whoever in these is surrounded by the light of the sun, such will be his human disposition. It is clear to me concerning you, that you have a light spirit, and in this hour you are turning over in your mind to destroy someone. And you are turning over a bad will concerning me. And you think that whatever I report, I will proclaim so that I may get money, but you are wrong. I want you to think whatever is best for you and certain friends of yours. And what you now intend to ask of me, that is a difficulty for me and you, nor do you think that I can confer it on you. And if you have faith in me, with divine help, I will supply an elevated place for you. You strive to seize the demesne of another, for which you have no legal right. And the oaths[?] shown to you are communicated to you for your deception. And if you would not have so much confidence in people it would be better for you. And in inconvenience you will use up your money, because it is not joined to you unless it settles in your spirit. And for vain glory you will give out many properties under the name of God. And you do not receive favor from God or from human beings. Nor have six days gone by since you have ascribed one for empty glory, like a lady looking on.[?] And for this cause you spend, because you never enjoy these things, on account of the mark which marks your beard, which is inclined toward blackness. And if you do not have this, you will not suffer before such a fallen house, through which the greater joint on your right foot is marked. And your left ear has tumors. And your left eye is spotted. On the head [?*menti discrimine*] you have a mark, and on the back of the head, and you have a red tumor in your left nostril; you have marked arms, breast, under the left armpit, and a tumor in the knot of the neck. These are like warts. And one of the fingers of your left hand is bent, either through a blow or for some other reason. There are few places on your body that are not marked. Your life is 55 years. If you escape these things, 57. If you can avoid these, you will come to 82 and in rising [*orto*] you will be choked and you will not overflow with confession. And nothing can defend you against this except "Good" [*bonum,* reverse of *munob*] written down, because you will defer in honor to the one who constituted you in the first and second constitution.

EMOZ Mars and Capricorn

Alezondaltum, this is the second half of the stomach of Virgo. Its nature is cold and dry facing the South and it is said to be three steps. Also the nose and ears of Libra, and it is said to be two steps. Its nature is warm and humid facing the East. And there are four stars, which look like this: {figure with 4 dots}. Whoever in these is exposed to the air, such will be his human disposition. You are not experienced with animals. And a lot of misfortune will come to you, and you fall into penance frequently because of the wife, whom you have joined to yourself, and you will neglect her in silence and pledge yourself to another, having relations with her before marriage, and the one you think is your step-daughter is your daughter. And if you do not have faith in me, seek the sign that is imprinted under your left knee and the patterned area under your right ear, and you will greatly concern yourself over the riches of others. And you often turn your attention to women, twice you broke the law, and often you have permitted the faith of a woman to lapse, a woman whom you transgress when she is hesitant and not sure; your hip is

marked and there is a mark in your mouth and a blow on your head and a mark on your left ear, on both hips, on your right leg, on both hands, and on your genitals, Your life is 28 years, and if you can get through, your course will be 47. If you can look back [at these things] you will go on to 66, although you will suffer many other infirmities.

PFM Mars and Capricorn

Aldatbiletum, this is all the other parts of the head of Libra, so that the head is completed, and it is said to be four steps. Its nature is warm and humid facing the West; also the eyes and eyebrows of Scorpio, and they are said to be two and a half steps. Its nature is cold and humid facing the North, and there are three stars, which look like this: {figure with 3 dots}. Whoever in these runs to meet the rays of the sun, such will be his human disposition. You wish to take flight and you breathe a bad will against your lord and lady, and there is no end to the broad flow that tinges your heart with red; you have stolen various things, of which you know, including a horse's curry comb and your lord's spurs. And I do not mention the bread and wine which you secretly give to your mistress, and she does not actually belong to you as you think, and she has produced for you one son, and no others will be produced for you, and your lady will lament the loss of her man, but not long after, she will go to another man, who before was married to another. And many vexations will occur between them; and you are marked with the marks FM. Your life will be 40 years. If you can avoid these things, which will be the punishment of pain in your head, you will live to 53, and if you can postpone these, you will breathe 55, and you will breathe your last because of the trampling of an animal.

EG Sun and Cancer

Alcabpalatum, this is the neck of Libra as far as the knot. Its nature is warm and humid facing the West, and it is said to be two steps. Also the head of Scorpio as far as the middle. Its nature is cold and humid facing the North, and it is said to be three steps. And there are sixteen stars, which look like this: {figure with 16 dots}. Whoever in these is thrust into the worldly system, such will be his human disposition. You have not come to me for anything which you wish to know about yourself. Your request cannot be granted, and if it were what would be [?*existisset*], you have not come with a firm spirit. And if you come back another day I will give you an answer within eight days, because you will undergo something as great as your person is long, and you have marks on your head, arm, hip, face, knee, the middle of the hip, on the neck, breast, and throat. Your life is 22 years, and if you can put off these things you will live to 50 years. If you are rescued from these you will come to 60 and you will be snatched away from [our] midst in your bed.

GA Sun and Cancer

Alepadaltum, this is the left arm of Libra, and it is said to be two steps. Its nature is warm and humid facing the West. Also it is the other half of the head of Scorpio, and it is said to be three steps. Its nature is cold and humid facing the North. And there are three stars, which look like this: {figure with 3 dots}. Whoever in these enters worldly troubles, such will be his human disposition. You have a just spirit, and whatever you promise you desire with a good will to fulfill, and you are not afraid of your enemies, although you

have powerful enemies and there are those who show you contempt; you get angry with them, gently if it is possible, and you gently return [them] to grace. And many women strive, that they might give you love. And you have more power over the great than over the lowly. Not a long time ago, games[?*ludicra*] were arranged for you by a rich woman, or they were conferred on you without a long prolongation of time. And so that you might have a finer trust in me, I will tell you about it. She will send you hammers[?*malias*] encased[?*incaseata*] so that you might burn with a more ardent love for her. She will send them to you through a man three or four times, and once through a certain woman. And if you would not go to bed with her, for which purpose you nearly resorted to capture, through her husband and others in return[?] she will make [him go] into a foreign land at the end of the next night. And he, being hungry, will approach. And she will hide you in the house of a stranger, in a room next to the place of cooking, over the place where the supply of bread and sifted flour is stored. And she will take up a position [*erit subfulta*] in the entrance, you on the inside, but she on the outside. And so there will be progress to the business because you will take a taste of her lips three times. And when the husband comes to refresh himself with food, you will leave the house, with the serving girl knowing it. And that sin, which will be held against you, will keep you in distant lands for four and a half years. And in that land you will undergo fasting and it will be necessary that they banish you, and in spite of that sin, a great flood of riches will be poured on you. And from that, many people will suffer damage. And you will pass 31 years as a pauper, but not completely a pauper to the extent that you would not have what is necessary for life. And at the end of that time, up to 46 years, you will be exposed to great wealth. And for some of the wealth you will scheme. And you will involve yourself in many lawsuits. But so much of the rest of the wealth will remain with you that all your relatives will be made rich and you will give the greatest part of the wealth for divine service. And then there will be the pain of your death. If you are rescued from these things you will go on to 94 and finish your days with an increase of dignity and well confessed in service to God.

FL Sun and Cancer

Altenedaltum, this is the right arm of Libra and it is said to be two steps. Its nature is warm and humid facing the East. Also it is the neck of Scorpio, and it is said to be two and a half steps. Its nature is cold and humid facing the North. And there are eight stars, which look like this: {figure with 9 dots}. Whoever in these is exposed to human miseries, such will be his human nature. Your will is moved extensively towards women, and towards money more than towards any other kind of thing. And that which you will know you can raise to whom it ought to be raised, and you scorn the knowledge of others. Not a long time has gone by since, standing on your feet, you committed an act of venery with a certain woman. The humors have placed a burden on your bad heart. And you lament this because it is subject to evil. In time you will change and come to value little the things of the world and submit to obedience. And it cannot happen otherwise. And there your understanding will be increased. And those who will live in your house will give you great honor. And you will stay in that place for 11 years, and you will go from that place to another where you will find greater honor. And if you are enriched with clerical

knowledge, during the celebration of the feast of a martyr, in showing respect and praise to God, falling from on high as if it were from a raised platform or a platform slipping beneath you, you will suffer a broken arm and damage to your other limbs. And all this will happen to you because of the mark on your male member and on your head, and you will be marked with marks on your breast, between the shoulder blades, and on both hands. And the above mentioned suffering will occur at the end of 68 years. If you are rescued from these things you will live to 90. And if you can jump over these things, you will breathe two more years and die having confessed.

TROS Sun and Cancer

Altamdaltum, this is the middle of the stomach of Libra, and it is said to be two steps. Its nature is warm and humid facing the West. Also it is the arm of Scorpio facing the North. Its nature is cold and humid. And it is said to be one and a half steps. And there are ten stars, which look like this: {figure with 10 dots}. Whoever in these is pushed into the rocky shocks of the world, such will be his human disposition. And such is the nature to come to him. You have not directed your steps to me except that you might receive knowledge through which the love between you and your wife might flourish more strongly. Because it well comes up to my mind that you married her out of jealousy. And you are of the opinion from everyone because you trust them concerning her as much as she looks to, that she is foolish and staggering. And your relative has not excluded you from this opinion, nor has your nephew from his part nor from your side. For a long time you have labored under this prefigured weakness, and this fault removes a better appearance to those looking on, because of which you cannot exhibit this fine splendor because of spying. This is the kind of quality which, if you repeatedly change in the light of death, she will put you out of doors. For the job of dividing the food and drink is given to her. Sleep, which by the intention of nature is the quieting of the virtues of animals and of thought [reading *cogitationis* instead of *cogitationem*], to her is clearly given the power of giving up nothing. And power is not given to it in this alone but in many extensions. For it removes this and conversing with itself to be unaware[?] and renders a person shameful in the public way, on account of the beginning of bad thought. You divert many thoughts in yourself and in many ways you are double. Not only do I say "double", because whatever is double can put forth eleven, and that is enough to produce a hundred. For this reason I want you to come back to me on Saturday. What is the cause of this thing? Because whatever a person's law is, it applies to him. And consider natural law and its description and the law which proceeds from it. Whoever thus is not prominent, because I will not transfer him through number to nothing. And in this chapter you will go down because of the thought breaking in frequently. And thus I will measure out for you something else. I do not predict [your] death because of violent death. Therefore it is no less than that you have the signs of the chapter IR.

RV Sun and Leo

Altiticdatum, this is the other half of the stomach of Libra and the parts related to it. Its nature is warm and humid facing the West, and it is said to be two and a half steps, and

the front and back parts of the shoulders of Scorpio. Its nature is cold and humid facing the North. and it is said to be two steps. And there are seven stars, which look like this: {figure with 7 dots}. Whoever in these is called by divine command to human estate, such will be his human disposition and such is his nature. The reason of your coming to me is a serious illness which your friend suffers, and you want to find out from me whether the heavenly majesty will grant him life. Not long ago [there was] a certain friend of yours related to you by a line of blood. The fault of two careless physicians occurred, but then you sang. And so that you may have greater faith in me, I will now reveal to you how he is afflicted with the double tertian fever, which proceeds from two humors in the body causing a conflict through overabundance. One of them abounds to him in warmth and dryness and the warmth is so great that it is acute and intense. And the dryness is weakening the upper parts so much, because, by the asperity of the two properties, pain has been newly imprinted on the head. And the muscles and the middles of the arms are so tired that their strength is gone. The upper parts grow warm and the lower parts grow cold, and such torment is inflicted on him in the evening. The other humor that he has an overabundance of, which is of a cold and humid nature, by so much coldness has become cold and frozen with the sharpness of his overabundance occurring, because he has found superabundance and taking away. And the humidity joined with the coldness is disagreeable to the various parts. And through their overabundance his heart has grown tepid and become cold. Thus the shaking of the teeth and great coldness happens to him and the weakness of his legs, and not only the legs but also all of the upper parts. And he is marked on his head, on his right hip, his left hand, on the breast, on the left side, and in the hollow of his right knee. And because of this mark, the one on his right hip, many evils will come to him. And you are marked on the legs, the hands, the temples, the groin, and on the shins. And you will have many double signs about you. Your life is 44 years. Getting by these things, you will come to 55. And if you can avoid these, you will live to 80. And a blow will be the cause of your death in a foreign land.

OAF Sun and Leo

Algabadaltum, this is the groin of Libra. Its nature is warm and humid facing the West, and it is said to be three steps. Also it is the middle of the stomach of Scorpio. Its nature is cold and humid facing the North, and it is said to be two steps, and there are six stars, which look like this: {figure with 6 dots}. Whoever in these sets out on his shadowy life in the world, such will be his human disposition and such will be his nature. You have turned your steps to me so that you might know how a controversy will turn out, which is turned between you and another, or whether there is any careful advice which can be had from me, or that you may know about your vineyard and field, how much will be taken away from you, or whether it will turn out well, something you are turning over in your mind. And you always have in your mind a concern about the inconvenience of others. And thus you are suspicious, so that what one hand grasps you will not entrust to another. And thus you abound in bad will to many others. This suspiciousness is the source of envy and disdain and pride, and you very much appreciate your own knowledge but have great contempt for the knowledge of others, and that is the reason that, outdoors, you have

threefold coldness in your interior parts, which makes you choose the seizing of things, so that the weight of bad humors will be dissolved inwardly, and because seizing puts an equal line between one weight and another. And thus you do not have suitable medicine. But go to the book about swine[?*so*] which is a book about all medicines whatever they are. Because this is a book of the highest words and the perfection of them all. And it speaks about the triple connection that will come. It is the book of stones, briefly and their perfection. It is also joined in a triple connection, which will always remain without end. It is a book of herbs under brief words and gives the complete teaching about them, and tells about the triple connection, which will always remain without end. Which if it does not communicate perfect health for you, from the freezing of your lower parts, your life will not be long enduring on the earth, and you are marked with a double mark on the male member and on the hand, the head, the hip, the foot, the breast, and between the shoulders, and on the neck and the knee. Your life is 39 years. If you are rescued from these things you will come to 50, and if you can put these off, you will live 56. And on a journey you will fall down because of an animal and you will end your life trying to return to your own land.

[81r]

[Section 22]

LT Sol et Leo

Alcolladatum, hoc est alia mediaetas ventris Scorpionis. Natura sua frigida et humida versus partem Aquilonis, et dicitur esse duo gradus. Et est medietas capitis Sagittarii. Natura sua calida et sicca versus partem Orientis, et dicitur esse quatuor gradus. Et sunt stellae tredecim sicut hic apparent: {figure with 13 dots}. Qui in istis fingitur et tempestati expositus, talis erit dispositio humana ei futura. Et talis est eius subiectio ventura. Tu mihi gressus tuos non adiunxisti nisi ut insidias poneres. Et erga omnes es incredulus homines et in nullo confidetor haberet perversas habes cogitationes. Et licet tibi videatur malum. In renibus signaris et in capite, in occipite, et in spatulis. Et si ad me [81v] accederes cum animo benigno et mihi tot obprobia non dixisses, non esset qui (quem) tibi non dicerem illa, quae sunt in anteriori parte sita. Quia istud quod habes in supercilio sinistro pro certo tibi pandit quod Vulcani flammis traderis et combustione consumeris, in termino xxxix annorum. Et si illos a longe prospexaris vives xlviii, et in illo tormenta subibis armorum. Et si tunc more partorum fugam arripere posses, pervenies ad lxviii. Et in longinqua terra Neptuni administratione …. Es facturus quamvis fueris possessionibus ditabus. Unde pueris tuis maximus labor ascribetur.

ROS Sol et Leo

Algabbadaltum, hoc est alia medietas capitis Sagittarii praeter auriculam sinistram. Natura sua calida et sicca versus partem Orientis. Et dicitur esse tres gradus et dimidius. Et nares Capricorni et dicitur esse unus[108] gradus et dimidius. Natura sua frigida et sicca versus partem Meridiei. Et sunt stellae quindecim sicut hic apparent: {figure with 15 dots}. Qui in istis limen mundanarum tribulationium ingreditur, talis est ei dispositio hummana futura. Et talis est eius subiectio. Tu accessisti ____ tuorum pecorum multiplicatione et maxime propter porcos potius quam propter alnimiis tuus ____ ponderosus et taediosus et … per … illum ___nta Nec est temporis diuturnitas elapsa quod maxima verecundia te affecit. Et ad ____ subnixiorem fidem mihi adiungas. Et quia scis _____ emet[?] te esse ____oa___quot ___ et succubam sacerd___ tibi supposuisti. Et adhuc ___ de te ____. Simili modo scio quot vicissitudinibus medici coniung____ amplexibus ____ existi, opus venerum perpetrando delectari ____ Alieno ere effundi ____ et quocumque vitae… ____ potes fungi tanquam proprium tibi ascrib___ alieno dapno gratularis. Alienis rebus semper invides. Huius rei quae est causa? Genu sinistrum tibi est signatum et coxa dextra et caput et ilium et manus et pauca membr___ tua compaginatione quae non signentur. Vita tua xxvi annis. De his ereptus pervenies ad xxxiiii. Quod si possis declinare spirabis ___x et morieris ____ [82r]

108Bodley Manuscript: 4.

AB Venus et Taurus

Albendodotum, hoc est collum Sagittarii. Natura sua calida et sica versus partem Orientis. Et dicitur esse duo gradus, et supercilia et frons Capricorni. Natura sua frigida et sicca versus partem Meridiei et dicitur esse unus gradus et dimidius. Et sunt stellae quinque sicut hic apparent: {figure with 5 dots}. Qui in istis fluctibus tribulentis ___ mund___, talis est ei dispositio humana futura et talis est ei humana subiectio. Ad me tu gre___ ut scientia perciperis si proles aliqua te debeat rederre felicem, si aliqua diteris vel non vel si illi quibus gaudes in rerum essentia diu sunt permansuri. Et tu habes voluntates multum invexas et vix aliquis poterit eas enumerare varias quas tecum varias. Protervium super mulieres habes animum et de illis cogitas omnia iniqua, et nulli fidem adhibes alios homines vilipendis et te multum apreciaris. Et voces diversarum bestiarum varie animum tuum dissolocunt[?disfelecant]. Et habes signa OAF. Vita tua xxviii annis. De his ereptus, spirabis xl quos si possis respicere pervenies ad l. Et dolore qui te pro amico affliget vita defungeris.

CT Venus et Taurus

Alcataldintum, hoc est humerus sinister Sagittarii. Natura sua calida et sicca versus partem Orientis, et dicitur esse gradus et dimidius. Et tot partes Capricorni cum supradictis quidam formant medietatem capitis. Et dicitur esse duo gradus et dimidius. Natura sua frigida et sicca versus partem Meridiei. Et sunt stellae octo, sicut hic apparent: {figure with 8 dots}. Qui in istis a Lucina ad beneficium aeris vocatur, talis est ei subiectio humana futura et talis est eius dispositio. Tu repletum gravitate mihi collaterasti ut sci ___ fortunatus deg___ pecuniis vel si morieris tenuiter vel ditatus divitiis vel adhuc scire ___dis quod _____ familiarus inheret vel quae terra esset tibi utilior ad __ p__or _____ fortunatus vel si possis aliam uxorem tibi adiungere et al__ ____ obtinebis. Et in mundo non est res ____ [82v] ____ puse[?]. Quia tu nimis parcitate es contractus et in tali officio ___pa___ quadam muliera proles quinaria pullulabit tibi. Et caput tibi est signatum ___ Et in manibus et in pedibus et in cruribus et in pectore et in spatulis et sub axillis et in costa sinistra. Vita tua xxix annis. De his effluxus vives lx. Et si ipsos possis evadere adiicientur duodecim. Et oppressura vita defungeris.

MR Venus et Taurus

Algrabdactum, hoc est humerus dexter Sagittarii et dicitur esse gradus et dimidius. Natura sua calida et sicca versus partem Occidentis, et alia medietas capitis Capricorni. Natura sua frigida et sicca versus partem Meridiei, et dicitur esse 4 gradus. Et sunt stellae x, sicut hic apparent: {figure with 10 dots}. Qui in istis ad humanas adversitates defluit inspiciendas, talis est ei dispostio humana futura et talis est ei subiectio. Tu ad me accessisti propter iter, quod vis aggredi et vis discere si prosper erit eventus in illo vel adversus et ___ illud animo fixisti. Et si illud iter sistere possis in voluntate electa nec fraude nec machina ___ adhibeas in terram tuam electius reverteris. Sed subiicieris in via labori et calumpniae. Et multi homines in via tibi invidebunt quibus infigetur voluntas tibi pedicas disponendi. Nec alicui dabitur facultas vocendi, propter signum quo signatus es in supercilio dextro et in manu sinistra tribus signis es signatus. In dextra duobus, in

pulpa indicis et in utroque crure et in ___ et in ___um digiti minori manus sinistre tibi perfigurat dominium in senectute ___ ____ et ___ Signa adimplebuntur in capite xxx annorum quod erit tuae morti___ aff___ possis vilipandere pervenis ad lvi. De his expeditus, vives septuaginta et morieres confessione innundatus in domicilio proprio.

UL Venus et Taurus

Algreedentum, hoc est pectus Sagittarii. Natura sua calida et sicca versus partem qua sol cursum incipit. Et dicitur esse 4 gradus, [83r] et collum Capricorni usque ad nodum. Natura sua frigida et sicca versus partem Meridiei, et dicitur esse gradus et dimidius, et sunt stellae xi, sicut hic apparent: {figure with 10 dots (both manuscripts have 10 dots)}. Qui in isitis mundo occuriet, talis est dispositio humana ei futura et talis est ei subiectio. Tu ___asti ut scires si a timore quo vexatus es possis immunis. Et de somniis tuis ___ ut doctrina administraretur, quid significent, quia diversis generibus sopnorum vexatus es ___ diffusis et ____ videbas in sopniis quod aqua turbulenta te circumdabat. ____ vitae dispositionem et idem genus mortis quo morieris.

IU Venus et Taurus

Allexdedatum, hoc est superiores partes spatularum Sagittarii. Natura sua calida et sicca versus partem Orientis. Et dicitur esse duo gradus. Et humerus Capricorni, et dicitur esse gradus et dimidius. Natura sua frigida et sicca versus partem Meridiei, et sunt stellae quindecim, sicut hic apparent: {figure with 15 dots}. Qui in istis toti mundo exponitur, talis est ei dispositio humana futura et talis est eiusdem subiectio. Tu perfecte ad me non accessisti nec cum animo optimo. Homo es, qui circa multas cogitationes versaris, nec aliqua bona per medietatem horae tibi firmiter potest imprimi. Tota die meditaris quod amicabile esset illium a luce tollere et in cogitationibus omnes alienas iniurias ulcisceris. Et mira animo constitutus. Nulla praetermittitur quae vicium deserviat tua cogitatione. Et quampluribus vicibus dentes dentibus allidis ut illarum tibias in aere deportes. Multarum cogitationium vanarum et iniquarum es coadunater. Quare te inter vanos reputo et non firmum. Signum habes in capite anterius et posterius et in pectore et in spatulis, et in verendis et in genibus, et illud pectoris tibi pronunciat quod in media planicie verberibus subiicieris. Vita tua xxviii annis. De his ereptus pervenies ad xli. Et si ipsos possis evadere, venies ad lx. Et morieris attenuatus quantum ad divinum obsequium spectat. [83v]

RX Venus et Libra

Alxadraictum, hoc est omnes perfectiones spatularum Sagittarii. Et dicuntur esse tres gradus. Natura sua calida et sicca versus partem Orientis. Et medietas pectoris Capricorni. Et dicitur esse duo gradus. Natura sua frigida et sicca versus partem Meridiei. Et sunt stellae xxi sicut hic apparent: {figure with 21 dots}. Qui in istis suae essentiae initium sumit, talis est ei dispositio humana futura et talis est eius subiectio. Tu mihi collateraris ut de anona fiat tibi noticia uter sit futura vel abiecta vel si lucrum adiceretur sine emendo eam desudares vel quod genus seminum in eminori[?] precio se extollet. Vis praeterea scire si unquam grana domini tui adversus te se amplificaverit, cuius amissionem levi de causa minuisti vel si debita quae tibi debentur unquam resignabuntur. Vel si habundantiores divitiae tibi unquam affluerent. Et mihi multa alia verba inania intendas enodare. Ne

longe petatur exemplum ut de femina vel si amorem possis ponere, vel si consilium possis ponere habere quo amore illius frueris. Et hoc totum tibi accidit propter signum quod musem signat. Signum habes in capite et in pectore et in utraque coxa et in genibus et in pede et in manibus. Vita tua xxii annis. De his ereptus venies ad xliiii. Si hos post vestigia possis sistere, viveris septuaginta iiii. Et in autumpno hora nona tibi mortis ergo concludetur.

NT Venus et Libra

Alcaxodoltum, hoc est medietas ventris Sagittarii. Natura sua calida et sicca versus partem Orientis. Et dicitur esse tres gradus. Et spatulae Scorpionis. Natura sua frigida et sicca versus partem Meridiei, et dicitur esse tres gradus. Et sunt stellae xxvii sicut hic apparent: {figure with 27 dots}. Qui in istis laboriosis fluctibus huius seculi inpellitur, talis est ei dispositio humana futura. Et talis est eius subiectio. Tu ad me specialiter non applicuisti. Et quaeris multa consilia et sermones, quos prae manibus habes duplici mode materiam obtinent. Vel posses adhuc esse propter malefactionem quae tibi possit inferri, velut pro evisceratione tui domicilii vel propter furtum quod tibi posset fieri cuius possessionem [84r] meo iudicio nunquam nancisceris. Unde per artem magicam tibi in propatulo resignaretur. Vel si furem velles reducere ad tuae rei reconciliationem, ut coarctaret animum suum et desiccaret, usque dum esset rem tuam resignans vel confitens. Adquiras tibi puerum virginem cuius aetas processerit usque ad vii annos vel ix vel duodecim, et is sciat istam artem cordetenuis qua hic scribitur. Pergat puer ad virgam quae dicitur Teilagin

{*Sidenote*: Virga quae emittat fructum qui dicitur bolan qui est rubeus et pilosus interius.}

et quod scias eiusdem pueri planetam et in illo die incipiat et in uno ictu scindat quamlibet virgarum et dicat istam coniurationem. O vos Nine Nilemis, Nocizig, Noderas, Cubezleb, Cudaras, Sanatas. Coniuro vos per illum qui omnes nexus continet et nullus habet potestatem illos absoluendi sine eiusdem voluntate. Et ille est nexus triplex Pater et Filius et Spiritus Sanctus. Et sicut vobis consensit potestatem per istam lineam, ut vos essetis consilium omnium furtorum. Et nullum furtum potest perpetrari nisi aliquis vestorum intersit, sicut vos illos audaces facitis ita faciatis istos timidos vel istum per virtutem virium illius. Et ut omnia membra desiccetis, sicut ista virga siccabitur, usque quo res istius reddat vel reddant (reddantur?) sive sit vir sive sit mulier. Et sicut dominus superior in maiestate vobis consensit potestatem super amorem ponendum sequendo lineam istam: Satanas, Saraduc, Belzebuc, Saradon, Ginzicon, Similim, Erin. Ille qui est durabilis per omne tempus vobis praestet potestatem ut omnia sua membra desiccetis per virtutem omnium dignorum suorum nominium. Nec plus differatis quam ista virga differet ut desiccetur sub illius foculario. Et de virgis ita coniuratis tot quolibet die unam scindat in quantum nomen amittentis scandit in substantia et qualitate. Et omnes illas coadunet in uno loco. Et quod mulier una illas deferat in toga sua usque ad focularium. Et illa sit L annorum vel ulterius procedentium. Et in illo die qui est planeta tuus ponantur

sub foculario. Et tu habes signa vi [6]. Vita tua xl annis. De his ereptus pervenies as lx. Et si illos possis postponere vives C et x annis et morieris divitiis amplificatus in solo nativo.

UIR (MR) Venus et Libra

Aleldotoltum, hoc est venter Capricorni. Natura sua frigida et sicca [84v] contra partem Meridiei. Et sunt gradus tres. Et medietas capitis Aquarii et dicitur esse duo gradus. Natura sua calida et humida contra partem Occidentis, et sunt stellae sex, sicut hic apparent: {figure with 6 dots}. Qui in istis ventosis impulsibus seculi aplicat, talis est ei dispositio humana futura et talis est eius subiectio. Tu gressus repetendo te mihi adiunxisti ut scires si rumores qui tibi enucleantur sint veritate subfulti vel si casu electus tibi competet de via quam vis ingredi. Vel quae duarum mulierum tibi esset praevalentior, quarum unam connubis intendis tibi copulare. Unde cum altera illarum tale commercium vis perpetrare. Illam vis tibi subarare et filiam suam filio tuo in matrimonio convertere. Et illud fine optabili non claudetur. Sed tibi quaedam pro uxore connectitur ex qua linea affinitatis tres privignae tibi attinebunt. Et ex illa tibi quatuor filii in ortum procedent et duas suarum filiarum viris copulabis. Una copulabitur homini in aetate prolapso. Et habes signa RM. Vita tua xliiii annis; de his expeditus, pervenies ad lx; quos si possis respicere vives octoginta octo et in proprio fundo morieris bene confessus.

ULIU Venus et Libra

Alcandolatum, hoc est alia medietas capitis Aquarii. Natura sua calida et humida contra partem Occidentis et dicitur esse duo gradus. Et est Sarnobada Picis, natura sua frigida et humida contra partem Aquilonis, et dicitur esse unus gradus. Et sunt stellae duae sicut hic apparent: {figure with 2 dots}. Qui in istis dolosas huius mundi inhabitationes et transitoras ingreditur, talis est ei humana dispositio futura et talis est eius subiectio. Tu te mihi collaterasti ut scires si terra quae iuridictionis paternae fuerat. Unquam in tuum ius revertitur. Sed tu es sapientia praedives, et scientia tua multiplicabitur usque dum habeas xlv annos usque ad illum terminum circa doctrinam desudabis et multis vite adversitatibus subiicieris. Cum habueris complementum duarum vel trium artium ulterius fiet terminus tibi ….. am coadunandi. Et nullum officium tibi efficacius competet quam clericale. Et illo officio interveniente multi virorum habundantia decurrent manu tua illis opitulante et habundantia clericatus Grecorum et similiter illa quam ab Ebreis disces. In dominium eminens te sustollet. De quo omnibus amicis tuis manum largitatis poteris impendere. Et habes [85r] signa. Et vita tua xlviii annis. De his ereptus pervenies ad lxvi quos si possis declinare,

vives C et xii et morieris confessus in domnio tuo extra nativium solum.

TQ Mercurius et Gemini

Algosundatum, hoc est medietas gulae Aquarii. Natura sua calida et humida versus partem Occidentis, et dicitur unus gradus, et cum supradicta parte Picis est medietas capitis. Natura sua frigida et humida versus partem Aquilonis, et dicitur esse gradus et dimidius. Et sunt stellae tres sicut hic apparent: {figure with 3 dots}. Qui in istis ab utero matris suae nudus egreditur, talis est ei dispositio humana futura et eiusdem talis est

subiectio. Tu te mihi es adiunctus ut scientia perciperes si bonum esset mutare de loco ad locum. Et in illo loco in quo morabaris non est prolixum tempus quod trabs labebatur. Et duo filiorum tuorum volvebantur in iudicio. Et a poena fuerant protecti signi bonitate quod imprimitur tuae dextrae coxae. Octo pueris gaudebis inter masculos et feminas. Et habes signa ROS. Vita tua xxiiii annis. De his ereptus conflues ad liiii. Et si illos possis postponere pervenies ad lxviii. Et morieris in cubili tuo.

NK Mercurius et Gemini

Alborbodatum, hoc est alia medietas gulae Aquarii. Natura sua calida et humida versus partem Occidentis, et dicitur esse unus gradus. Et medietas alterius medietatis capitis Picis. Natura sua frigida et humida versus partem Aquilonis, et dicitur esse dimidius gradus. Et sunt stellae 4 sicut hic apparent: {figure with 4 dots}. Qui in istis machinae mundanae cavillosas cavillationes primo intuitur, talis est ei dispositio humana futura et talis est eius subiectio. Tu ad me ita non accessisti quod quando movisiti de loco ad locum. Haberes principalem affectum ad me veniendi. Sed ideo non est quod tres uxores (non) habuisti. Et una earum tibi peperit 4 filios. Et quilibet illorum dicessit in viam universae carnis. Et ex altera octo es fecundatus. Et omnes defuncti sunt duobis exceptis. Et ista mulier cui copula matrimonii adiungeris non est tibi beata. Et propter illius infortunum omnium tuarum possessionum amissionem deflebis. Et si non esset bonitate signi Aquarii interveniente quod est optimum bonorum nihil penes te resideret. Sed [85v] tamen victu gaudebis. Et habes signa LT. Vita tua l annis. De his ereptus pervenies ad octoginta, et si ipsos possis declinare C vives et xvi et amici tui pro tua morte contristabuntur.

BK Mercurius et Gemini

Alnescodatum, hoc est medietas humeri dexteri Aquarii. Natura sua calida et humida contra partem Occidentis, et dicitur esse unus gradus. Et medietas altera medietatis capitis Picis, quae supererat. Natura sua frigida et humida contra partem Aquilonis, et dicitur esse dimidius gradus. Et sunt stellae vi sicut hic apparent: {figure with 6 dots}. Qui in istis littori nostro applicat, talis ei human subiectio futura et talis est eius dispositio. Tu a me intendis scire, quae artium tibi fiet tibi competentior, vel quod esset meum consilium quod tibi inde largirer. Et non sunt quamplures dies, quod meam scientiam redarguisti. Et cum aliis hominibus inde feminarum litis habuisti. Illud officium quod tibi competet difficilis est assumptionis. Et tu non diutius viveres, quod ex ea fructum optatum consequi posses. Et habes signa OAF. Vita tua x et viii annis. De his ereptus pervenies ad xl. Quod si possis evadere, vives xlvi. Et morieris. (causon)

IO Mercurius et Gemini

Alipdolotum, hoc est alia mediaetas humeri dextri Aquarii. Natura sua calida et humida contra partem Occidentis. Et dicitur esse unus gradus. Et est medietas colli Picis, et dicitur esse dimidius gradus. Natura sua frigida et humida contra partem Aquilonis. Et sunt stellae duae sicut hic apparent: {figure with 2 dots}. Qui in istis conditionis humanae sunt, talis est ei dispositio humana futura et talis est eius subiectio. Tu ad me subintrasti quod tibi notificarem si viae marinae essent habiliores quam terrestres et ut habes animos diversificantes, quod inter sapientes enumeraretur ille qui tibi competenter responderit.

Modo unum affectas, modo aliud, et hoc totum de malo est, q uia si animum[?] tuum firmum infigeres et ego firmatum eum invenierem consilium meum tibi esset accommodum. Quia uni propriorum tuorum parentum debet effundi desuper plenum aque calide a …. Et sui nominis prima litra est B et media R et ultima T, vel T est prima ____ Hac de causa? ostenderentur ei omnes ungues quae infiguntur pedum articulis. Et in hoc [86r] tibi profiguratur mors ____vel affinioris parentis quae tibi linea consanguinitatis adhaeret. Et ab hoc casu tueretur eorum uterque si haberent sigillium "dame". Et signis RV signaris. Vita tua protenditur xliii annis. Si hos possis evadere, pervenies ad lx, quos si possis declinare, videbis nonaginta. Et confessione inundatus mundo dices ultimum vale.

SEMBIOS Mercurius et Gemini

Aldippodatum, hoc est medietas humeri sinistri Aquarii. Natura sua calida et humida contra partem Occidentis. Et dicitur esse unus gradus. Et est alia medietas colli Pici. Natura sua frigida et humida contra partem Aquilonis, et dicitur esse dimidius gradus. Et sunt stellae sex sicut hic apparent: {figure with 6 dots}. Qui in istis laboriosum transitum huius saeculi ingreditur, talis est ei dispositio humana futura, et talis est eius subiectio. Tu accessisti ad me ut ens vice nuncii, ut tu et illi qui te delegaverunt scientiae infigeretis quem casum sortiri debent bellicosus ille tumultus qui versatur inter duas villas et inter oppida et inter terras quae submittuntur eis vice supplicatoria et obediente. Et amplius ut per me notificaretur tibi quid fuerit in causa quur domina oppidi non peperit. Et alia cuius tibi suplicavit. Ut illud idem pro se de me animadverteres. Et ut mihi elegantiorem fidem adhiberis. Sex dies non sunt elapsi, quod adulterium perpetrasti et in cimiterio illud patrasti. Et illius mulieris brachium cum qua venereum opus illud exercuisti frangetur et dislocabitur antequam reduces gressus domi paraveris. Et in illa nocte qua in illud adulterium diabolica instigatione incidisti, sopnum tibi tale fuit. In sopno videbatur tibi quod oculi tui excaecati fuerant et quod oculis privabaris et inveniendo ad me lubriconem subiisti. Unde data fuit tibi occasio mihi maledicendi et meae sapientiae signa fuerit. Et suspirioso gemitu movebaris quod tunc illi non vicinasti. Et si in illa terra usque modo perhendinasses, non evenisset quod amissionem alicuius membrorum tuorum non defleres. Quia in nocte invasiones tibi pararentur in vico a tuis inimicis quas sequeretur captio et furtum tibi imponerent et naso privareris vel lingua. Multa genera infirmitatum passus es. Et percussio semel caballina te allisit in crure dextro et caput tibi est signatum et cervix pectus, spatulae, ilium et pes dexter, et esset satis [86v] necessitati accommodum quod dominus qui te huc delegavit in propria persona accederet, quia me multum indigeret si voluntati suae sederit, et ex meo consilio bonum posset et ei pullare. Vita tua xviii annis. De his ereptus pervenies ad xliiii, et si illos possis evadere, pervenies ad lii, et diem claudes dolore membri tibi ablati, et te delegans signa habet RV et idem genus mortis.

IOSSEM Mercurius et Gemini

Alsosedoltum, hoc est alia medietas humeri sinistri Aquarii. Natura sua calida et humida, et dicitur esse unus gradus contra partem Occidentis, et est medietas humeri sinistri Picis. Natura sua frigida et humida contra partem Aquilonis, et dicitur esse unus

gradus. Et sunt stellae quinque sicut hic apparent: {figure with 5 dots}. Qui in istis educitur, talis est ei dispositio humana futura et talis est eius subiectio. Animus tuus bifurcatus est et circa quamlibet rem es credulus sed cuilibet incredulus es et super omnes mulieres voluntatem deflectis et te fingis quasi nullam affectares et fingis te habere scientiam de omnibus et cognitionem et multum temet ipsum apreciaris et omnes alios contempnis. Super furtum timidum geris animum. Quia timore quo movieris maxima subripiendo abhorres invadere. Et multa latrocinia committis ad dampnum. Et ad dedecus amicorum tuorum specialium. Quicquid enuncias dolose palliatum est ut alium fallas. Ubi debes pronunciare D pronuncias A alienum dapnum deflere ignoras. Et ultra modum in lamentationem incidis pro proprio. Et cum aliquo afficeris dapnum non imputas co….. sed amico tuo precordiali licet hoc fuerit fastu et dolo quos in corde obtines. Multis hominibus fraudes machinaberis pro quibus in termino uno recompensabitur meritum. Ut omnia perpetres voluntate moveris nec aliquam rem deus operatus est quam decenter scias operari; dominum (?animum) habes taediosum et litigiosum. Ingenia tua omnia perversa patefacere non sufficio. Sed BRVS in libro postremo omnes tuos dolos enumerat. Signatum est tibi caput et manus sinistra et venter, pectus, spatulae, anchae, renes debiles habes gemino signata signo est virga. Et unus pedum tuorum contractior est quam reliquus. Vita tua xlvi annis; de his ereptus venies ad lx quos [87r] si possis respicere, conflues ad octoginta quatuor. Mors tua erit quod tu ab alto precipitaberis.

KIOS Mercurius et Gemini

Aliosdalatum, hoc est pars Aquarii quae est ante pectus, et dicitur ansa pectoris. Natura sua calida et humida contra partem Occidentis. Et dicitur esse unus gradus. Et est residua medietas humeri sinistri Picis. Natura sua frigida et humida contra partem Aquilonis. Et dicitur esse unus gradus, et sunt stellae ix sicut hic apparent: {figure with 9 dots}. Qui in istis limini vitae huius genus mortis in se portantis vicinatur, talis est ei dispositio humana futura et talis est eius subiectio. Tu alia de causa ita adversus me non arripuisti, nisi ut scires quis duorum equorum in cursu palma gaudebit. Quia pignus inter unum et alium deponitur, vel pro pignore quod alterius rei de causa in manu sequestri committitur. Verba tua amphibologica sunt et fallacia. Et huic generi verba illorum conformantur qui te huc delegaverunt. Et materia huius pignoris deponendi motam habuit per mulierem, vel adhuc potuit esse per Bachi ministerium. Sicut enim vinum homini infert contribulationem et nervos acuit superfluitatibus. Et ex acumine materiam administrat rerum diversarum et diffusarum. Simili modo universaliter perturbat species muliebris sensum virilem. Et habes signa FL. Vita tua xxxv annis. De his ereptus pervenies ad xlvii. Quos si possis evadere, vives l et eodem genere mortis morieris.

[Section 22 Translation]

LT Sun and Leo

Alcolladatum, this is the middle of the stomach of Scorpio. Its nature is cold and humid facing the North, and it is said to be two steps. Also it is the middle of the head of Sagitarrius. Its nature is warm and dry facing the East, and it is said to be four steps. And there are thirteen stars, which look like this: {figure with 13 dots}. Whoever in these is fashioned and exposed to the tempest, such will be his human disposition and such will be his nature. You have not turned your steps toward me except to lay traps. And you are unbelieving about everyone and your trust is in no one, [since] you have malicious thoughts. And it is right that it should seem evil to you. You are marked in your kidneys and in your head, on the back of your head and on your shoulders. And if you would come to me with a good spirit and not say all sorts of bad things to me, it would not be I who would speak these things to you, things that are located in the front part. Because that which you have on your left eyebrow tells you for certain that you will be given over to the fires of Vulcan and consumed in fire, at the end of 39 years. And if you see these things from a distance you will live to 48, and in that time you will undergo torments of arms. And if you can then take flight by the custom of birth[?] you will live to 68. And in a distant land by means of the sea, … you will be made, however you are enriched by possessions. From there great labor will be ascribed to your sons.

ROS Sun and Leo

Algabbadaltum, this is the other half of the head of Sagitarius except for the left ear. Its nature is warm and dry facing the East. And it is said to be three and a half steps. And the nose of Capricorn, and it is said to be one and a half steps. Its nature is cold and dry facing the South. And there are fifteen stars, which look like this: {figure with 15 dots}. Whoever in these crosses the threshold of earthly tribulations, such will be his human disposition and such is his nature. You have come ___ the multiplication of your cattle and most of all because of your pig rather than because of your ___ __ heavy and full of scorn and through that __. And a long time has not elapsed since a very great shame affected you. And you join yourself to me to __ . The support of your faith. And because you know ___ . And you have taken a succuba [?strumpet] __ And __ ___. In the same way you know how many vicissitudes of the physician [?] __ by perpetrating an act of venery _____ And however you can be fashioned so much will ___ be ascribed to you, and you will rejoice at the loss of another. You always look with envy on the things of others. What is the cause of this? Your left knee is marked and your right hip, head, lower belly, and hand, and few of the members in your joining are not marked. Your life is 26 years. If you escape this you will live to 34. If you can escape this you will breathe ___ and you will die __ , __

AB Venus and Taurus

Albendodotum, this is the neck of Sagittarius. Its nature is warm and dry facing the East. And it is said to be two steps, and the eyebrows and forehead of Capricorn. Its nature is cold and dry facing the South, and it is said to be one and a half steps. And there are five

stars, which look like this: {figure with 5 dots}. Whoever in these [enters into] the troubled waves [of] the world __, such will be his human disposition and such will be his nature. You have come to me to find out if any progeny will bring you happiness, if you will be enriched in anything or not, or if those in whom you rejoice, will remain for a long time in the reality of things. And you have desires greatly vexed, and hardly anyone can count the variations with which you vary. You have a spirit for violence against women and you think all bad things about them, and you show faith to no one, undervaluing other people, and you think highly of yourself. And the sounds of various wild animals disturb [?*dissolocant*] your spirit. And you have the marks OAF. Your life is 28 years. If you are rescued from these things you will breathe for 40, which if you can look back on, you will arrive at 50. And you will come to the end of your life in sorrow inflicted on you because of a friend.

CT Venus and Taurus

Alcataldintum, this is the left arm of Sagittarius. Its nature is warm and dry facing the East, and it is said to be one and a half steps. Also, all the parts of Capricorn with those already mentioned which form the middle of the head, and it is said to be one and a half steps. Its nature is cold and dry facing the South. And there are eight stars, which look like this: {figure with 8 dots}. Whoever in these is called by the goddess of childbirth into the benefit of air, such will be his human subjection and such is his nature. You have consulted me full of heaviness so that you might know ___ money ___ or whether you will die poor or rich, or to know ___ servant remains or which land would be most useful to you, ___ or if you will be able to join another wife to yourself and obtain ___ . And in this world there is nothing ___ Because you are too restricted by frugality and in such business ___ a certain woman will produce five children for you. And your head is marked, … and [you are marked] on your hands, feet, legs, breast, shoulders and under your armpits and on your left side. Your life is 29 years. Escaping from these things you will live to 60. And if you can avoid them another 12 will be added. And when your life is overthrown, you will die.

MR Venus and Taurus

Algrabdactum, this is the right arm of Sagittarius and it is said to be one and a half steps. Its nature is warm and dry facing the West, and also the remaining half of the head of Capricorn. Its nature is cold and dry facing the South, and it is said to be four steps. And there are ten stars, which look like this: {figure with 10 dots}. Whoever in these passes into seeing human adversities, such will be his human disposition and such his nature. You have come to me because of a journey which you wish to undertake, and you wish to know if it will turn out as desired or you have fixed against ___ . And if you can undertake the journey in a good will, you will show neither fraud ___ nor tricks when you come back to your own land. But along the way you will undergo effort and trickery. And many people on the way will be envious of you, people whose will is bent on putting you in a trap. Nor will the ability of calling be given to anyone, because of the sign with which you are signed on the right eyebrow and on the left hand; you are marked with three signs. In

the two on the right, you indicate in the flesh and on either leg and in ___ and in ___ it is prefigured on the smallest finger of your left hand, your dominion in old age. ____ and ___ There are many marks on your head in 30 years, which were __ of your death, ___ you can devalue, you will arrive at 56. If you can escape these you will live to 70 and die confessed in your own home.

UL Venus and Taurus

Algreedentum, this is the breast of Sagittarius. Its nature is warm and dry facing the direction where the begins its journey, and it is said to be four steps, and the neck of Capricorn down to the knot. Its nature is cold and dry facing the South, and it is said to be one and a half steps, and there are eleven stars that appear like this: {figure with 10 dots}, Whoever in these comes out into the world, such is his disposition and such will be his nature. You have come to find out if you can escape from a fear with which you are vexed. And about your dreams that knowledge can be gained as to what they mean and why you are vexed by many different kinds of dreams, and ___ extensive, ___ and in your dreams you will see that turbulent water surrounds you. ___ the disposition of your life and the kind of death by which you will die.

IU Venus and Taurus

Allexdedatum, this is the upper part of the shoulders of Sagitarius. Its nature is warm and dry, facing the East, and it is said to be two steps. Also the arm of Capricorn, and it is said to be one and a half steps. Its nature is cold and dry facing the South, and there are fifteen stars, which look like this: {figure with 15 dots}. Whoever in these is exposed to the whole world, such will be his human disposition and such is his nature. You have not come to me perfectly nor with the best spirit. You are someone who mulls over many thoughts, and nothing good can be firmly impressed on you through the middle of the hour. All day you meditate about what person would be convenient [for you] to take him from the light, and your thoughts are to take vengeance on all other injuries, and constituted with a strange [reading *miro* instead of *mira*] spirit. No woman is omitted that is subjected to fault, in your thinking. And often you strike teeth against teeth so that you may throw their legs into the air. And you are the collector of many empty and wicked thoughts. Thus I consider you among the deceptive and not firm. You have a mark on your head both in front and in back, on your breast, on your shoulders, on your genitals and knees, and that on your breast predicts for you that you will undergo scourgings in the middle of a plain. Your life is 28 years. If you are rescued from these things you will go on to 41. And if you can avoid these, you will come to 60. And you will die weakened, as much as pertains to divine obedience.

RX Venus and Libra

Alxadreictum, this is all the rest of the shoulders of Sagittarius, and it is said to be three steps. Its nature is warm and dry facing the East. Also it is the middle of the breast of Capricorn, and it is said to be two steps. Its nature is cold and dry facing the South. And there are twenty-one stars, which look like this: [figure with 21 dots}. Whoever in these takes up the beginning of his being, such will be his human disposition and such is his

nature. You have consulted me that there might be news for you about the food supply [reading *annona* instead of *anona*], whether it will be in the future or is low or if profit will increase without buying, allowing that you make an effort, or what find of seed will bring the highest price. You also wish to know if your lord's grain has ever extended itself against you, the loss of which you have diminished from a slight cause [?], or whether the debts that are owed to you will ever be paid. Or whether an abundance of wealth will ever flow to you. And you intend to unfold many other empty words to me. And an example[?] may not be sought for long, concerning a woman or whether you can have love, or whether you can gain any advice by which you might enjoy love. And all this befalls you on account of the sign which marks the center of your face [? *musem*]. You have a mark on your head, breast, on both hips, on the knees, foot, and hands. Your life is 22 years. If you are rescued from these things you will come to 44. If you can start after this instant [?], you will live to 74. And it will end with your death in the autumn at the ninth hour.

NT Venus and Libra

Alcaxodoltum, this is the middle of the stomach of Sagittarius. Its nature is warm and dry facing the East, and it is said to be three steps. Also the shoulders of Scorpio. Its nature is cold and dry facing the South, and it is said to be three steps. And there are twenty-seven stars, which look like this: {figure with 27 dots}. Whoever in these is sent out into the troublesome waves of this age, such will be his human disposition and such is his nature. You have not applied to me specifically. And you seek much advice and words which you have in front of the hands [*prae manibus*]; they have obtained the material in a deceitful way. Or you can be here because of the wrong-doing which can be ascribed to you, as if for ruin of your household, or on account of a theft which can happen to you, whose possession, in my judgment, you will never find. How it might be recovered to you through magic. Or if you wish to bring back the thief to the recovery of your possession so that it might confine his spirit and desiccate it until it happens that he gives up your possession or concedes it. You should get for yourself a virgin boy whose age is up to seven or nine or twelve years, and he should learn this art by heart just as it is written. The boy should proceed to a wand called Teilagin,

{*Sidenote*: A wand which bears fruit which is called "bolon"[*bolon*, *botan*] which is red and, inside, is hairy.}

and because you know the planet of this boy, let him begin on that day, and in one blow he should cut the wand and say this: "Oh you Nine, Nilemis, Nocizig, Noderas, Cubezleb, Cudaras, Sanatas, I conjure you through him who contains all connections, and no one has the power to release them against his will. And this is the threefold connection: Father, Son, and Holy Spirit." And thus he will grant you power through this spell so that you will be the arbiter of all thefts. And no theft can be committed unless someone of yours is present, so that you will make the bold to act like the timid; or [you will do it] through the strength of your men. And thus you will dry up their members just as the wand is dried up, until he or they, whether a man or a woman, return those things or [until] they are returned. And also the high lord in majesty will grant to you power over

controlling love by following this spell: "Satanas, Saraduc, Belzebuc, Saradon, Ginzicon, Similim, Erin."[The reverses of the names in the earlier list.] He who lasts through all time will give you power so that you may dry up all their members through the strength of all their worthy names. Nor will you be more disturbed that the wand may vary as it is dried out under the hearth. And thus you will conjure from wands whenever he cuts one, as much as the name of the one surrendering will rise in substance and quality. And he will gather them all in one place. And what one woman may carry in her gown up to the hearth. And that woman should be fifty years or more. And on the day of your planet they will be placed under the hearth. And you have six marks. Your life is 40 years. If you are rescued from these things you will go to 60. And if you can postpone these things you will live 110 years and you will die full of riches in your native land.

UIR (MR) Venus and Libra

Aleldotoltum, this is the stomach of Capricorn, Its nature is cold and dry facing the South, and there are three steps. Also the middle of the head of Aquarius, and it is said to be two steps. Its nature is warm and humid facing the West, and there are six stars, which look like this: {figure with 6 dots}. Whoever comes in these to the windy forces of the world, such will be his human disposition and such his nature. You have turned your steps toward me seeking to know if the rumors which have been made known to you are supported by truth, or if by chance good will come to you from a journey that you wish to undertake. Or which of two women would be better for you, one of whom you plan to marry. Thus you wish to do some business with the other. You wish to promise her to yourself and to join her daughter to your son in marriage. And in the end this will not turn out well. But a certain woman will be joined to you as a wife, from whose line of affinity three stepdaughters will be joined to you. And from her, four sons will take their origin, and you will marry off two of her daughters to men. One will be joined to a man of advanced age. And you have the marks RM. Your life is 44 years; if you are freed from these things you will arrive at 60; which if you can look back at them you will live to 88 and die on your own estate well confessed.

ULIU Venus and Libra

Alcandolatum, this is the other half of the head of Aquarius. Its nature is warm and humid facing the West and it is said to be two steps. And it is the *sarnobada*[?] of Pisces; its nature is cold and humid facing the North, and it is said to be one step. And there are two stars, which look like this: {figure with 2 dots}. Whoever in these enters the sad places and passages of this world, such will be his human disposition and such is his nature. You have consulted me in order to find out if the land which was under your father's jurisdiction will ever come back to you. But you are very rich in wisdom and your knowledge will be multiplied up to the time when you are 45 years old; until then[?] you will strive for learning and you will undergo many adversities of life. When you have completed two or three additional arts it will be the completion for you of gathering, and no position will be better suited to you than that of a clergyman. And with that position occurring, many men will run in abundance, by your hand aiding them, and the abundance of the learning of

the Greeks, and similarly those things which you will learn from the Jews. Eminence will lift you into dominance. So you will be able to extend the hand of generosity to all your friends. And you have marks. And your life is 48 years. If you are rescued from these things you will come to 66, which if you can avoid, you will live to 112 and die confessed in your Lord, outside your native land.

TQ Mercury and Gemini

Algosundatum, this is the middle of the throat of Aquarius. Its nature is warm and humid facing the West, and it is said to be one step, and with the part of Pisces mentioned above it is the middle of the head. Its nature is cold and humid facing the North, and it is said to be one and a half steps. And there are three stars, which look like this: {figure with 3 dots}. Whoever in these comes out nude from his mother's womb, such will be his human disposition and such is his nature. You have come to me to receive knowledge about whether it is good to move from place to place. And in the place where you stay, in a short time a rafter will fall. And two of your sons are involved in a lawsuit. And they are protected from punishment by the goodness of a sign imprinted on your right hip. You will enjoy eight children, both male and female. And you have the signs ROS. Your life is 24 years. If you are rescued from these things you will go on to 54. And if you can postpone these, you will go to 68. And you will die in your bed.

NK Mercury and Gemini

Alborbodatum, this is the other half of the throat of Aquarius. Its nature is warm and humid facing the West, and it is said to be one step. Also the middle of the other half of the head of Pisces. Its nature is cold and humid facing the North, and it is said to be a half step. And there are four stars, which look like this: {figure with 4 dots}. Whoever in these first enters the scornful scoffings of this earthly machine, such will be his human disposition and such is his nature. You have not come to me because when you moved from place to place, you may have the first impulse to come to me. But thus it is not that you have (not) had three wives. And one of them has born you four sons. And any of them [the sons] has gone off [reading *discessit* instead of *dicessit*] on the way of all flesh. And from another [wife] you have been given eight [sons or children]. All but two of them are dead. And this woman to whom you have been joined in marriage is not a blessing to you. And because of misfortune you will weep over the loss of all your possessions. And if it had not been for the goodness of the sign of Aquarius, which is the greatest of good things, there would be nothing left for you. But as it is you will rejoice in nourishment. And you have the marks LT. Your life is 50 years. If you are rescued from these things you will arrive at 80, and if you can avoid those things you will live to 116, and your friends will be very sad at your death.

BK Mercuri and Gemini

Alnescodatum, this is the middle of the right arm of Aquarius. Its nature is warm and humid facing the West, and it is said to be one step. And it is the other half of the head of Pisces, which is above. Its nature is cold and humid facing the North, and it is said to by one-half step. And there are six stars, which look like this: {figure with 6 dots}. Whoever

in these reaches our shore, such will be his human subjection and such his nature. You intend to know from me which of the arts would be more appropriate for you, or what would be my advice that I would offer you. And it has not been many days since you have contradicted my knowledge. And you have had disputes with other men concerning[?*inde*] women. The post which is appropriate for you is difficult to attain. And you will not live a long time that you could go after the desired result from this. And you have the signs OAF. Your life is 18 years. If you are rescued from these, you will arrive at 40. If you can avoid this you will live to 46. And you will die of causon.

IO Mercury and Gemini

Alipdolotum, this is the other half of the right arm of Aquarius. Its nature is warm and humid facing the West, and it is said to be one step. Also it is the middle of the neck of Pisces, and it is said to be one-half step. Its nature is cold and humid facing the North. And there are two stars, which look like this: {figure with 2 dots}. Whoever in these are [?is] of the human condition, such will be his human disposition and such is his nature. You have come to me for me to tell you if sea journeys would be more suitable than land journeys, and so that you might have various spirits, because whoever responds well to you will be counted among the wise. You are in sometimes one state and sometimes another, and all this is of evil, because if you fix a firm mind and I find it firm, my advice may be pleasant to you. Because one of your own relatives will be flooded with warm water … . And the first letter of his name is B and the middle is R and the last is T, or T is the first. … What is the reason for this? All his toenails are shown. [?] And this prefigures death to you … or of a close relative who is in your blood line. And either of them will be cared for if they have the seal *dame*. And you are marked with the marks RV. Your life will extend 43 years. If you can avoid these thins, you will go on to 60, which if you can avoid, you will see 90. And having been confessed you will say your final goodbye to the world.

SEMBIOS Mercury and Gemini

Aldippodatum, this is the middle of the left arm of Aquarius. Its nature is warm and humid facing the West, and it is said to be one step. Also it is the other half of the neck of Pisces. Its nature is cold and humid facing the North, and it is said to be one-half step. And there are six stars, which look like this: {figure with 6 dots}. Whoever in these enters the toilsome path of this age, such will be his human disposition and such is his nature. You have come to me in the role of messenger so that you and those who sent you might be given the knowledge which side they ought to take, the warlike tumult which has occurred between two towns and between cities and between countries that have submitted to them in obedience and supplication. And moreover that through me it might be revealed to you what might be the reason why the lady of the city has not given birth. And other things which they begged of you, that you would ask of me for them. And so that you would show to me greater faith: not six days have elapsed since you committed adultery, and you did it in a cemetery. And you so exercised the arm of the woman with whom you committed this act of venery that it was broken and dislocated before you could return your steps toward home. And on that same night in which you committed this adultery by

the instigation of the devil, such was your dream. In your dream it appeared to you that your eyes were blinded and that you would be deprived of your eyes, and you incurred danger by coming to me. Thus was given to you an opportunity for cursing me and it will be the signs of my wisdom. And you were moved to a deep sigh because then you were not near to it. And if you had stayed in that land until now, it would not have happened that you would not have wept for the loss of any of your members. Because in the night robberies would have been planned against you in that place by your enemies, and capture[?] would have followed, and they would have committed theft against you and you would have been deprived of your nose or your tongue. You have suffered many kinds of infirmities. And at one time a blow from a horse has stricken you on the right leg, and your head is marked and your neck, breast, and shoulders. Also the groin and right foot, and it would have been better if your lord who sent you here had come in his own person, because he greatly needs me, if it can settle in his will, and good can result from my advice. Your life is 18 years. If you are rescued from these things you will come to 44, and if you can avoid these things, you will come to 52, and you will close your day with pain in your members, and the one delegating you has the signs RV and the same kind of death.

IOSSEM Mercury and Gemini

Alsosedoltum, this is the other half of the left arm of Aquarius. Its nature is warm and humid, and it is said to be one step facing the West, and it is the middle of the left arm of Pisces. Its nature is cold and humid facing the North, and it is said to be one step. And there are five stars, which look like this: {figure with 5 dots}. Whoever in these is led forth, such will be his human disposition and such is his nature. You are of two minds, and whatever you believe you doubt, and you turn your will over all women, and you act as if you care for none, and you portray yourself as having knowledge about everyone and understanding, and you greatly appreciate yourself and hold others in contempt. You are afraid of theft. Because you are moved very much by a fear of theft, you hesitate to make a pledge. And you commit many robberies to your loss, and to the reproach of your close friends. Whatever you say craftily is hidden, so that you deceive others. When you should pronounce D you pronounce A; you do not know how to avoid another loss. And you fall into excessive lamentation for your own. And when you inflict loss on someone you do not think [?to confess] except when it is your true friend, although that will be with the contempt and sorrow that you have in your heart. You will contrive fraud against many people for whom in the end merit will be compensated. You will be moved by your will to do all these things and God does not cause any of it, since you know how to act fittingly; you have a scornful and quarrelsome lord. I will not lay out all your perverse qualities, but BRUS in the last book tells all your sorrows. Your head is marked and your left hand, stomach, breast, shoulders, ankles[?*anchae*]; you have weak kidneys, and your male member is doubly marked, and one of your feet is more contracted than the other. Your life is 46 years; if you escape these things you will come to 60; if you can look back at these you will go to 84. Your death will be because you fall from a height.

KIOS Mercury and Gemini

Aliosdalatum, this is the part of Aquarius that is in front of the breast, and it is called the handle of the breast. Its nature is warm and humid facing the West. And it is said to be one step. Also it is the remaining half of the left arm of Pisces. Its nature is cold and humid facing the North, and it is said to be one step, and there are nine stars, which look like this: {figure with 9 dots}. Whoever in these comes nearer to the type of death he will have by the threshold of his life, such will be his human disposition and such is his nature. You have not come to me for any reason other than to know which of two horses will take the victory in a race, because a wager will be put on one or the other, or because of a wager that has been made about another matter from the cause of property in the hand. Your words are ambiguous and untruthful, and words of this type are consistent with those of the ones who sent you. And the idea of placing this wager comes from a woman or it could have been through the help of Bacchus. For thus wine brings trouble to a person and overly arouses the nerves. And from that sharpness there arises the matter of many different things. Similarly the appearance of a woman always rouses the virile sense. And you have the marks FL. Your life is 35 years. If you are rescued from these things you will arrive at 47. If you can avoid these you will live to 50 and die the same kind of death.

[87r]

[Section 23]

CDEB Mercurius et Virgo

Alcedebaltum, hoc est tantum pectoris Aquarii quod potest dici gradus unus. Natura sua calida et humida contra partem Occidentis et medietas humeri dextri Picis. Natura sua frigida et humida contra partem Aquilonis, et dicitur esse unus gradus. Et sunt stellae quinque, sicut hic apparent: {figure with 5 dots}. Qui in istis confirmationi signorum et planetarum respondet, talis est ei dispositio humana futura et talis est eius subiectio. Tu te mihi exhibuisti propter testimonia falsa quae vis producere et ut de me scires si tale quid optato fine clauderetur vel non vel si possis uxore domini tui fungi et eam [87v] submittere. Et scio quod animus tuus falsitate vacillat. Ingenium habes et fastum et malarum iniquitatum superhabundantiam. Nec est diffusis terminus elapsus quod pro re quadam 4 falsa iure-iuranda exhibuisti et furtum commisisti. Et habes signa GA. Vita tua xl annis. De his ereptus perveniens ad xliiii. Quos si possis declinare, vives xlviii et in bellicoso tumultu vita defungeris.

KIOSEM Mercurius et Virgo

Algigosdotum, hoc est residua pars pectoris Aquarii. Natura sua calida et humida contra partem Occidentis, et dicitur esse unus gradus. Et humerus sinister Picis, et dicitur esse unus gradus. Natura sua frigida et humida contra partem Aquilonis, et sunt stellae tres, sicut hic apparent: {figure with 3 dots}. Qui in istis tenebrosa uteri matris suae claustra egreditur, talis est ei dispositio humana futura et talis est eius subiectio. Tu me adiisti ut multiplicationem tuarum apum scires, vel quis dies esset utilis ad illas admittendas cum domiciliis suis quae comparasti et pactum cum voto infregisti apud excellentissimum quae pro apibus tuis pepigisti, et in isto anno duae tuarum sororum laborisam istam vitam praetermiserunt. Et tu tribus filiis ditaris, quorum non nisi unus penes te residebit. Et tu signis EC signaris et eodem genere mortis signaberis.

ECG Luna et Cancer

Alecgecdoltum, hoc est medietas spatularum Aquarii, et dicitur esse gradus et dimidius. Natura sua calida et humida contra partem Occidentis. Et est tantum pectoris Picis, quod dici potest unus gradus. Natura sua frigida et humida contra partem Aquilonis. Et sunt stellae xi sicut hic apparent: {figure with 10 dots}. Qui in istis ad qualicumque huius mundi evocatur, talis est humana dispositio ei futura et talis est eius subiectio. Tu te huc intulisti ut pax solidita sisteretur inter coniugem et maritum, inter quos ira diutuas revolutionem fecit. Et ira illa commiscebatur culpa domini eam apodiante qui ad famulae suae torum illicitum (illicite) accesit. Quam rem detestabilem unus inimicus qui se more amici palliat uxori contumeliose suggesit [88r] huic fuit inter dominum et dominam ire seminarium et domino obiecit quod illa non fuit ita progenie imnodata, quantum ad tantae dignitatis virum spectaret. Suo eum sermoni adiecit, quod si eam oculis clausis praeteriret mulier elegantioris stirpis ei coniungeretur connubii nodo. Et enim respicite

qualiter tuus status potest tibi complacere, cum genitorem oculis mentis eiusdem et carnis repetas. Et si aliud non interveniret nisi quod pater patris eiusdem secta sarracenorum faedaretur et eorundem legi innecteretur. Hac sola de causa inuente status suus te debet reflectere. Et quicquid ex coniunctione sua possis rebus tuis familiaribus adiecisse et maxime hac reinterveniente hec occasio prodiit. Scientiae etiam commendetis quod tota eiusdem propago ad nichilum revertetur et erit quasi nihil esset. Unde ille et tres sui fratres dominabuntur villae totaliter in qua morantur. Et in illo dominio fratres uxoris suae extra illud solum fugabuntur. Et illi cum quibusdam potentibus innexuras habent. Et unus illorum vellet villam submittere traditioni, in qua nativitatem sumsit. Sed tamen maritus sororis eorum traditionem illam fine ad unguem consumet vel heres eius, quo facto interveniente tota villa et villae dominium Vulcani ignibus tradetur et interitum patietur. Unde forum venale de villae faleris fiet et pro leni precio omnia distrahentur. Et forum abiectum fiet de dominibus et puellulis electis. Signum illius qui traditionem operabitur, cuius cognatus germanus armis subcubuit, os habet distortum et nihil villam observat nec viros nec mulieres, nisi sigillum duodecim virtutum omnium quod deportet dominus scriptum in lamina aurea super primam[?] personam qui dominatur villae et praeficitur. Illam deferat quinque annis et quolibet die 12 pauperes extraneos reficiat vel si ei fit necessarium aliud adiutorium[?] in xvi libro reperiet. Signa illius qui erit occasio destructionis villae sunt memoz. Vita illius xlviii annis. De his ereptus perveniet ad lxiiii et si illos possit declinare convolabit ad nonaginta sex.

KRXYMA (RSXYMA) Luna et Cancer

Almadasuntum, hoc est alia medietas spatularum Aquarii quae supererat. Natura sua calida et humida contra partem Occidentis, et dicitur esse gradus et dimidius. Et est tantum de supradicta parte pectoris Picis quod potest dici unus gradus. Natura sua frigida et humida contra partem [88v] Aquilonis, et sunt stellae xv sicut hic apparent: {figure with 15 dots}. Qui in istis limen vitae et mortis ingreditur, talis est ei humana dispositio futura et talis est eius subiectio. Tu te ad me deflexisti propter tuam filiam quam marito vis copulare. Et maxime intendis eam coniungere fratri illius qui aliam duxit. Primam filiarum tuarum tradidisti homini qui non est indigena et ille in brevi suffocabitur febre quae dicitur causon. Nec filia tua cum eo diu cohabitabit. Et relicte fuerant ei plures filiae quam filii. Mors illius tuae filiae fiet subitanea. Et totum hoc eveniet propter peccatum maternum. Et ne fiat tibi onus audiendi dicam quod peccatum gessit. Fertilis enim erat ultra modum in primis filiabus, et ut filios conciperet, consilium iniit quod non fuit laudabile. Illud enim sustulit filios et filias. Et si consilium sapientis ei panderetur et qui legisset librum munob [*bonus* backwards],

{*Sidenote*: Liber Munob}

quia nullus pro sensu quo possit fulgere, meo indicio sapiens potest effici, si illum suae dignae memoriae non revocet. Quia ille exhonerat pondera quae sunt honerosa ad ferendum. Et homines protegit ab exitu vitae crudeli et omnem malum fructum ita instituit ut bonum solvat. Et de mulieribus sterilibus docet qualiter possint esse fructiferae. Et quaecumque occidat in casum naturae vituperabilem bono resignat. Unde homines illi

vani a me inquirebant, qua de causa haec ars fuit composita. Et talis est mea ratio diffinita, quod deus formavit hominem ad imaginem et similitudinem suam, formavit ergo in totum. Ergo hac ratione homini subiacet omnia mira operari. Talia sunt quae sunt visibilia et vera. Et talia, visibilia et non vera. Talia sunt quae sunt invisibilia et vera et econversu. Et sicut deus disponit, quod corpus potest visu discerni et non anima. In tali casu potest condempnare magister huius artis, corpus condempnat ergo et totum et partes illius, salva anima tota ergo et partibus eius. Ergo isti est possibile omnibus auferre corpus et animam. Igitur salvare poterit corpus et animam. Et sicut deus illum scivit qui nobis pretium exstiterat et quod eius prava observatione amorem suis amitteret. Et ex quo illi suum amorem contulit, ne detrimentum illius in perpetuum pateretur. Et pro tali quod sua imagini assimilaretur ad sui opus hanc artem instituit ante terminum qui praediffinitur in constitutione angelicali. Et quod ista esset omnium hominum digna omnino. Quia si eius adiutorio ratio suffulciretur, hoc [89r] quod futurum esset, non posset ei evenire. Sed per illam resignata est perfectio omnium trans __m quibus indica incidenter habuit cognitionem omnium rerum et cuilibet nomen imposuit. Est. Ergo videbatur tanquam esset deus. Is qui stellas numerat, Neptuni harenas. In deitate pater cognovit cuncta creata. Ergo sine contraditione hominem plasmavit ____ iure tenemur _____. Ergo nulla nobis scientia prefigitur, nisi solomomodo ista. Qua sicut illi praebita est omnium cognitio et cognitionem omnium habuit. Et nihil illum amore dominio sui resignavit ___. Quia .. doctrinam suam amisisset et misericordia illi ___ et ad ____ a maioribus tormentis expediretur. Ergo eum absolvit doctrina. Ergo eam non obtinuit nisi misericordia sua propicia interveniente. Ergo ista fuit cum … adiutorio. Ergo isti tenemur consentire, quia illa reduxit eum ad amorem domini. Et quia nobis primus pater exstitit, illam debemus assumere et omnes alias praetermittere. Quia haec est omnium aliarum principium et meta constituta. Ideo amicus pulcher vobis consilium ministrat, qui illum filium tuum unicum huic doctrinae applices et addicas. Quia haec est omnium rerum cognitio et per istam cognoscet dominum dignae maiestatis et complementum et subiectionem cuiuslibet qui illi submittitur et bonitate Aquarii interveniente quia est optimum bonorum et qui coniungit bonum cum bono, tu dispone R su biaces, et eidem paenae mortis -

TVORS Luna et Leo

Alturodaltum, hoc est medietas ventris Aquarii. Natura sua calida et humida, contra partem Occidentis, et dicitur esse duo gradus. Et est tantum de supradicta parte pectoris Picis, quod potest dici gradus et dimidius. Et sunt stellae quinque sicut hic apparent: {figure with 5 dots}. Qui in istis brevis huius vitae statum ingreditur, talis est ei dispositio humana futura et talis est eiusdem subiectio. Tu te mihi vicinasti ut aliquod perditorum tibi panderem vel quod a me doctrinam nanciscereris, qua aliquid tale adimplere valeres. Et si non esset propter humana [89v] peccata, quibus submittereris scilicet in multis falsis testimoniis et in pluribus furtis et in adulteriis quae fiunt ad aliorum iniuriam et multis vanis cogitationibus quae longum esset enumerare per singula et quia difficulis esset assumptionis sermonem non effundam super multas cogitationes sed tantum super unam multa verba de me ad te confluxerunt. O igitur non declinabo, quin illud probem, hoc dixisti et probationem de me velles excercere. Scis enim quid intendis dicere, affectas ut

more volucris tibi imponerem volandi officium per aera. Unde in tuo animo praefixisti quod si enodare tibi scirem hunc tuum animum, fidem omnibus dictis meis adiungeres, sed propter consilium meum nolo quicquam de te extorquere nec de rebus tuis. Et si perfecte experimentum adimpleas, de libro satirac [*caritas* backwards], quod est in

{*Sidenote*: Liber Satirac}

tricesimo capitulo secundo quod tabulam spiritum igneorum dissolvit, huic potes tibi assumere plenariam doctrinam et ad utilem perfectionem, qualiter illi te deferent per aera vacuum, sed prius opus est ut furta longa a te repellantur. Et maxime universaliter, libidinis officium, homicidia et falsa testimonia, fenus et fornicatio et caetera multa vana qui tibi infignitur. Et si terminus tibi ponatur minus (nimis?) diffusus ad illum eundem librum accede ad secreta secretorum locorum in tertio capitulo, quod scribitur ante praenominatum capitulum. Et invenies ibi xii nomina quae in tribus diebus te inundabunt ab omnibus tuis peccatis. Et scienti illud capitulum quarto die conferetur tibi utilitas. Unde directa ratione opus esset exquisitum ut ista tria ad unum scirentur: Soiga, munob, satirac, quia per primum sciretur omnium origo de signis et planetis et de elementis et de omnium illorum subiectionibus. Ergo nullus aliorum praeter istos qui sunt de hac linea habet istam dignitatem et istam materiam cum superhabundantiam. Secundus deservit quod si ex aliqua materia labatur, quod non sit utile ut perfectionem nanciscatur subiacet ei malos terminos propellere et hominem divertat ad iustum terminum, quamvis sit nimius labor. De sterili fructiferam constituit et pauperi ingenia tribuit, qualiter ditetur divitiis. Ergo nullus aliorum praeter istos qui sunt de hac linea habet istam dignitatem. Tertius liber famulatur … bus, quas si tibi panderentur, fidem non adhiberis propter signum quo signatur virga et alia signa D H habes et id genus mortis. [90r]

EXYMA Luna et Leo

Alexidaltum, hoc est alia medietas ventris Aquarii. Natura sua calida et humida contra partem Occidentis. Et dicitur esse duo gradus. Et omnes aliae partes quae supererant de pectore Picis. Natura sua frigida et humida contra partem Aquilonis, et dicitur esse unus gradus et dimidius, et sunt stellae duae sicut hic apparent: {figure with 2 dots}. Qui in istis in finibus saeculorum devenit, talis est ei humana dispositio et talis est subiectio. Tu ad me gressus non deflexisti nisi ut scires cur tua scientia incrementum non possit suscipere. Quia tibi non imputandum est quod diversis periculis te non submisisti ut scientiam adipiscireris. Sed immanis stultitia esset si bovi iniungeretur tam subtiliter rostricare, ut turtur dicit vel turdo. Et adhuc diffusior esset insipientia si bovi ex vi obedientiae imperaretur modulos tam sonoros emittere, ut turdo sponte resonat ut unus volatus alterius volatu aequiparetur. …Aut[?] ad modum excederet. Iste mentis excessus alii non attinet, si ursus ad irmidinis comparationem volatum directum arriperet, licet hoc dictum nobis esset … si regulus posset tantum honus sustentare, quantum et camelus ___ ___ quod te ___ non agnoscam. Deus nullam praefixit sapientiam qua diteris. Qui ____vicissitudinibus rumor de te ad me pervenit[?]. Quare tui noticia ad me devolavit. Putas te alterari, quia aliis pellibus honeraris? Non effluxerunt multi dies quod pro eadem causa ad me accessisti. Sed pro sensu tuo parvo munimine subfulto, tibi quicquam non

intendo enucleare. Non est enim bonum cum insipiente altercare nec contra cliba … . Igitur si accessisti ut me reconizares et binis vicibus in lineis meis incidisti et nullum consiliorum quod tibi ministravi, perpetrasti non pro te praetermittam quod vos alii pulcri amici, qui de generalibus(?gradibus) noticiam habetis et intromittitis de illis 9 vobis non dicam, quod scrutemini de istis lineis quid vobis defuerit, vel quot gradus vel quot partes graduum. Unde si aliquis istorum vobis perveniret ad aliquam negligentiam, illi alii vobis essent ad perfectionis habundantiam. Unde quilibet librorum xxiii de illis in parte sermocinatur. Et illi qui in his delectantur ad ultimum defluant, qui succinte et sub verbis succintis, qui de una stella inchoat decurrens usque ad mille. Et de duabus procedens usque ad duo milia. [90v] Et de tribus usque ad tria milia. Et quamlibet ascenderit, una aliam multiplicans usque ad x sub tribus clx capitulis reddit doctrinam et habundanter perfectionem et si aliquis istorum animi habundantiam haberet habundabit(habundaret) ei liber iste ad sciendum rerum ortum in tantum ad transformationem mettalorum et subiectionem illorum ad veritatem et doctrinam perfectam, quam docet liber G.

{*Sidenote*: Liber G}

Et si aliquis tantam dignitatem secum possit choadunare, qua se possit fulcire in libro M. Ille administraret ei in veritate perfectionem et

{*Sidenote*: Liber M}

acomodum[?] quod ei fierent obtemperantes angeli benigni. A tam dignus est, qui super hanc utilitatem est compatiens. Illa enim superhabundantiam omnium utilitatum secum gerit sine aliqua deceptione. Et si mihi audacia dicendi daretur, nihil est quod in illa doctrina non concludatur. Nobis enim datur transitus per manus iustorum. Et quia haec scientia paucis subiacet et non tot quot vellem interesse. Igitur illi qui eam ignorant, meo velle contradicunt, et ideo mihi non est si procedant ad doctrinam L. Quia per illam possunt defraudare in non veritate illos qui sunt veritatis deceptores. Hoc est intelligendum, quod possibilitas eis praebetur super omnes spiritus malignos. Igitur sunt tanquam deus sed non in toto. Ille enim plenariam obtinet potestatem super illos et partes illorum. Et quia tu non dicessisti et tantum verba mea ascultasti, ubicumque eas et ubicumque venias oportet; te ad meam doctrinam redire, si ullam perfectionem intendas habere. Et si istorum trium daretur scientia plenaria decentus possis ad aliam decurrere. Et ad proprium domicilium procede, quia soror tua filio hodie beatificata est. Et habes signa Q et idem genus mortis. [91r]

Qui per sapientiam in doctrina desudare intenderit, illis sum respondens de corporum triplicibus inmexibus. Cum deus potentissima sua virtute et sua benigna dulci humilitate et suorum nominum dignissimorum benignitate nobis vii caelos disposuit, quicquid enim in mundo est post suam sanctam bonitatem ab illis sumit obsequium, et consentit quod quilibet iure debet scire, ex quo est in quo sit illorum. Et ut sciat in quo casu ille debeat eum sortiri, et si locus partis eius sit incompetens. In libro L disponit qualiter

{*Sidenote*: Liber L}

sustineatur quod caelum in illius contrarium non volvatur. Prebet cuilibet homini iure scire 7 coniurationes super caelos 7, ille sua humilitate dignissima virtute nominum suorum dignissimorum. Unde ille sua illius potest observari a malis omnibus solummodo et ab omnibus periculis. Et si ille illam deferat super se cuius est. Et omnibus hominibus videtur oratio sua ad sciendum. Quia illa coniuratio debet eum sistere in dei beneplacito et non solummodo in illius beneplacito, sed in omnium beneplacitis. Nec aliquid ei est difficile in die incipere, nec potest ei in malo accidere, quo illam dicat. Et cum deus in summo caelo Saturnum disposuit qui est septimum. Ille idem ei Iovem supposuit qui est sextum. Simili modo Martem subnexint qui est quintum. Adhuc Solem subdistinxit qui est quartum. Et tamen subterius Venerem collocant qui est tertium: post Mercurium sistitit, qui est secundum. Usque in tantam Lunam submisit, quae dicitur prima. Ex quo tenemur[?] primo quia illa nobis est prima et omnes sub Lunari globo sumus positi. Quia illa nobis est inferior et nos sumus ei tanquam primi. Illam in nobis cognoscamus. Quia nobis est propinquior intantum quantum est in nostro corporali triplici nexu tantum inquantum nobis est. Est non ergo in totum. Quia Sol similiter in hominibus communicat et super omnes dominatur. Quidam sunt qui sunt Saturnini. Quidam sunt qui sunt Lunani. Unde illa omnibus perfectam docrinam administrat in istis lineis, quorum sunt planetarum et cuius signi. Et si ego non omnino vobis describam in istis lineis, ite ad xi capitula postremi libri. Quia ego assumo quantum ipsa assumit in totum quorum unum est xlix et complementum. Usque ad lx et ibi habebitis quod hic dico et si in aliquo peccavere, illuc habebitis solutionem.

Primum indicium secundae constitutionis

Alnatal, hoc est caput Arietis et sunt stellae tres sicut hic apparent: [91v] {figure with 3 dots}. Qui tanquam fructus maturus ab utero suae matris prodierit in istis cum vultu meluo[?] occurret. Et per cor robustum robustus efficitur. Et intendit voluntate multa potendo choadunare. Hoc dictum est intelligendum hoc quod distrait carius, distraere intendat quam alius et multum ab aliis postulare intendit. Et talis quaestas eum non fortunabit donec limini senectatis collinitaverit. Cor eiusdem fluit et refluit ad aquae similitudinem in omni compositione et voluntate est tediosus et in actionibus motivus et facile promittit, fabulator expeditus largiendi semper animum habet, sed confestim dandi retinet gressus retrogrados et se tibi in mente sedeat illius cognitio, corpus gerit attenuatum, oculos coloratos et terminus eveniet in quo capilli eius rescillabuntur. Omnes illius actus et dicta sunt mellita sive(?sine) refectionibus deserviat sive potationibus in exhibendo in recipiendo, in emendo, distrahendo, nasum habet acutum in nasi initio. Et multis variis signis signatur. In capite tribus, in facie in superciliis. Ars tendendi et radendi est ei amica. Maxime ars manualis semper ei attinet. De leni cachinno movetur. Veneri est pronus. Honor illius inter maiores versatur. Potestas sua in fructibus consistit in pectioribus et maior erit omnibus suis fratribus. Et fratres sui non erunt germani. Et in omni loco quo decurrit[?], honor ei largietur. Mandate principium[?] et potestati subiacet. Progenies sua ferveus est libidine et calore, honorem obtinebit. Quod praenotatum totum eveniet ei. Si in nocte ad huius mundi lucem revocetur quando Aries iacet, opus est ut ad noticiam tuam devolvatur, hoc praenotatum totum eveniet. Si de die in diem procedit, fiet

pauper et mendicus. Et si Luna sit in augmento, ei augmentabitur omne bonum. Si in detrimento steterit, decrescit in divitiis et potestate. Si autem ortus fuerit vel in die vel in nocte, et stellae electae staterint, elevabitur honor eius. Et si stellae fuerint retrogradae, omnia mala ei contingent et omnia opera sua retrogadientur. Tribus uxoribus copulabitur. Prima erit de progenie procera. Illarum una prius viro coniungetur, huius causa elevabitur eius honor. Illa replebitur multis machinationibus et elevabitur fastu. Ille patietur dolorem frontis et temporum. Ille etiam dolor ad dentes refluet et ad latus sinistrum vulneribus cultellinis corpus submittetur et gladiorum, et unum vulnerum naso vicinabit vel ictus lapideus. In pectore os frangetur vel aliquid suorum [92r] membrorum. Quacumque fuerit, aut habebit minimos digitos curvos. In capite vulnerabitur et tibiae canus morsus imprimetur. In verendis signabitur. Et ei operatae sunt fascilue[?] per vicinos et vicinas, qui ei invident. Et si illas velit absolvere gressus libro Q adiungat et

{*Sidenote*: Liber Q}

inveniet ibi absolutionem. Et multi vicinorum ei invident et in depraedationem incidet per manum potentis qui potentia ulterius quam[?] ille amplificabitur, et in manibus praedonum ter incidet in itinere. Et si iustum inde affectat obtinere consilium quod conferat omnibus casibus suis diversis, adquirat si supradicta xii nomina, de quibus fit inventis in capitulo TVORS, et perfectioni adiungat experimentum quod est in duodecimo capitulo libri munob. Multis variis signis signatur, in capite, in facie, in cervice, in gula, in pectore, in utero, inter spatulas, in inguinibus, in renibus, in virga, in cruribus, in genu. Illud manuum et pedum praetermitto, licet ibi infigantur. Versus metam vitae meliorabitur, si stellae malae non fiant nocivae vel signa ei impressa circa factum suum. Subiacet ergo triplici mortis generi, in capite xliiii annorum Causon, et si in his possit absolvi, immunis prorogabitur eius vita usque ad lv, licet passus fuerit multa genera morborum et si in illo termino possit evolare, confluet ad lx et praecipitabitur ab alto vel gladiis scindetur.

[Section 23 Translation]

CDEB Mercury and Virgo

Alcedebaltum, this is as much of the breast of Aquarius as could be called one step. Its nature is warm and humid facing the West. Also, half of the right arm of Pisces. Its nature is cold and humid facing the North, and it is said to be one step. And there are five stars, which look like this: {figure with 5 dots}. Whoever in these answers to the confirmation of the constellations and planets, such will be his human disposition and such is his nature. You have shown yourself to me because of the false testimony which you wish to give, so that you may know from me if this would result in a desired result or not, or if you can enjoy the wife of your lord and subdue her. And I know that your heart vacillates in falseness. You have talent and scorn and the wickedness of evil things in abundance. Nor has a long time passed since you gave four false testimonies in a certain cause, and you have committed theft. And you have the signs GA. Your life is 40 years. If you are rescued from these things you will come to 44. If you can avoid these things you will live to 48, and you will lose your life in the tumult of war.

KIOSEM Mercury and Virgo

Algigosdotum, this is the remaining part of the breast of Aquarius. Its nature is warm and humid facing the West, and it is said to be one step. And the left arm of Pisces, and it is said to be one step. Its nature is cold and humid facing the North, and there are three stars, which look like this: {figure with 3 dots}. Whoever in these comes out from the shadowy gate of his mother's womb, such will be his human disposition and such is his nature. You have come to me so that you might know about the increase of your bees, or what day would be good for giving them access to the little houses that you have made ready for them, and you have broken a treaty made with a vow with a very superior person, (a treaty) that you made concerning your bees, and this year two of your sisters will pass from this laborious life. And you are enriched by your three sons, of which only one lives with you. And you are signed with the signs EC and you will have the same kind of death.

ECG Moon and Cancer

Alecgecdotum, this is the middle of the shoulders of Aquarius, and it is said to be one and a half steps. Its nature is warm and humid facing the West. And it is as much of the breast of Pisces that could be called one step. Its nature is cold and humid facing the North. And there are eleven stars {other MS: ten stars}, which look like this: {figure with 10 dots}. Whoever in these is called out to whatever quality of this world, such will be his human disposition and such is his nature. You have come here so that a strong peace may be established between a wife and husband between whom a long-standing anger has caused estrangement. And this anger is mixed with guilt on the part of the lord against [? *apodiante*] her because he illicitly went to the bed of his female servant. To make matters worse, an enemy who pretended to be a friend, gossiped to the wife, which was the beginning of the anger between the lord and lady, and she objected to her lord that she

was not so full of progeny as would be expected of a man of such great dignity. She cast at him in her speech that if, with his eyes closed [?], a woman with a more elegant nature were to surpass her, he should be joined to her in sexual union. For look back and consider How your status could be pleasing to you when, with the eyes of the mind and of the body, you recollect [your] father. And if nothing else happened except that the father of his father made a pact with the sect of the Saracens and was entangled in their law. This reason alone suggesting that his status ought to restrain you. And whatever you can add from his joining to your family matters; and this outcome occurred very much through this happening. Also you[plural] should entrust to the knowledge that all of his offspring will come to nothing and he will be as if nothing. So he and his three brothers will completely dominate the town where they live. And in this domination the brothers of his wife will be put to flight beyond their place of birth. And they have[?] to be entangled by certain powers. And one of them will wish to surrender the town in which he took his birth. But in the end, the husband of their sister, or his heir, should complete[reading *consummet* instead of *consumet*] this surrender to the last detail so that the town and the dominion over the town are given over to the fires of Vulcan and overthrown. Thus the marketplace will become for sale by the fall [*faleris*] of the town, and everything will be sold off for a low price. And the market will be abandoned by the lords and the excellent little girls. The sign of the one who will cause the surrender, whose blood relative was felled by weapons, has a distorted mouth and does not guard the town at all, neither men nor women, except a seal of all the twelve virtues which the lord acquired, written on gold leaf concerning the first person who was placed in authority over the town and was in charge. This he took away for five years and every day he refreshes twelve poor strangers or, if it becomes necessary, he will find some aid in book sixteen. The signs of the one who will be the occasion of the destruction are Memoz. His life is 48 years. If he is rescued from these things he will arrive at 64, and if he can avoid these he will go on to 96.

KRXYMA (RSXYMA) Moon and cancer

Almadasuntum, this is the other half of the shoulders of Aquarius which was above. Its nature is warm and humid facing the West, and it is said to be one and a half steps. And it is as much of the aforementioned part of the breast of Pisces as can be said to be one step. Its nature is cold and humid facing the North, and there are fifteen stars, which look like this: {figure with 15 dots}. Whoever in these enters the doorway of life and death, such will be his human disposition and such is his nature. You have brought yourself to me because of your daughter, whom you wish to marry to a husband. And you very much prefer[?] to join her to the man's brother, who has married someone else. You gave in marriage the first of your daughters to a man who is not poor, and he was soon killed by a fever called "causon". And your daughter did not live with him for a long time. And there are left to you more daughters than sons. The death of one of your daughters was unexpected. And all this occurred because of the sin of the mother. I will not say what sin she committed lest it be a burden to you to listen. For she was fertile above average in the first daughters, and, so that she might conceive sons, she undertook a plan that was not laudable. For it allowed sons and daughters. And if the advice of the wise had been

unfolded to her, and whoever has read the book Good {*bonum* is the reverse of *munob*}, because

{*Sidenote*: Good Book}

no one in sense by which he could shine can be made wise, in my judgment, if he has not recalled that [book] of worthy memory. Because he unloads the weights that are burdensome to carry, and he protects people from a cruel loss of life and thus he has resolved all evil fruit so that he may release good. And about sterile women it teaches how they may be made fertile, and whatever goes wrong in nature can be resigned to good. Thus people vainly inquire of me from what cause this art was composed. And such is my defined reason, because God formed the human being to his image and likeness, and so he formed him totally. Therefore by this reason all miracles are subject to be done by a human being. Such are those that are visible and true, and such [that are] visible and not true. Such are those that are invisible and true and in the converse. And thus God arranges that the body can discern by sight and not the soul. In such a case, the master of this art can condemn, so he condemns the body condemns entirely and in its parts [and] the soul saved [is] entirely and in its parts. So for him it is possible to kill the body and the soul for everyone. Therefore he can save the body and the soul. And thus God knew the one who had become a ransom for us and that he lost their love by crooked observation. From this he brought his love so that his damage would not last forever. And since he was made like his image for his work, he established this art before the time defined by the angelic constitution. And this was to be worthy of all people everywhere. Because if reason were supported by his help, what was about to be could not happen to him. But through that [art] the perfection of all is resigned ___ had the understanding of all things and whosever name he has established. It is. Therefore just as it seems, he is God, he who numbers the stars, the sands of the sea. In deity the father knew all created things. So he formed the human being without contradiction in his image and likeness. For therefore our carnal father came to be. ___ surrender ___ we are held in law___ . Therefore no knowledge is prefixed in us, except only that which thus is offered to him, the understanding of everything, and he had the understanding of everything. And he has not given up anything because of the love of his lord, … Because … he lost this teaching and by his mercy ___ and ___ he was freed from great torment. For the teaching released him. So he did not obtain it except by the kind mercy [of God]. So this was with … help. Therefore we must agree because it led him to the love of the Lord. And because he is our first father we ought to take it up and give up everything else. Because this is the arranged goal of all other principles. And so, dear friend, he gives advice to you who direct and devote his only son to this teaching. Because this is the understanding of everything, and through it he may know the Lord of worthy majesty and the fullness and the subjection of whoever is submitted to him and by the goodness of Aquarius because it is the greatest of good things and who joins good to good, you show the traits[?] under R, and the same pain of death.

TUORS Moon and Cancer

Alturodaltum, this is the middle of the stomach of Aquarius. Its nature is warm and humid facing the West, and it is said to be two steps. And it is as much of the aforementioned part of the breast of Pisces as can be called two and a half steps. And there are five stars, which look like this: {figure with 5 dots}. Whoever in these enters the status of this brief life, such will be his human disposition and such is his nature. You have come close to me because so that I might reveal to you something of those things that are lost, or because you would get teaching from me in which you would be able to fulfill something, and whether it is not because of human sins to which you have submitted, namely much false testimony, many thefts, adulteries which caused injury to others and many vain thoughts which are too long to list in detail, and because it is difficult to put into words, I will not pour forth over the many cogitations, but many words about one will flow from me to you. Oh, therefore I will not decline, why should I not probe? You have said this and you wish probing from me, for you know what you intend to say, you wish that I would place on you the power to fly like a bird through the air. So you have fixed it in your mind that I might be able to explain to you this mind of yours, that you will put faith in all my words, but in return for my counsel I do not wish to demand anything from you or from your things. And if you will carry out completely the experiment from the book Caritas [reverse of *satirac*] which is in the thirty-seventh chapter which analyzes the

{*Sidenote*: Charity Book}

table of fiery spirits, from which you can get the complete, most useful teaching, how they might carry you off through empty air, but first care must be taken that they not be repelled by you through tedious trickery, and most of all, the work of wantonness, homicide, false testimony, usury, fornication and many other vain things that are found in you. And if a less extensive end can be set for you, go to this same book to the secrets of secrets in the third chapter, which was written before the chapter just mentioned. And there you will find twelve names which in three days will overflow you from your sins. And through the knowledge of that chapter, on the fourth day, usefulness will be conferred on you. So through direct reason the work would be carefully sought out that to one end[?] these three would be known: Soiga, Munob, and Satirac [i.e. *Agios*, *Bonum*, and *Caritas*], since through the first is known the origin of all the constellations, planets, elements, and all their subjections. Therefore no one other than those who are of this line of reasoning has this dignity and this content with superabundance. The second is devoted to what comes from the other content that is not useful to get perfection; it is concerned[?] to drive away the bad ends from him and turn the person to a just end, however difficult that would be. It makes the sterile fruitful and gives talents to the poor man, how he might have riches. Therefore none of the others but those who are of this line of reasoning has this dignity. The third book is formed … which if they are opened to you, you would not show faith because of the sign which marks the male member and you have the other signs DH and the same kind of death.

EXYMA Moon and cancer

Alexidaltum, this is the other half of the stomach of Aquarius. Its nature is warm and humid facing the West. And it is said to be two steps. Also all the other parts which were above of the breast of Pisces. Its nature is cold and humid facing the North, and it is said to be one and a half steps, and there are two stars, which look like this: {figure with 2 dots}. Whoever in these arrives at the boundaries of the ages, such is his human disposition and such is his nature. You have not turned your steps toward me except that you might know why your knowledge cannot gain any increase. Because it is not to be attributed to you that you have not submitted yourself in various dangers in order to acquire knowledge. But it would be a huge folly if it were enjoined on a cow to sing as subtly as a bird [*rostricare*], as a turtledove or a thrush sings [*dicit*]. And so it would be an even greater folly if a cow were commanded from force of obedience to emit sounds as melodious as a thrush does on its own as one bird is compared to another bird. … it goes above the average. [?] This excess of another the mind does not attain, if a bear were to creep in [?] to a direct flight comparison with a bird [*irmidinis*], so to speak [*licet hoc dictum nobis esset*] ___ if a rule[?] could hold so much praise, as if a camel ___ I would not know. God does not predetermine wisdom ___ who ___ by vicissitudes rumor has come from you to me, how your information has come down to me. Do you think that you can be changed because you are burdened with other skins? Not many days have gone by since you came to me for the same reason. But since in good sense you are supported by little defense, whatever[?] I do not intend to explain to you. For it is not good to dispute with a fool nor against an oven [?*cliba*] … . Therefore if you have come in order to make fun of [*ciconizares*] me and you have fallen[?] in two places in my lines and nothing of my advice that I gave you, have you acquired, not that I would overlook you[singular] for you[plural] are my other dear friends, who have learned some things in general (by degrees) and I will not speak to those nine of you who have been let in [?] that you may search from these lines what pertains to you, either how many steps or how many parts of steps. So that if someone of those were to accuse you of some neglect, the others would be for you the abundance of perfection. Hence each of the 23 books discourses in part. And those who are delighted with these things will go on to the end, which [is] short and in short words, from one star begins running up to a thousand. And from two proceeds to two thousand. And from three, on to three thousand. And however he goes forward, one multiplying another up to ten, it gives teaching under 160 chapters and quite complete, and if any one of these has abundance of mind, this book will give to him abundantly to understanding the origin of things such as the transformation of metals and their properties to truth and complete teaching, which book G teaches. And

{Sidenote: Book G}

if anyone can undertake such worthiness, in which he can give himself support in book M. That one [the book] will give him perfection in virtue

{Sidenote: Book M}

and will make it suitable that the good angels will be obedient to him. A [?book A] is so worthy who is equal [?*compatiens*] to this usefulness. For this [?book A] brings with it superabundance of all usefulness without any deception. And if the boldness may be given to me to say it, there is nothing of this teaching not included. For it is handed to us through the hands of the just. And because this knowledge is available to a few and not to as many as I would wish [?]. Therefore those who do not have it will contradict my wish, and therefore it is not to me if they go on to teaching L. Because through this they can defraud in untruth those who are deceivers of truth. It must be understood that the power is given to them over all the bad spirits. Therefore they are like God, but not completely, for he holds full power over them and their parts. And since you have not departed and have listened to so much of my words, wherever you go and wherever you need to go, return to my teaching, if you aim to have any perfection. And if the full knowledge of these three is given correctly, you can go on to another. And go to your own home, because today your sister is blessed with a son. And you have the signs Q and the same kind of death.

Whoever intends to dedicate himself through wisdom in what is taught, I respond to them concerning the triple mixtures of bodies. Since God in his most powerful virtue and his benign sweet humility and by the goodness of his most worthy names, arranged the seven heavens for us, for whatever in the world is from his holy goodness is praised by them, and he decided what anyone ought to know by law, from whom it is, where it may be. And so that he [anyone] might know in what circumstance he ought to cast lots, and whether the location of his part is unsuitable. In book L it is set out how he

{Sidenote: Book L}

is sustained because the heaven opposite him does not turn. It presents to anyone by law to know the seven conjurations over the seven heavens. He by his humility, by the most worthy virtue of his most worthy names. So he can guard his things from all evils and also from all dangers. And if he brings it back over himself, it is his. [?] And to all people his prayer is seen conducive to learning. Because this conjuration ought to cause what is pleasing to God, and not only to God but to everyone. Nor is anything difficult for him to accomplish in a day, nor can he fall into evil when he says this. And since God set Saturn in the highest heaven, which is the seventh. He arranged the same for Jove who is sixth. In the same way he next put Mars who is the fifth. Then he defined the Sun which is the fourth. Then he put in place further below Venus, who is the third; then he established Mercury which is the second. From there he put the Moon underneath, and it is called the first. This is why it is considered the first: because it is the first to us and we all are located under the sphere of the Moon. Because it is inferior to us and we are like the first to it. We acknowledge it in ourselves. Because it is nearer to us, as much as it is in us by the threefold connection of the body, so much is it in us. But it is not completely. Because similarly the Sun communicates with people and dominates over everyone. For there are some who are Saturnine. There are some who are Lunar. So it gives the complete teaching to all in these lines, of which planets they are and their signs. And if I have not described

everything to you in these lines, go to chapter eleven of the last book. Because I take up as much as it takes up the total of which is 49 and the rest. You will go up to 40 and there have what I say, and if there is sin in anyone then you will have forgiveness.

The First Indication of the Second Constitution

Alnatal, this is the head of Aries and there are three stars, that look like this: {figure with 3 dots}. Whoever in these comes out as mature fruit from his mother's womb, he will have a soft[?*meluo*] countenance. And he will be made strong with a strong heart. And he will try to begin with a very powerful will. This saying should be understood: what the dearer one pulls apart, he aims to pull apart more than anyone else, and he tends to demand much from others. And so his quest [?*quaestas*] will not give him fortune until he arrives [?*collinaverit*] at the beginning of old age. His heart flows back and forth like water in every way, and he is tedious in will and moved in actions and promises easily, a liar, he always has a mind eager to give but immediately holds back from giving, and his thought is settled in his mind, his body becomes weak, eye stinted[?] and finally it happens that his hair is *rescillabuntur*[?]. All his actions are said to be sweet whether in eating or drinking, in showing, receiving, buying, selling; he has a sharp nose in the beginning of the nose. And he is marked with various signs: three on the head, on the face, on the eyebrows. The art of stretching and scraping is favorable to him. Manual arts always come to him. He is moved by soft laughter. He is prone to venery. His honor is among the greater ones. His power is in successful candidates for office, and he will be greater than all his brothers. And his brothers are not full brothers. And in every place in which he runs, honor is given to him. And he is subject to the command and power of princes. His offspring is intense in desire and heat, and will obtain honor. All that has been predicted for him will come about. If in the night he is called back into the light of this world when Aries is at rest, care must be taken that this information is rolled forth, all of this prediction will come about. If he comes forth from day into day, he will become a pauper and a beggar. And if the Moon is on the increase all good will be increased to him. But if it is on the decrease, he will decrease in power and wealth. Also if his beginning, either in day or in night, is when the right stars have appeared, then his honor will be elevated. And if the stars are in retrograde, all evil will befall him and all his works will be in retrograde. He will join with three wives. The first will be extensive in progeny. One of these [the children] will first be joined to a man whose honor will be elevated by his cause. She will be full of many schemes and elevated in scorn. He will suffer pain of the forehead and temples. Also he will have pain in his teeth, and his body will be submitted on the left side to wounds from knives and swords, and one wound will damage his nose, or it will be a blow with a stone. In his breast the bone will be broken or else some other member. However that may be, also his smallest fingers will be bent. He will be wounded on his head, and his leg will be bitten by a dog. He will be marked in his genitals. And bandages will be given[?*operatae sunt*] to him through his neighbors, who will be envious of him. And if he wishes to absolve them he will turn his steps to book Q and find there absolution. And many of his neighbors will

{*Sidenote*: Book Q}

envy him and fall upon him in depredation through the hand of a powerful one who will have his power increased from the outside, and three times he will fall into the hands of robbers on journeys. And if he then strives to obtain good counsel which applies to all his many different situations, he should get the twelve above mentioned names which may be found in the chapter TUORS, and undertake to perfection the experiment which is in the twelfth chapter of the good book [*munob* in reverse]. He is signed with various signs, on the head, on the face, on the neck, in the throat, on the breast, on the stomach, between the shoulders, on the groin, on the kidneys, on the male member, on the legs, and on the knee. I omit that of the hands and feet; there it is fitting to be marked. At the end of life he will be made better if bad stars do not become hurtful or the signs printed on him concerning his deed. He is subject to three kinds of death: causon fever in the head at 44 years, and if he can be absolved in these things he may prolong his life to 55, although he must suffer many kinds of sickness, and if he can escape in this end he will go on to 60, and he will have a fall from a high place or be hurt by swords.

[92r]

[Section 24]

Secundum

Albotam, hoc est alvus Arietis et sunt stellae duae sicut hic apparent: {figure with 2 dots}. Cui in istis opus spirandi imponitur, per talem staturam potest discerni nec procerus est nec adbreviatus, sed medio tutissimus ibit. Staturam habet spericam vultum rotundum non potest indicari niger neque albus, sed tamen cum color splendens decorat. Corpus etiam et forma sunt satis decentia. Multa adversa eum afligent et causidici labores eum vexabunt, mulieribus invidet et iusiurandum infringet et in adulteriis incidat. Et omnes eius pueri gremio telluris imponentur eo superstite. Licet ei videatur quod illi ab eo contrahant originem. Eis communicat in tantum quantum ego non meis communico quam[?] pro eis numquam mentulas exhoneravit. In labio signabitur. In pectore vulnerabitur. In tibiis, in cruribus, in verendis, in manibus, in capite signabitur. Diversis generibus morborum submittetur usque ad x et viii annos fraudibus et machinationibus vallatur. Prima afflictus veniet in termino xl annorum. De his expeditus [92v] continget 56. Quos si possit evadere, perveniet ad 59, et ruptura membrorum suorum vita defungetur. Et si malos casus accidentes tollere intendet, supradictis 12 nominibus munitus esset. Nec si soli impono habere ea. Sed omnibus qui casibus diversis subiacebunt. Meo iudico illa delata homini infortunium tollent. Et in vicesimo quinto capitulo munob protectionem et obumbraculum protegendi experimentum invenient.

Tertium

Aldaraia, hoc est finis Arietis et caput Tauri et sunt stellae septem sicut hic apparent: {figure with 7 dots}. Qui in istis calamitati mundanae vicinatur eius cognitio menti potest adhaerere per talem compositionem. Mundo colore coloratur, capite mundo decoratur, vultu decoro arridet, capillis planis et splendentibus velatur. Quatuor ei genera fasciliarum illata sunt nec illis in aliquo succumbet, licet taedia animo inferent et cum ab illis expeditus fuerit, aliae eum honerabunt. Multis signis signatur vultus cum capite, corpus, dextrum latus, dextra manus. Signis signatur pectus, capiti imprimitur canis morsura vel lupina vel ferri vulnus vel saxi. Prima anxietas suae mortis erit efflusis 28 annis. Si hos sine infectione possit evadere 48 gaudebit. Et si illos possit negligere, eius cursus erit usque ad septuaginta. Et si priusquam (postquam) concluderet 30 annos haberet nexuram supradictorum nominum, sicut sunt invera[?] in experimento vicesum sexiti capituli libri munob. Gula non moreretur et in termino ulteriori conferret ei experimentum.

Quartum

Albaran, hoc est robustum cor Tauri et sunt stellae 17 sicut hic apparent: {figure with 17 dots}. Quem in istis mundanus impetus suscipit, talis eius erit corporea dispositio; faciem obtinet candore decoratam, sed in quibusdam locis rubedine fit distincta. Capillos nec habet albos nec brunos humeros strictos et facile risu excitatur. Veneri est obediens. In uno brachio laedetur. Multis signis signatur eius corpus: caput plaga notatur. In gula. In

verendis, in spatulis, in coxis signis signatur. Effluxus quatuor annis fiet prima passio. De his ereptus veniet ad 34. Quos possit eludere, perveniet ad 60. In terra aliena humi tradetur, nec erit pallio coopertus. [93r]

Quintum

Almizen, hoc est finis Tauri impetuosi et caput Gemini ventosi. Et sunt stellae binaris distinctae sicut hic apparent: {figure with 2 dots}. Qui eiulatui et fletui mundano in istis adicitur, talis eius erit in essentia corporea positio. Medio colore coloratus erit inter albedinem et nigredinem procedens utrumque devitans. Corpus habet a mendis purgatum. Omnia opera cum manibus affectat atractare nec compositionis rationem obtinet nisi prout dictaverit sensus proprius. Tota die alienis divitiis invigilat cogitando et forti ira movetur et animo ponderoso. Sed sine more prorogatione in iuste positione dilectionis revertitur. Huius rei, quae est causa? Signum quo vultus signatur; in capite, in pectore, in coxa, in verendis signatur. In latere vulnus, in tibia impressionem dentium cannorum. Vita tua septemius quod si declinet, perveniet ad 35. Et si ei non concludant, vivet 95, et confessus defunget vita in domicilio proprio.

Sextum

Altagab, hoc est uterus Gemini et sunt stellae sextem [?septem], sicut visui currunt (occurunt): {figure with 6 dots}. Qui in istis beneficium spirandi sibi assumit, in extentia corporea talis est. Vultum gerit prorsus decentem. Et statura ratione sua est pulcra et diffinita. Et supercilia iusto moderamine distincta. Capelli sui nigredine sunt affecti. In capite signum in vultu; vocem habet resonantem ad modum philomenae et audientes delectantem. Duae in connubio sibi confaederabuntur nec earum spiratio in longinquo protendetur. Huius rei causam diffinis propter signum quo signatur viri caput. In facie, in manu, in verendis, in cruribus, in pedibus, in manibus et in genu signis signatur et faciem habet lentiginosam os super se fractura dissociatum et haereditate parentum ditabitur. Bonus est et cum in laude recipitur, meliorabitur. In senectute honore maiori amplificabitur quam in iuventute processus suae vitae 6 annis et usque 12 morbidus erit. A quorum litore si possit evolvere cursum quadraginita perficiet. Quos si possit deridere, prolongabitur usque ad 75 (85), et in locum quietis tempus dissolutionis inibit.

Septimum

Alderaac, hoc est Gemini meta et Cancri caput. Et sunt stellae duae, sicut [93v] hic apparent: {figure with 2 dots}. Qui in istis ad stellarum doctrinam primum ingressum obtinet, talis eius corporea dispositio praefigitur. Est candidus et levi de causa in ingredinem alteratur. Colera in eo dominium obtinet, ut pote illa quae in eo dominium obtinet, praehabundat. Unde forti ira contaminatur et in qua de levi incidit, ilaritate amplificatur. Corpus decens subtile. Cipris ei imperabit. Nil operatur iureiurando non interveniente quod transgreditur. Et in omnibus adversis est adversus. Multas varias cogitationes in se revolvit, nulli amicitia confaederatur, non datur ei possibilitas aliquem defraudandi, nisi opus fine concludat. Uxori propriae amicitia non coniungitur. Voce magna tibicinando loquetur. Erga mulieres bonis voluntatibus movetur ut omnibus illarum invidet et in alienis cantionibus delectatur et eis officium cantandi iniungit. Uxores

suae diutius vitales auras non spirant. Canteriorum impressorum temporibus est baiulus post quamcumque combustionem habet in facie, omnibus principatur, in fronte signatur vel vulneratur. In gula, in brachio, in pectore, in verendis, in manu, in coxa signis signatur. Prima passio in capite vii annorum. De his ereptus perveniet ad 48. Quos si possit eludere, vivet usque ad nonaginta septem. Mors ei luctuosa, amicis fiet comoda et delectabilis.

Octavum

Alnatad, hoc est residua pars capitis Cancri. Sed in parte potest dici caput. Unde hic manifeste aperitur ratio. Quia quando Luna est in crepusculo suo, cum incrementum adimplevit, et detrimentum ingreditur et detrimentum perfecit et augmentum ingreditur usque ad punctum quo dicitur prima. Quia postea quidam volunt quod moretur in quolibet signo per duos dies et dimidium. Et cum pervenerit ad cuislibet finem et ad caput alterius plus moratur per tres punctos et dimidium qui possunt obtinere quintam partem unius horae et ideo dicitur residua pars capitis et capitis. Cum enim unum illorum egreditur et alterum ingreditur. Propter acumen in gressus illius et propter exasperationem magnae compraehensionis illius quod facit illam retrogradam. In his casibus in tribus punctis et dimidio. Ad huius literae manifestiorem intelligentiam proponantur hic duo rivi. Unus magnae quantitatis in linea directa velociter currens. Alter parvae quantitatis non velociter currens. Uterque proponit viam suam adimplere. Minor retardatur in initio ingressus propter maioris impetum, qui paulatim [94r] gradiendo vires maiores sumit. Et postquam tertiam partem rivi maioris occupaverit, minor patefit ei via et liberiori cursu defluit. Ita de Luna intellige. Dicitur caput et residua pars capitis hac ratione. Et sunt stellae octo sicut hic apparent: {figure with 8 dots}. Quidam dicunt quod possunt esse decem sicut hic apparent: {figure with 10 dots}. Qui in istis ad firmamenti inspectionem praecipitur adesse, talis est suae compositionis compositio. Homo est ingredine affectus et colori melus vicinatur. Et est fabulator prontissimus. Ira eius choalescat super illos quibus inhaeret cum ipsa fortitudine iunxa. In renibus, in genibus dolore gravatur et in dentibus, quatuor uxoribus copulabitur. Quarta eum humi commendabit. In pectore, in latere, cervice, in spatulis, in manibus, in capite signatur. In tibia canis morsura. In brachio signo signatur, quod trahit ad ruborem. Oculi eius dolore gravantur. Prima passio in fine 8 annorum. De his ereptus veniet ad 24, quos si possit declinare, perveniet ad octoginta et ventris dolore dies terminabit.

Nonum

Alt … se, hoc est uterus Cancri et sunt stellae duae sicut hic apparent: {figure with 2 dots}. Qui in istis rebus mundanis adicitur, hoc modo corpus suum est dispositum. Corpus habet candore nitens et vultum habet et capillos rubore affectos, et corpus tenerum adulteris faedabitur. Et fortis ira ei imperat. De levi ad eam provocatur et de levi eandem remittit et in motu erit expeditus et velox. Fratres sui diu non spirabunt et cum irascatur, non avertit eum nisi deus, caput eius dolore oprimitur et iusiurandum infregit et in omnibus malis pronus est nec aliquid veretur, licet aliquando voluntatem commendabilem habeat. In labio superiori vulnerabitur, in fronte, in manu dextra, in pectore, in iliis, in verendis, in tibia signatur. In fine decenii erit prima passio. De his

ereptus, veniet ad 20 quos si declinet perveniet ad 40 et armorum incisione vitam terminabit vel per percussionem. Et si consilium haberet quod continetur in secundo capitulo expediretur. Si consilium illud assumerit, a 36 annis inferius. Sed morietur in terra aliena.

Decimum

Altaref, hoc est finis Cancri et caput Leonis et sunt stellae quatuor sicut hic apparent: {figure with 4 dots}. Quem enucleabit ab utero matris suae tempus [94v] procedens, ita corpus eius disponitur. Corpus habet candore intensum nec multum. Et vultum nec album nec nigrum, sed dispositum sine ruga. Visio eius fera. Facies eius signatur quod reddit eum epulonem et potatorem et lusorem et alieni petitorem. Et vicissim colera in ossibus suis delabitur quam ad talos eum instimulat, quos sequitur rerum dilapidatio. Avarus est possessor, dolorem capitis patitur aliquando, nasum habet brevem et dentes decentes et latos et in arto vinctos. In brachio, in cervice, in facie, in pectore, in verendis signis signatur, robustam habet iram, antequam a vita subtrahatur. Vulnerabitur vel os ei frangetur. Prima passio in capite 22 annorum. De his ereptus perveniet ad 34. Quos si possit evadere, vivet 48, et gladii incisione morietur, vel percussione.

Undecimum

Alcorac, hoc est cor Leonis et sunt stellae quatuor sicut hic apparent: {figure with 4 dots}. Qui in istis paenam nascendi sustinet, corpus eius ita disponitur. Si prodeat in lucem in prima hora noctis vim et potestatem obtinebit. Si prodierit in prima hora diei, viribus privabitur, in itinere erit meticulosus, machinosus existet, sustinebat varias infirmitates. Tamen ventrem habet impinguatum dilatatum. Statura eius satis intense coloratur. Multis variis ingeniis est honeratus. Largus est cibariorum assumptor, propter signum quod pedi imprimitur. Multa genera fatigationum sustinebit. Carnis affectat ad vescendum. Aquae sunt ei infortunatae. Duabus uxoribus coniungetur et ultimae non adhaerebit nisi novem mensibus vulnerabitur in corpore vel super caput labetur lapis. Castris Veneris est miles expeditus. Et propter signum quod pectori infigitur a luce media tollentur sui pueri. Et si supradicta nomina possideret cum eorundem expositionibus et cum eorundem tribus innexibus non haberet signum linguae qua incisione prinabitur. Postquam non spirabit nisi duobus annis. Adulteria transactiones iurium iurandorum per illum adimplebuntur. Levem habet animum multa consilia iniqua communicat, laus humana eum. Ultra modum lascivire facit, novit etiam hominibus adulari. Multis signis signatur quae complebuntur in capite 50 annorum et in itinere praedabitur. Qui si scire intendat signa Albotam pronuntia et illud idem ei communica consilium, quod si pretermittat, idem genus mortis patietur et in lecto succumbet. [95r]

Duodemum

Alzarah, hoc est finis Leonis et Virginis caput et est stella solitaria sicut hic visui occurat: {figure with 1 dot}. Qui in ista ad mundi complementa procedit, talis tenetur eiusdem corporis dispositio adesse. Corpus eius est candidum, faciem habet meluam, capillos gerit rubeos, supercilia distincta et eius adquisitio fit cum maximo labore et in deperditionem labetur propter signa tria quae in pectore signatur et in utero duo signa,

facies signo vel vulnere notabitur. In ilio signum infigitur et ei uxor connectetur de parentela sua et duabus copulabitur, vita sua protenditur xii annis. De his ereptus veniet ad 67. Quos si possit respicere perveniet ad 84, et febre morietur.

Tertium Decimum

Alabnai, hoc est alvus Virginis et sunt stellae quinario numero distinctae sicut hic possunt discerni: {figure with 5 dots}. Qui in istis rarae fidei initium sumit, talis eius erit corporea dispositio, corpus habebit candidum, colorem rubeum, capillos planos et se in se mirat. Inter fratres suos sibi taedia ponuitur[?] et non erunt germani. Eius genitor unum oculorum secus habet coloratum quam reliquum, plenus est fastu et superbia. Sed de leni in voluntate benigna revertitur. Possessionibus erit amplificatus, amplioribus quam aliquis parentium suorum, aliorum sensum vilipendit et suum apreciando extollit, pronum[?] habet animum super mulieres, super paucas visum deflectit, quibus non invideat, multa adulteria perpetrabit et falsa testimonia a se producet, volendi habet animum diversicatum et multis malis potest exponi. Signatum est ei caput variis modis, per longas regiones deambulabit, in oculo, in mento, in ore, in coxa dextra, in genu, in utero, in cruribus, in cervice, et in verendis signis signatur. Terminos suarum possessionum ignorat, opus est ut sibi provideat de dolis quia ei multae lites inde occurrent. Et duabus litibus existentibus in causa duobus vulneribus submittetur. Et ter depraedabitur in itinere et genere mortis Alnatal morietur.

Quartum decimum

Alcebak, hoc est finis Virginis et sunt stellae quinque, sicut hic visui occurrent: {figure with 5 dots}. Qui producitur in istis ad nostras auras, tale [95v] debet esse eius corpus ex dispositione. Corpus candidum, facies pulcra, statura procera, oculi stricti, et fabulator expeditus modicos habet infares. Et superhabundant ei emorbide[?] propter signum quod spatulae infigitur, in facie, in fronte, in pectore, in verendis signis signatur et corpori suo imprimetur canis morsura. Venter et ilia sunt signata. Duabus copulabitur. Iste fient de maiori astro, quo beatificatur. Humilis erit modis omnibus et sapientia disertus, passionibus gravibus affligetur. Prima passio erit in meta 25 annorum quam si poterit declinare, veniet ad 60. De his si fuerit ereptus, perveniet ad 85. Morietur nimium decrepitus et curvus pro dolore, quem inferet ferrum in loco quietis dies claudet.

Quintum Decimum

Algafol, hoc est caput Librae et sunt stellae tres, sicut hic apparent: {figure with 3 dots}. Qui in istis primo aere concluditur eius fit talis substantia corporea. Formam et colorem habent decentes, pilos planos, linguam acutam, facundus erit et in amore mulierum recipietur. In facie, in corpore signa varia signatur. Brachia sua cauterizantur, tibiae canina morsura, mendam reliquit et depraedabitur. Illis qui ei insistunt laboranti, vice famulatoria aequa lanca non impendit. Caput suum dolore affligitur, cor dolore opprimitur, honorum amplorum fiet adquisitor qui a manibus suis effluent. Multis hominibus intendet bene facere et pro illo bono multi, in acusationem eum deferent. Et honus grave homicidii ei imponent. Et ipse subtilis cordis habundantia pro se eis oppugnaculum opponet et iudicium rectum eis exhibebit. In adulterio geminam prolem

generabit et duabus uxoribus concatenabitur. Propter signum cuius manus dextra est baiula, in costa in dextra, in fronte, in verendis tribus signatur. Vita sua 38 annis et postea veniet ad 40, quos si possit evadere venet ad 44 annos et ferri incisione scindetur vita.

Sextum Decimum

Alzebem, hoc est uterus Librae et sunt stellae duae sicut hic apparent: {figure with 2 dots}. Qui in istis limosis actibus mundi implicatur, talis per dispositionem corpoream disponetur. Faciem rubedine tinctam habet, caesariem planificatam. Erit adulter, igne fatigabitur, sed maxime illud diiudico in vultu. In substantia sua veniet dissipatio et attenuabitur [96r] et os in corpore suo disiungitur. Et cum fuerit multis malis expositus in electiorem consistentiam redibit et lucrosam. Et multae divitiae ei affluent. Et propter signum quod genu imprimitur, nascentur ei duo pueri in adulterio. In capite, in facie, in spatulis, in pectore, in manu, in coxa, in virga signatur. Protensio vitae suae 48 annis. De his expeditus, perveniet ad sexaginta, quod si possit evadere vivet sexaginta quinque et morietur pro dolore ventris.

Septimun Decimum

Alacrin, hoc est meta Librae et caput Capricorni, et sunt stellae septenario numero distinctae, sicut hic apparent: {figure with 7 dots}. Qui in istis viscosis actibus mundanis absorbetur, talis est eius corporea dispositio. Faciem habet cristallinam et corpus decens. Honor vulgaris ei exhibebitur, forti bile morietur. Fratres sui et parentes ultimum dicent vale. Et ipse haereditates eorum iure hereditaris possidebit. Et signum naso suo est vicinatum, multa etiam alia sui corporis loca, signa occupant. Et in aspectu muliebri animus oculo depraedatur. Et non intervenit malitia quia eas affectuose diligit. Nec est aliqua versus quam amoris vinculum intendat, quae ab eo non vinciatur. Vita sua 12 annis. De his ereptus perveniet ad 40, quos si possit evadere, vivet octoginta octo et dolore lateris animam excludet.

Octavum Decimum

Alcabuo, hoc est alvus Scorpionis et sunt stellae tres, sicut hic manifestantur: {figure with 3 dots}. Qui in istis in huius labentis saeculi motibus primo movetur, talis dispositio eius corpus informat, lactei erit coloris et rubori vicinatur. Corpus et color decentia et quando in lucem prodierit, colore maluo colorabitur. Morbo interveniente cor eius dolore gravabitur, qui habebit reflux… usque ad scinam. Forti ira movetur et de levi causa. Amori se scito applicat. Uno die conformatur magnae letitiae consequenti tristiciae. Signum habet in corpore quod impressit ferrum. In capite, in latere dextro, in fa… dextra, in mentone[?], in pectore, in verendis et in manu dextra signatur. Et ubicumque fuerit os fractum deflet. Vita sua 18 annis. De his ereptus veniet ad 34. Quos si possit evadere, perveniet ad nonaginta et in itinere exspirabit.

[Section 24 Translation]

Second

Albotam, this is the stomach of Aries and there are two stars, which look like this: {figure with 2 dots}. Whoever has his work of breathing established in these, he can be distinguished through such stature, being neither very tall nor very short, but "in the middle he will go safest." Also he has a spherical appearance and a round face that can be called neither black nor white, but it has a very good color. Also his body and appearance are good. Many adversities will afflict him, and the labors of a special advocate will vex him; he is jealous of women, breaks the law, and falls into adulteries. All his sons will be committed to the earth while he is still alive. Although it may seem to him that they take their origin from him, he has as much in common with them as I do not have in common with mine, since for them he has never emptied the male member. He will be marked on his lop. He will be wounded on his breast. He will be marked on his upper legs, his lower legs, on his genitals, on his hands, and on his head. He will suffer with different kinds of illnesses up to 18 years and he is fortified by lies and schemes. His first affliction will come at the end of 40 years. If he is rescued from these, he will get to 56. And if he can avoid these he will come to 59, and his life will be destroyed by the breaking of his members. And if he has to endure any bad circumstances, he will be protected by the 12 names already mentioned. Nor would I impart this only to him, but to all who are subject to various circumstances. In my judgment these delightful things raise up the unfortunate. And in the twenty-fifth chapter of Good Book [*munob*] they will find protection and the experiment, the overshadowing of protection.

Third

Aldaraia, this is the end of Aries and the head of Taurus, and there are seven stars, that look like this: {figure with 7 dots}. Whoever in these comes near to the worldly sorrow, his understanding of mind can adhere through such composition. He has fine color, he is adorned with an elegant head, he is pleasing with a pleasing face, and he is enfolded in straight, splendid hair. Four kinds of bands are brought in to him and he does not yield to these in anything, although they bring his mind scorn, and when he is free from them, others will burden him. His face along with the head is marked with many signs and also his body, right side, and right hand. There are many signs on his breast, and on his head is imprinted the bite of a dog or wolf or the wound from a sword or a stone. His first fear of death will be when 28 years have gone by. If he can avoid these without infection, he will enjoy 48. And if he can ignore these, the span of his life will be to 70. And if before (after) the age of 30 he will bind himself to the above mentioned names, such as are found in the experiment of the twenty-sixth chapter of the Good Book [*munob*], may his throat not wither, and in the end may he acquire the experiment.

Fourth

Albaran, this is the strong heart of Taurus, and there are seventeen stars, which look like this: {figure with 17 dots}. Whom the worldly force undertakes in these, such will be

his bodily disposition. He has a face adorned with whiteness, but in places made distinct by red. He has neither white not brown hair, arms drawn together, and he can easily be made to laugh. He is a follower of Venus. He is injured on one arm. His body is marked with many signs: the head marked by an injury. He is marked with signs on the throat, genitals, shoulders, and on the hips. At the end of four years he will undergo his first suffering. If he is rescued from these he will come to 34. If he can avoid these, he will arrive at 60. He will be committed to the earth in a foreign land and he will not be covered by a cloth.

Fifth

Almizen, this is the end of impetuous Taurus and the head of breezy Gemini. And there are two distinct stars, which look like this: {figure with 2 dots}. Whoever in these is thrown into weeping and wailing, such will be in essence his bodily arrangement. He will be colored with a color between white and black but being neither white nor black. He has a body free from blemish. In all the works which he tries to do with his hands, he will not have the right composition except according as his own sense dictates. Every day he will eye the riches of others with thinking and he is moved by a strong anger and a heavy mind, but without long delay he is returned to a good mood of delight. And what is the reason for this? The sign with which his face is marked, and he is marked on his head, on his breast, on his hip and on his genitals. On his side, a wound, and on his leg the impression of the teeth of dogs. Your[*sic*] life will be 7, which if he decline, he will come to 35. And if it does not conclude then, he will live to 95 and die confessed in his own home.

Sixth

Altagab, this is the stomach of Gemini, and there are six[?] stars, which appear thus: {figure with 6 dots}. Whoever in these takes on the benefit of breath, such will his bodily essence be. His face will be definitely good, and the proportion of his body is beautiful and clear. His eyebrows separated by the right amount. His hair is tinged with black. He has a mark on his head on his face, and a resonant voice like that of a nightingale, delighting those who hear it. He will be joined to two women in marriage, and neither of them will have a long life. The reason for this is because of the sign on the man's head. He is marked with signs on his face, hand, genitals, legs, feet, hands and knee, and he has a freckled face and a bone misaligned because of a fracture, and he has been enriched by an inheritance from his parents. He is a good man and when received with praise he is made better. He will receive great honor in old age; in his youth over the course of 6 years he will have as many as 12 illnesses. If he can turn from the shore of these his span will be 40. If he can laugh at these, it will be prolonged to 75, and the time of his death will be held back in a place of quiet.

Seventh

Alderaac, this is the end of Gemini and the head of Cancer. And there are two stars, which look like this: {figure with 2 dots}. Whoever in these takes his first step to learning about the stars, such is predicted his bodily disposition. He is fair and changes color for

any light reason occurring. In him cholera has dominance so that indeed those things that he gets from that

dominance he has in abundance. Thus he is overcome by strong anger and when he falls into levity he is full of hilarity. His body is clearly good. Cyprean Venus commands him. He does nothing except by the force of law, which he transgresses, and in all adversities he is the opponent. He revolves within himself many various thoughts, he is not bound by friendship to anyone, and it is not possible for him to defraud anyone except when the business is over. He does not have the friendship of his own wife. He speaks with a loud voice like the playing of flutes. In regard to women, he is moved by good intentions so that he envies all of them, and he delights in others' incantations and has taken on the role of singing to them. His wives will not breathe the vital air for long. His temples have been seriously hurt by rafters falling on him, after the burn on his face, but most of all, he is marked or wounded on the forehead. He is marked on the throat, arm, breast, genitals, hand, and hip. His first suffering, in the head, is in 7 years. If he is rescued from these, he will come to 48. If he can elude these, he will live to 97. His death, sorrowful to himself, will be advantageous and delightful to his friends.

Eighth

Alnatad, this is the remaining part of the head of Cancer, but it can also be called the head. Here is the reason for this: when the Moon is in its dark period, then it increases, then it decreases and when its decreasing is complete it starts to increase up to the point called "first". Because afterwards some would have it that it stays in each sign for two and a half days. And when it arrives at the end of one and the head of another, it stays for three and a half days, so that they can get a fifth part of one hour, and so it is called the remaining part of the head and the head. For when one of them is exiting, the other is entering. On account of the sharpness of their coming in and also the roughness of their great comprehension, which causes the retrograde, in these cases in three and a half points. For the greater understanding of this, think of two streams, one, of a great quantity, flowing swiftly in a straight line, the other of a smaller quantity flowing not so swiftly. Each of them tries to complete its way. The smaller one is pushed back in the beginning of its entering because of the force of the larger, which has a little more power than the one entering. After it occupies a third of the greater stream, the smaller one makes its way and flows more freely. So understand concerning the Moon. For this reason it is called the head and the remaining part of the head. And there are eight stars, which look like this: {figure with 8 dots}. But some say there could be ten, which look like this: {figure with 10 dots}. Whoever in these begins to approach the inspection of the firmament, such is the composition of his composition. This person is tinged with blackness, and his color is close to a honey color. And he is very quick to gossip. His anger occurs against those whom he is connected to with a strong connection. On his kidneys and on his knees he suffers pain, also in his teeth; he will join with four wives. The fourth one will commit him to the earth. He is marked on the breast, side, neck, shoulders, hands, and head. On his leg, the bite of a dog. He is marked on his arm with a sign which tends to redness. His eyes suffer with pain. His first suffering is at the end of 8 years. If he is rescued from these

things he will come to 24, which if he can avoid he will arrive at 80, and he will end his days with pain in the stomach.

Ninth

Alt …se, this is the stomach of Cancer, and there are two stars, which look like this: {figure with 2 dots}. Whoever in these is thrown into earthly matters, this is what his body is like. He, shining, has a bright body, and he has face and hair somewhat red, and his soft body will be involved with adultery. And a strong anger rules him. He can be provoked to it from a light [cause] and he can send it back from a light [cause], and he will be swift and unencumbered. His brothers will not live long, and when he is in a rage nothing holds him back except God. His head is bothered by pain, he breaks the law, and he is prone to all evils and respects nothing, even though he has good will toward someone. He will be wounded in the upper lip, and he is marked on the forehead, the right hand, the breast, the groin, the genitals, and the leg. His first suffering will be at the end of 10 [years]. If he is rescued from these, he will come to 20, which if he avoids, he will arrive at 40, and he will end his life by a cut on the arms or through a blow. And if he would have advice, what is contained in the second chapter would be helpful, if he takes this advice before the age of 36. But he will die in a foreign land.

Tenth

Altaref, this is the end of Cancer and the head of Leo, and there are four stars, which look like this: {figure with 4 dots}. Whomever time, going forward, reveals from his mother's womb, thus is his body arranged. He has a body intense in brightness but not too much. And a face neither white nor black, and without a wrinkle. His expression is savage. His face is marked so that it reveals him as a feaster, a drinker, a player, and one who petitions another. On the other hand, cholera has sunk into his bones so that it urges him toward gambling, from which will follow the loss of his possessions. He is a greedy possessor, he suffers some pain in his head, he has a short nose and good teeth, wide and without gaps. He is marked on his arm, neck, face, breast, and genitals, and he has strong anger before being drawn away from life. He will be wounded or have a bone broken. His first suffering in his head will be at 22 years. If he is rescued from these he will come to 34. And if he can evade these, he will live to 48 and will die of a cut by a sword or by a blow.

Eleventh

Alcorac, this is the heart of Leo, and there are four stars, which look like this: {figure with 4 dots}. Whoever in these undergoes the pain of birth, thus will his body be arranged. If he is born in the first hour of the night, he will have strength and power. If he is born in the first hour of the day, he will be deprived of his powers and be fearful on a journey, be scheming, and will have various infirmities. He will have a fattened stomach, spread out. His appearance is colored intensely enough. He is burdened with many characteristics. He is generous with food, according to the sign which is printed on his foot. He will have many kinds of tiredness. He weakens his body by eating. Waters are unlucky for him. He will be joined to two wives and he will not stay with the last one unless his body is wounded in nine months or a stone falls on his head. He is a soldier in

the camp of Venus. And according to the sign imprinted on his breast his sons will be taken away at midday. And if he had had the above mentioned names with their expositions and their triple connections he would not have the mark on his tongue where he was printed with a cut. He will not live more than two years afterwards. Because of adultery, transactions of the law will be fulfilled by him. He has a light mind and gives out much bad advice [for] human praise. He is wanton above average for he knows how to fawn on people. He is marked with many signs which will be fulfilled in his head at 50 years and he will be ruined on a journey. Whoever wants to know the signs pronounced Albotam and it would give him the same advice, which if he ignores it he will suffer the same kind of death and die in his bed.

Twelfth

Alzarah, this is the end of Leo and the head of Virgo, and there is one solitary star, which appears like this: {figure with 1 dot}. Whoever in this star proceeds out into the fullness of the world, such is believed to be the arrangement of his body. His body is fair, he has a sweet face, and his hair is red, eyebrows distinct, and his acquiring will be with very great effort and he will fall into ruin according to the three signs which are on his breast and the two on his stomach. His face is marked or will be noted by a wound. A sign is imprinted on his groin, and a wife is married to him from his relatives, and he will be joined to two [wives]. His life will last 12 years. If he is rescued from these things he will come to 67. If he can look back at these, he will arrive at 84, and he will die of a fever.

Thirteenth

Albnai, this is the rest of Virgo, and there are stars, five in number, which look like this: {figure with 5 dots}. Whoever in these takes up the beginning of sparse faith, such will be his bodily disposition. He will have a pale body, reddish in color, straight hair, and he will admire himself. Scorn is directed at his brothers, and they are not his full brothers. His father has one eye colored differently from the other, and he is proud and full of contempt. But he can be turned by gentleness to a good will. He will be filled with possessions, more than any of his relatives, he devalues the ideas of others and holds his own in high regard, he has a mind susceptible to women, he can turn his glance away from few whom he does not envy; he will commit adultery many times and give false testimony; he has a mind varying in thought and can be exposed to many evil people. He is marked on his head in various ways; he will travel through distant lands; he is marked with signs on his eye, chin, mouth, right hip, knee, hand, stomach, legs, neck, and genitals. He is ignorant of the boundaries of his possessions, and it is hard to provide for himself against pain because many lawsuits will be brought against him. And when there are two lawsuits in two cases he will suffer wounds. And three times he will be robbed on a journey, and he will have the kind of death as described in Alnatal.

Fourteenth

Alcebak, this is the end of Virgo, and there are five stars, which appear like this: {figure with 5 dots}. Whoever in these is led out into our air, such will be his body in disposition. A pale body, beautiful face, tall of stature, narrow eyes, and a ready gossiper, he has a

medium amount of wrong-doing [?*infares*]. And he will abound in *emorbide*[?] according to the sign on his shoulder, and he is marked with signs on his face, forehead, breast, and genitals, and the mark of a dog bite is on his body. His stomach and groin are marked. He will be married to two wives. This will occur through the greater star with which he is blessed. He will be humble in all ways and distinguished in wisdom, and afflicted with serious suffering. His first suffering will be at the end of 25 years, which if he can avoid it, he will come to 60. If he is rescued from these he will arrive at 85. He will die very feeble and bent with pain, which a sword will bring; he will finish his days in a place of quiet.

Fifteenth

Algafol, this is the head of Libra, and there are three stars, which look like this: {figure with 3 dots}. Whoever in these is first surrounded by air, such will be his bodily substance. They have good form and coloring, straight hair, a sharp tongue. He will be eloquent and will be successful with women. He is marked with various signs on his face and body. His arms are burned and the bite of a dog has injured his legs and left a mark. To those who urge him laboring, as if in servitude, he will not apply his lance. His head is afflicted with pain, his heart weighed down with sorrow; he will become the acquirer of great honor, which will flow out by his own hands. He tries to do good for many people and for the good of many he brings forward an accusation. And homicides will put a heavy burden on him. And he will oppose an attack with an abundance of subtle heart for them and show them right judgment. He will have two children in adultery and he will be connected to two wives. According to the mark on his right hand there is weeping, and he is marked three times on his right hip, forehead, and genitals. His life is 38 years and afterwards he will come to 40, and if he can avoid these he will come to 44 years, and his life will end by the cut of a sword.

Sixteenth

Alzebem, this is the stomach of Libra, and there are two stars, which look like this: {figure with 2 dots}. Whoever in these is involved with the muddy deeds of the world, in this way will he be disposed in bodily disposition. He has a face tinged with red and hair straightened. He will be an adulterer, plagued by fire, but mostly I discern that in his face. Dissipation will come to his substance and he will be weakened, and a bone in his body will become separated. And when he is subjected to many evils, he will turn to better, more profitable conduct. Many riches will come to him. According to the mark which is imprinted on his knee, two sons will be born to him in adultery. He is marked on his head, face, shoulders, breast, hand, hip, and male member. The extent of his life is 48 years. If he escapes these, he will come to 60, and if he can avoid these he will live to 75, and he will die because of pain in his stomach.

Seventeenth

Alacrin, this is the end of Librae and the head of Capricorn, and there are stars seven in number, which look like this: {figure with 7 dots}. Whoever in these is absorbed into sticky earthly deeds, such is his bodily disposition. He has a crystalline face and a good body. The honor of the people will be shown to him, he is eaten away by strong bile. His

brothers and parents will bid him a last farewell, and he will come into their inheritances by the law of inheritance. There is a mark near his nose and also signs occupying many other places on his body. His mind will be overcome by his eye upon seeing a woman. Nor is there any woman for whom he would wish to be bound by love except the one who is not bound by him. His life is 12 years. If he is rescued from these things he will come to 40, and if he can avoid those he will live to 88, and he will yield his soul with a pain in his side.

Eighteenth

Alcabuo, this is the stomach of Scorpio, and there are three stars, which are manifested here: {figure with 3 dots}. Whoever in these is first moved by the movements of this sliding age, such will disposition form his body. He will be of a milky color close to red. When sickness occurs his heart will be burdened with sorrow, and he will have reflux[?]… as far as his shin. He is moved by strong anger for a light cause. He tries to be suitable for love. One day he will be filled with great joy and the next day, with sorrow. He has a mark on his body which a sword made. He is marked on his head, right side, right [*fa*__], chin, breast, genitals, and right hand. And he will lament whenever a bone is broken. His life is 18 years. If he is rescued from these he will live to 34. If he can avoid those he will come to 90, and he will die on a journey.

[96v]

[Section 25]

Nonum Decimum

Al ____ hoc est finis Scorpionis et caput Sagittari, et sunt stellae sex sicut hic notantur: {figure with 6 dots}. Qui in istis a carcere elapsus in alium ingreditur, talem dispositionem sui corporis nasciscitur. Corpus lineis rectis lineatum habet et vultum decentem, staturam inter utrimque procedentem, capillos planos. In uno tempore sociali federe iungetur viro in alio sequestrabitur. Tempore quodam vitam atenuati noscet. In alio efluet divitiis, dictis palliatis est elusor. Corpus habet formosum, decenter se vult indui. Propter signum quo signatur genu et tribus uxoribus lege maritali fungetur. Unam illarum in viduitate sibi assumet. Inibit multa falsa sacramenta et longinquas regiones deambulabit et manibus eius occurrent multa brachia. Et primam uxorum suarum repudiabit et inter eos celebrabitur divortium propter signum quo signatur …… . Et in brachio infigetur canis morsura, vel bestiae, animos obtinet varios et signa varia et mala varia perpetrabit: nec alicui fidem adhibet. Vita sua 19 annis. De his ereptus perveniet ad 42. Quos si possit evadere, vivet nonaginta tribus et pauper terminabit et multum habebit mortem variam.

Vigesimum

Alnanug, hoc est venter Sagittarii, et sunt stellae octo, sicut hic apparent: {figure with 8 dots}. Qui in istis ad vitam popularem populariter vocatur, talis disponitur ex assumpta sibi corporea dispositone. Omnes suas compositiones habet decentes, quamvis velit furto faedari. In cursu pedes habet expeditos et adquiret sibi parentium haereditates et vult viris honestis associari et in hominibus scientia praeditis delectabitur. Et patrem habuit sapientissimum, quamvis multis adversitatibus inde subiiceretur et multis angustis aqueis detineretur. Vulnerabitur enim in mari et si aliquis esset qui compateretur filio, servitia bona multa impenderet, quia magnis horis submittit eum humilitas. In latere sinistro capitis vulnerabitur et in digitis manus sinistrae et in spatula sinistra, et tibiae dextrae adhaerebit canina morsura et in digito medio manus dextrae morsura bestialis infigetur. In verendis signatur; animos obtinet generos. Et nisi scripto munob ditetur, sicut in capitulo Albatam dicitur, eidem generi mortis subcumbet. Si non hanc mortem habet, tunc vita sua protendetur 40 annis. De his ereptus perveniet ad 60. Quos si possit evadere, vivet [97r] octoginta et iter arripiet et cibariis infundetur et dissipabitur eius possessis in manibus alienis et ut pauper humi tradetur nec mundabitur confessione.

Vigesimum Secundum

Albedar, hoc est finis Sagittarii, et sunt stellae septem, sicut hic formantur: {figure with 7 dots}. Qui in istis fortunatus infortunatis rebus adicitur, ita disponitur corpus eiusdem. Vultum habet candidum, corpus decens et ab hominibus ei impendetur honor et vicissim facies eius rubescit. Capillos habet rubeos. In multis possessionibus labor ei imponetur et omnes alienabuntur; propter signum quod infigitur costae et lateri sinistro et timpora sua

dolori assuescunt. In capite, in tibia, in verendis signabitur, et calvitis indumentum sincipitis tollet et erit in cursu expeditus, ad iram de levi declinat. Vita sua 25 annis. De his ereptus perveniet ad 46, quos si possit evadere, vivet nonaginta et in expeditione diem claudet paena armorum ei concludente.

Vigesimum Tertium

Alsadas, hoc est caput Capricorni, et sunt stellae tres, sicut hic apparent: {figure with 3 dots}. Qui in istis ab aere liberiore recipitur, taliter erit subiectum eius dispositum. Non erit candidus nec niger, sed inter utrumque colorem et rubori vicinatur, planos refert capillos, robustam habet iram et est curiosus et faciet se potentem. Infirmitas erit causa doloris capitis et gemina … in adulterio contaminabitur et novem perpetrabit, haereditate suorum parentum ditabitur. Multis signis signatur eius corpus. In palma et cervice iuxta colum, in capite, in spatulis signetur et in itinere … dolorem tibiarum conqueretur. Vita sua 13 annis. De his ereptus perveniet ad 31. Quos si possit eludere perveniet ad septuaginta et ab al.. tua erit percipiet.

Vigesimum Quartum

Alsadat, hoc est uterus Capricorni, et sunt stellae duae, sicut hic apparent: {figure with 2 dots}. Qui fortunatum casum huius mundi fortunate subicietur, talis ei eminebit in substantia corporea. Colore decente colorabitur nec multum procerus erit nec nimis pusillus. Ira minus intensa exaestuabit et ira vires eius multiplicat et intendit et in se miro modo [97v] delectatur. Collum habet distortum, operi Veneris deditus erit et in itinere depraedabitur. Levi de causa in iram declinabit et afectuose diligit amicum, ex quo amori suo concatenatur. Omnia pro posse suo ei impendit et tanta liberatate eius cor fulcitur, quod non potest velle inimicis in eum promerentibus malum refundere. Et propter signum quod infigitur pectori et propter eiusdem malitiam adulteria perpetrabit. In capite, in cervice, in palma, in coxa, in tibia percutietur. In tibia vulnerabitur. Vita sua 24 annis, quos si possit declinare, 46 vivet, usquequo pervenit ad 90, et ditatus possessionibus dies terminabit.

Vigesimum Quintum

Alacsau, hoc est finis Capricorni et caput Aquarii, et sunt stellae geminae distinctae, sicut hic apparent: {figure with 2 dots}. Qui in istis fluctuosis tempestatibus et de extremitatibus egreditur, compositio eius corporea taliter formata est. Color eius albus et negredini vicinatur vicissim ad colorem crocem declinat. Faedus magnae societatis uno tempore inibit. Adversa in suis possessionibus concurrent et vice epulonis fruetur. Et decursus eius per terras longinquium et in tempore quodam deus eum protegit et postea in quodam criminali labetur. Qua de causa deus eum contempuit et illius actus et postea versus eum revertitur et per longinquas deambulabit regiones, et ei contingent adversa. Sed ab omnibus istis liberabit eum deus et honorem cum ei impenditur bene dinoscit. Corpus et caput dolore affliguntur et in adulterium incidet et postea omnibus hominibus taedium inferet et omnium erit accusator. In capite, in pectore, vulnus habebit. Et in tibia imprimetur canina morsura. Vita sua 26 annis. De his ereptus, perveniet ad 44. Quos si

posset declinare, spirabit 60. Et si scripto Leuname ditaretur, in terra aliena vis Neptuni eum non obrueret.

Vigesimum Sextum

Alsarex, hoc est alvus Aquarii. Hic sunt stellae xii, sicut hic apparent: {figure with 12 dots}. Qui in istis populum augmentat ad viam vitae procedens, talis eius corpori attribuitur dispositio. In medio statura infinitus[?] procedit, nec nimis impinguatus, nec minus attenuatus. Superficiem habet albam, bonitate, humilitate ditatur. Verecundia [98r] quae est optimum signum muniens refulget sa … … et dei timori submittitur et bonitas, quae ei inhaeret, principalis est caussa{causa} credulitatis et ipse vitio exibit. Omni vanitati abreviuntians. In renibus eum dolor opprimit et in dentibus et ad eum devolvetur omnem parentium suorum haereditas. Et si lux diurna eum nascentem suscipiat in die stella sibi appropriata, quae dicitur Via et signi bonitate fecundabitur. Divitiis amplioribus suis parentibus et ut ampliori fiat eius noticia in quorumque loco sui corporis duplici signo signatur, et si esset clericali officio addictus ad eminentem dignitatem conflueret. Et ille qui oritur in diei ingressu est sub illa stella quae populus nuncupatur Asuperis[?] dabitur ei thesauri inventio et de forte dei debet fieri et homo sapientia praeditus usque ad 54 annos circa doctrinam desudabit. Et nullum genus doctrinae vilipendit et in omni doctrina sapientia fulgebit et maxima parentum suorum occurret fractura. Et ille omnes ab invidia tollet et calamitate. E multis mulieribus et viris eorundem subarationem communicabit. Et habet collum sinistratum et constituet quamplures domos orationis et communicatus alius eum recipiet et ibi honor ei impendetur. In tibia et in brachio canina morsura imprimetur. In capite, in supercilio, in collo signatur. In ambabus manibus, in verendis, in cruribus, in lateribus signatur. Vita sua 34 annis. De his ereptus perveniet ad 33. Quos si possit declinare, vivet 95, et sepelietur in terra aliena, cum honore et divitias … largietur pro dei amore et alieni possidebunt eas.

Vigesimum Septimum

Algaray, hoc est finis Aquarii et caput Picis, et sunt stellae binaris numero distinctae, sicut hic visu manifestantur: {figure with 2 dots}. Qui in istis ortus nativitati debitus ad lucem vocabit hoc modo substantiam corpoream in humanis rebus communicabit. Corpus habet electum, formam pulcram, in corporea refectione delectatur. Omnia quae visu discerint concupiscit et amore multum inardescit et tempore diuturus uni illarum concatenabitur. A fratribus suis discordia dissociabitur. Et nullus eorum penes eum residebit et signo Assadas signatur. Protensio sui spiraminis fiet usque 36 annos. Quos si possit evadere, perveniet ad 55. Et magna (maxima) infirmitas suae necis erit causa. De his ereptus [98v] vivet ad 64.

Vigesimum Octavum

Algafaz, hoc est venter Picis, et sunt stellae binaris distinctae, sicut hic apparent: {figure with 2 dots}. Quem in his ad res naturales matura evocaverit talis eius erit subiecta dispositio. Capillos habet planos et cum in …is choabitare affectat amat claritatem et coniungetur mulieribus ___ no cadentibus et possessionibus infinitis defluet. In substantia sua accidet dissipatio. Caput illius dolore afficietur et corpus suum variis modis signatur.

In capite, in ventro, in tibiis, in verendis, in manibus, in pedibus signatur. In verendis unum rubem. Vita sua elongatur annus 50. De his expeditus veniet ad 60. Quos si possit declinare, ad 70.

Vigesimum Nonum

Alnatha, hoc est finis Picis, et sunt stellae xxiiii, sicut hic apparent: {figure with 24 dots}. Qui in istis ortum habet, talis est eius corporea dispositio. Forma bona eum explanat et capillos planificat, humilitate erit submissus, verecundia cornua sua reprimet sapientia ditabitur et timori dei submittetur. In uno die abstinet, altero reficitur; vanitati contradicit in animo. Egritudine incidet in dolore omnium membrorum. Vita sua x et vii annis. De his ereptus, veniet ad xxxviii. Quos si possit evadere perveniet ad xlix. Et superius Assarex signatur. Et eodem vitam terminabit mortis genere. [99v][109]

Numerus correspondens omnibus literis dxxiiii per unus[?] Sed Z nihil habet.

A	3	L	30
B	18	M	38
C	42	N	30
D	44	O	9
E	15	P	29
F	18	Q	53
G	22	R	26
H	6	S	24
I	15	T	24
K	19	V	16
		X	31

Y 6 secundum numerum literarum feus ut fis ut vi ut fui

Z __ secundum numerum literarum zeda ut zeta

{box with 50 in it}

{The following is in the Bodley MS, not in the Sloane.}

Ex alio exemplari

Here followe the mansions of ye {moon} with their sterres.

Almath is the first mansion of ye {moon} and is the hed of {Aries} and hath 3 sterres thus standinge: {3 stars}.

Albothayn is the wombe of {Aries} and hath but 2 sterres {2 stars}.

109The following number chart is in the Sloane MS, but not in the Bodley MS.

Aldoran is the end of {Aries} and the hed of {Taurus} in 7 sterres {7 stars}.

Albothan is the harte of {Taurus} in 18 sterres {18 stars}.

Almisten is the end of {Taurus} and the hed of {Gemini} in 2 sterres {2 stars}.

Althaya is the wombe of {Taurus} in 5 sterres {5 stars}.

Alderam is the end of {Taurus} and hathe 2 sterres {2 stars}.

Alnetra is the hed of {Cancer} and hathe 10 sterres {10 stars}.

Altrap is the wombe of {Cancer} in 2 sterres {2 stars}.

Algebatha is the end of {Cancer} and the hed of {Leo} and hath 4 sterres {4 stars}.

Alcorathen is the herte of {Leo} and hathe 4 sterres {4 stars}.

Alscarpha is the end of {Leo} and the hed of {Virgo} and hath one sterre {1 star}.

Alana is the wombe of {Virgo} and hathe 5 sterres {5 stars}.

Alsameth is the end of {Virgo} and hathe 5 sterres {5 stars}.

Algophara is the hed of {Libra} and hathe 3 sterres {3 stars}.

Alrauenen is the wombe of {Libra} and hathe but 2 sterres {2 stars}.

Alchild is the end of {Libra} and the hed of {Scorpio} and hath 7 sterres {7 stars}.

Alcalu is the wombe of {Scorpio} and hath 3 sterres {3 stars}.

Allebra is the end of {Scorpio} and hed of {Sagittarius} and hath 6 sterres {6 stars}.

Alnathan is the wombe of {Sagittarius} and hath to hym 8 sterres {8 stars}.

Albelda is the end of {Sagittarius} and hathe 4 sterres {4 stars}.

Alscaldabe is the hed of {Capricorn} and hathe 3 sterres {3 stars}.

Ascaldolola is the wombe of {Capricorn} and hathe 2 sterres {2 stards}.

Ascaldacoth is the end of {Capricorn} and the hed of {Aquarius} and hath 2 sterres {2 stars}.

Ascaldacand is the wombe of {Aquarius} and hath 14[?] sterres and thus[?] they stande {12 stars}

Algafal is the end of {Aquarius} and the hed of {Pisces} and hath 2 sterres {2 stars}.

Algarfalango is the wombe of {Pisces} and hathe 2 sterres {2 stars}.

Alnathen is the end of {Pisces} and hath 20 sterres {20 stars}.[110]

1. Sole exunte 15 die kalendis Martii. Almath est vixdum caput Arietis et sunt stellae tres sic stantes ut hic apparet {figure with 3 stars}. Qui natus fuerit in Almath habebit faciem mellinam et fortem et vult multum capere, et non obtinet ei usque sit senex. Vadit cor eius sicut aqua in omni rei quam voluptat. Est mansiosus et peritissimus fabulator, et habet voluntatem dare semper. Si

110 Also in the Bodley manuscript but not in the Sloane manuscript is the following.

volueris eum cognoscere habet corpus siccum cum capillis, coloratos et reconsiliatos. Omnia eius facta et dicta sunt dulcia, sive comedendo sive bibendo, dando et recipiendo, emendo et vendando. Nasum habet acutum. Et in dextra facie signa, et in superciliis signa. Semper vult se tondere et vadere lene ridet. Venire non percet. Honor suus est cum principibus et potentatibus. Amat dulcia, odorifera et fructus sua possessio de omni fructu et pecore erit. Et erit maior de omnibus fratribus suis in cunctis locis ubi ambulaverit. De principibus potentatem habebit. Quicquid potierit prestabit ei deus et quasi niger erit priusquam moriatur. Habebit magnam angustiam; malificus erit et malignus spiritus pertractabit eum. Princeps populi erit et amatus multum in suam naturam. Amplo corpore dilatabitur, et inimicorum vicinorum erit multum longus et delicatus dentibus et pedibus pilosus erit de potentate in potentatem transiet. In omnem terram ubi intraverit honorem habebit. Nascentur de illo duo vel duae, et habebit dolorem cordis. Et vivet annos 14 aut 80. Si in capite 14 annorum non moritur aut secus erit aut gladio morietur. Quod autem supradiximus inveniet. Et si de nocte natus fuerit quam[?quamvis] Aries iacet saciatus ad bonam creaturam dabitur. Si vero in die natus fuerit, medicus erit. Si vero natus fuerit in die vel in nocte, et steterint stellae eiusdem Arietis bono. In omnibus bonis elevabitur honor suus. Et si reverterint stellae, in omnibus malis facta sua, et opera retrogredient. Prima uxor eius quam habebit de nobili genere erit. Et ipsa de alio viro potens erit. Et per ipsam elevabitur honor eius, et erit benevolus et mansuetus. Dator peritissimus et in omni actus jocundus. Habebit autem dolorem in fronte et in temporibus, et idem dolor eveniet ei in dentibus suis, et in sinistro latere, et in pectore. Et habebit os fractum aut membrum aut minimum digitum curvum. In corpore suo plagabitur ense, et iuxta nasum signum habebit in capite vero plagam. Et in tibiis morsurum patietur. In verendis signum habebit, et anxietatem de vicinis patietur, et de inimicis. Et homo potentissimus depredabit eum. Finis vitae eius melior erit initio. Si stellae retrogradae fuerint suae facta male[?] nocebunt. Et vivet annis 44. Sed si inde ereptus fuerit, annis 40 vivet. Et morietur in loco suo aut de persequicune ferri.

2. Secunda facies Arietis et habebit stellas ut hic {figure with 2 stars}. Albothayn est venter Arietis et sunt stellae duae sic stantes. Qui natus fuerit in Albothayn, ab omni creatura amabiliter bonis habundabitur. Et mediocrit erit staturae, faciem rotundam habebit, neque albus necque niger, sed splendidum corpus habebit, et corpus et formam competentem. Veneri non percet, propter labia signum aut plagam habebit. Et in pectore 4 signa. Et in tibiis signa. In 10 annis vel in 18 habebit passionem, et si hanc evaserit, perveniet ad 80. Et in lecto suo morietur. Artifex erit, libenter vadit; machinationibus magis laborabit. Signum habebit in facie, ferro aut morsu canis languebit. Spinarum dolore vexabitur. Iracundus erit et invidus erit. Felix erit arando et seminando; in gutture signabitur. Audax erit. Res aliena dabuntur de hiis quae facere voluerit ad multum proficum per coniungem suam dives fiet. In prima iuventute sua contentiosus erit. Pecuniam habebit. Multum peregrinabit effcum[?officium]

suum. Erit in terra verecundus erit. Imperabit emere et vendere annis 13 in meliores partes veniet. De inimicis suis vindictam videbit. Stomachi dolorem patietur, sed sermones blandos volubilis propter mulieres et penes experietur. Post annos 40 dives fiet. Et ad magnam dignitatem eveniet. Puella si fuerit ingeniosa bona parentum habebit. Et erit officiosus, semper letificabitur. Quicquid consilio suo factum fuerit ad opus perfectum dicetur post annos 13 meliores partes eveniet. Filios ex marito suo plures pariet et aliorum filiorum apellabitur. De quadripedibus iniuriam patietur. Caveat ne nubat inter annum 4 et 14.

3. Sole exunte in Tauro 15 kalendis Aprilis. Aldoran est finis Arietis et caput Tauri, habens stellas 7 sic stantes ut hic apparet {figure with 7 stars}. Qui natus fuerit in Alderan, 3a mundum corpus habebit, et colorem nitidum. Et faciem habebit formosam, prolixos capillos et splendidos et[?] anxietates habebit, et non facient ei malum postquam ereptus fuerit de istis. Supervenirit ei alia mala sed non ei nocebunt. Quare pro signis multis quae habet in facie et in corpore suo et in dextro latere signa et in dextra manu. Et in pectore signa et in corpore suo morsuram canis aut plagam de petra aut ferro. Animosus erit. Cordis dolorem laborabit, instantibus habundabit. Societas eius bona. Primus terminus vitae suae 14 anni. Si evaserit 70 vivet. Mores suas seculares.

4. Albothan est cor Tauri et sunt 18 stellae in isto signo sic stantes {figure with 18 stars} ut hic apparet. Qui natus fuerit in Albathan habebit faciem albam et trahit ad nigredinem. Capillos habebit planas et strictos humores. Ridens et artifex erit. Irascetur cum parentibus parvum cogitat, et feminas amat. Veneri non precit. Habet in corpore signa et unum brachium lesum. Habet in capite plagam et signum in gula, inter spatula signa et in verendis. Primus terminus vitae suae 4 annos. Si evaserit 40. Si inde ereptus fuerit, vivet usque 60 annos. In terra aliena morietur. Non erit palleo coopertus ut cum havem[?] sepultus nec lamentatus nec surget aliquis qui dicat propinquens est.

5. Sole exunte in Geminis 15 die kalendis Maii et tertia facies. Almisten est finis Tauri et caput Geminorum et sunt stellae duae sic {figure with 2 stars} stantes. Qui natus fuerit in Almisten non erit albus neque niger sed formam equalem habebit. Color faciei suae meline vel bage[?] coloris. Omnia opera manus suae facient et non documento neque potentate aliorum. Capillos erit formosus et mundus corpore. Quotidie cogitat de possessionibus divitiarum, fortiter irascitur, et gravem animum habebit. Sed cito revertitur prope signa quae habebit in facie sua, et in pectore et in femore dextra signum et in verendis signa. In uno latere plagam ferri aut morsuram canis. Primus terminus vitae suae 7 annis et si evascerit ad 95 annos, bona via gradiens petra patietur. A mulieribus amabitur et nomine femininae; felix erit cito gradietur. Invidia et multa crimina patietus. Frontem amplam habebit. Capillos crispos et asperos nigrosos obtinebit. Respicit terram et veruntum vagus est. Signum in testiculis vel in priapo habebit. Vires bonas tractabit. Erit omnibus faustus. Pecunias

multas sua cura habebit. Per loca non nota ambulabit. Confidens in sua sapientia aut virtute erit peregrinus, quodcumque voluerit faciet. Propinorum non audiet. Consilio suo vivet. Ubi natus fuerit non permanebit; post annos 14 fortunam suam crescere videbit. Virginem si coniungerit, morietur, et aliam ducet uxorem, de cuius beneficio amplior erit. Anno 21 vulnus habebit in capite vel in brachio, et in aqua turbatur. Femina si fuerit, in actibus suis erit animosa et artificosa et murmuriosa et dubiosa erit. Ab hostibus lucrabit. De alieno faciet suum opus, boni intellectus erit et larga mutatione loci experietur. Oculorum dolorem patietur. Signatus erit in cervice vel in facie.

6. Althaya est venter Geminorum, et sunt stellae 5 sic stantes {figure with 5 stars} ut hic apparet. Qui natus fuerit in Althaya, faciem formosam habebit et staturam pulcherimam, et supercilia pulchra. Capillos nigros habebit, et vocem optimam, et uxores habebit. Signum in manu sua et in facie habebit, piger est et bonum est ei quam[quum] homines eum collaudant. Honor suus melior est in senectute quam in iuventute. Multa bona habebit, et feliciter orat. Timidus est et vexabitur spinarum dolore; in lecto morietur. Primus terminus vitae suae 6 annum. Si huic ereptus, vivet usque 12 annos. Item si evaderit vivet et perveniet ad 40, et si convaluerit veniet ad 48 annos.

7. Alderan est finis Geminorum et sunt stellae 2 sic stantes {figure with 2 stars} ut apparet. Qui natus fuerit in Alderan albus erit, sed saepe revertetur ad colorem mellinum; colericus erit, et iracundus et letus corpus habebit pulchrum et siccum. Veneri non percet, nec faciet aliquid sine iniuria. Et est ausus in omni malo et audax ante faciem principis. Non amabit uxorem suam. Alta voce loquitur. Bonam voluntatem habebit, sed inviator est feminarum. Omnia providet antequam sibi eveniant, et multum adiscet prima femina quam cogniscet nigra et turpissima erit. Uxor eius non per multum tempus vivet. In capite plagatus erit; in brachio et in verendo signa habebit. Irascitur cum parentibus aliquando et sepeliet eos sub terra inveniet pecuniam. In tibia habebit plagam et iuxta os signum. Primus terminus vitae suae 10 anni. Si evascerit, 96 vivet, et gladio morietur. Puella si fuerit, anima fervida erit, cito irastitur et cito revertitur. Erit officiosa fervens et iocosa, et multa patietur, sed tamen evadet, et ad honorem perveniet in senectute. De inimicis suis vindictam videbit; per virum suum gaudebit. In aqua fervida dedetur. Ac etiam de alto lapsa cadet.

8. Sol in Cancro 15 die ball. Iunii. Alnathra est caput Cancri et prima facies, et sunt stellae 10 sic stantes {figure with 10 stars}. Qui natus fuerit in Alnathra, niger erit, et trahit ad colorem mellimum. Et est fabulator, et multum iratus super illos quibus irascitur. Dolorem in renibus, in genibus, in tibiis patietur. Tres uxores habebit, et tertia eum sepeliet. Dolebit oculorum. Litigator erit; castigationum amicorum renuet, et erit eloquens. Finis vitae suae multum melior quam initium. Hic habebit signa in latere et cervice et in tibiis, et in

brachis signum quod ad ruborem trahit. Primus terminus vitae eius 8 annos, et si convalverit, 20 . Si evaderit, 8[?] annos vivet, et de ventris dolore morietur.

9. Altrap est venter Cancri et secunda facies, et sunt stellae 2. Qui natus fuerit in Altrap corpus candidum et faciem rubeam habebit. Capillos rubeos et gracile corpus habebit. Adulter et iracundus erit, bene ignoscit, et est velox. Fratres sui non venient quam irascitur. Non potest eum aducere quis nisi Deus. Dolorem habebit in capite, et est periurator. Bonam voluntatem habebit. Notis scritator erit ad feriendum; impius sapiens erit. A duabus virtutibus lactabitur. In spina dolorem patietur. A bestia mordetur. In capite plagabitur. Animosus erit. Agris et vineis laborabit, et habundabit finis eius bonus. In itinere non diu morabitur. Velox erit, et in occulo calumniam habebit. Audax erit, et in palam semper loquietur. Minator erit sed cito in gratiam revertitur. Post annos 30, aes et divitias suas crescere videbit. Res publica ei dabitur, et a maiori se honoratur. Derisor erit; per aliquam personam ad magnam dignitatem perveniet. Amabilis erit. De tribus divitiis fortunam accipiet. De alieno labore per suum coniunxem amplior erit. Multum peregrinabitur. Combustionem de igne sentiet. De alto lapsus cadet; in aqua perturbabitur, et tribulationes patlietur. Pecuniam absconditam inveniet. Patietur in anno 33 et in dubio erit in anno 30. Et si eos evascerit, vivet 80 annis. In superiori maxilla signum aut plagam habebit, et in fronte, et in manu dextra, et in ventre, et in pectore, et in ilia signabitur. Et morietur in terra aliena. Femina si fuerit erit verecunda, servitiosa, ingeniosa, amiciosa suae familiae, et contumeliosa, sed cito in gratiam revertitur. In annis 33 inter vitam et mortem cadet, et insidiosas de proximis suis habebit. Per suos maritos semper augebitur, et vivet annis 67.

10. Sole exunte 15 die kalendis Iulii et 3a facies Cancri et caput Leonis. Algebatha est finis Cancri et caput Leonis, et sunt 4 stellae sic stantes. Qui natus fuerit in Algebatha, candidum corpus habebit, et faciem nec albam nec nigram, sed plenam. Visu est terribilis, et signum habebit in facie. Multum comedere et bibere et ludere. Talis humoris est per colera veniet ei in ossibus suis. Et avarus est, et ita corde superbius quam vellet esse salis regalibus, et est maximus machinator, et transibit de potestate in potestatem. Plura acquiret et multa perdet. Eloquens erit, sed vi manu potentis cadet. Dolorem habebit in capite propter crapulam vini. Habebit nasum parvum et latum, sed dentes formosi. In brachis habet signa icet antequam morietur. Habebit plagam et os lesum; circa collum habebit signa. Et similiter in pectore, in tibiis, et in verendis. Primus terminus vitae suae 10 anni; si evaderit, 20 annos vivet. Et si inde ereptus fuerit ad 40 annos perveniet, et morietur gravi passione.

11. Secunda facies Leonis. Alcorathen est cor Leonis et sunt 4 stellae sic stantes {figure with 4 stars}. Qui natus fuerit in Alcorathen, in prima hora noctis, fortis et potens erit, pavidus in itinere semper ingenio suo tum erit, et in pedibus habebit signum, in capite vero plagam aut costuram de igne. Duas uxores habebit, et multum eum diligent, sed ille semper eas odio habebit. Lingua

bigata erit in sacramentis et otiosis verbis. Os et nasum habebit rotundum. Primus eius genitus erit femina; secundus masculus. Patiens erit labore. Terminus vitae suae eius 12 anni. Si evaserit ad huic ereptus veniet ad 60 annos, et morietur in lecto suo.

12. Sole exunte in Virgine 15 die kalendis Augusti et tertia facies Leonis. Alscarpha est finis Leonis et caput Virginis, et est stella una {figure with 1 star}. Qui natus fuerit in Alscarpha albus erit, et color eius mellenus. Capilli sui rubri et supercilia pulchra. Multam pecuniam acquiret et magnum laborem patietur. Hic vero perdet pecuniam illam propter tria signa quae habebit in pectore et in ventro. In facie habebit signum vel plagam vel malum. Corpus suum erit candidum valde, et uxorem accipet quae erit de parentela sua, et alba erit. Si volverit cum maioribus, multa acquiret. Felix erit in agris et in vineis laborandis, sed ire de loco ad locum non est utile ei. Diu vivet et bonis habundabit, et cum acceperit uxorem, dabit sibi deus omnia bona. Infirmitatem magnam tollerabit, et in sumiendo cibos valde modestus erit. Super patriam regnabit, et uno pede dolebit. Cognoscetur a multis magnae voluntatis irascit corde. Sed inter gravissima cum mulieribus malitiam tractabit. Ingeniosus et amansiosus erit. Quicquid viderit diligenter habere vel facere concupiscit, sed postea inde non curat. A propino suo dampnum patietur, sed inimicos suos superabit. Post annos 30 fortunam suam crescere videbit. A maiori persona lucrum consequietur. In domo suo honorifice manebit. In fulmine turbabitur et de alto lapsus cadet, et quod habuerit non celabit. Primus terminus vitae suae 12 anni. Si huic ereptus fuerit, 80 annos. Femina si fuerit verecunda, servisiosa, ingeniosa, officiosa, animosa erit, et familiae suae benevola erit et pudica cito irascitur, et cito revertitur. Quicquid viderit concupiscet. A propino suo dampnum patietur de pecunia sua. De inimicis suis vindictam videbit in annis 5. Dolorem patietur. Unum filium perdet a maleficiis. De alto lapsa cadet. Internodos pedum dolebit. Per eam tota domus pacifica erit et mensa plena. Quod habet non celabit, gemmas lucidas portare debet, et omnia mala bene vincet.

13. Alna est venter Virginis et sunt stellae 5 sic stantes {figure with 5 stars}. Qui natus fuerit in Alna, habebit corpus candidum et faciem rubeam, et capillos planos. Discordia semper erit inter ipsum et fratres eius. Uxorem accipiet in bono fato, et erit dives per eam. Mores eorum concordabunt, vel vita viri erit brevis. Post decessum mulieris multam substantiam habebit. Ita quam finem possessionis suae nosciet propter signa quae habetur[?] in mentone, in facie, in coxa et in tibia nihil mali sciet. In anno 14 adversa patietur. Congestor erit pecuniae et congestam perdet. Filiis habundabit sed pauci permanebunt. In 36 annis aliquis honor ei contigerit. Honestus, verecundus, cupidus arando et seminando erit. Si de mercimoniis uti voluerit, lucrabitur. In angustiis multis cadet. Primus terminus vitae suae 12 anni. Si evascerit 50 vivet, et in domo sua morietur.

14. Alcamen est finis Virginis et sunt stellae 5 sic stantes {figure with 5 stars}. Qui natus fuerit in Alcamen corpus habet candidum et faciem pulchram. Et statura erit alta, sed oculos habebit strictos et modicos infantes habebit non vitales propter signa quae habet in humero aut in spatula, in facie et in fronte; in corpore habebit morsuram canis. Et in ventro signa, et in illis duobus signis habebit duas uxores habebit. Et humilis et sapiens erit. Passiones graves sustinebit, et gratiosus erit. In ventro signabitur et in manu potentis cadet. Ipse laborabit, et alii de laboribus suis gaudebunt. Primus terminus vitae suae 10 anni. Inde si evascerit, ad 60 annos eveniet. In senectute sua erit avarus et in domo sua morietur occasione ferri. Femina si fuerit, animo fervida, murmurosa et amicabiles erit. Inimicorum mortem audiet, et propter virum suum gaudebit. Infirmitates patietur et capitis dolorem sustinebit. Signa habet in facie sua et in corpore multa signa de ferro et igne et de morsura canis. Vivet 41[?] annis.

15. Algaphore est caput Librae et sunt stellae tres sic stantes {figure with 3 stars}. Qui natus fuerit in Algaphore formosus erit et color pulcherimus capillis erit planus et lingua acuta et bonus erit facultate. Signa habebit in facie et in corpore multa de ferro facta. Morsura canis habebit. Amator erit mulierarum. Depredatus erit ab homine cuius servitium peregerit. Dolorem patietur in capite, nixorde[?] et in felle; possessionem magnam adquiret, et de ipsa vim sustinebet a potente; hic vult omnibus benefacere. Et ipsi de homicidio ipsum[?] accusabunt et criminabunt. Ipse habet cor potens et indicabit. Generabit geminos fratres una vice propter signa quae habet in manu dextra et in sinistro latere, in costis et in frente et in tibia et in verendis. Et tria signa habebit. Terminus vitae suae 20 annos vel ad finem 4 morietur occasione ferri.

16. Alrabenen est venter Librae et sunt duae stellae sic stantes {figure with 2 stars}. Qui natus fuerit in Alzabanen[*sic*] faciem habebit rubentem, capillos planos et rubeos, et erit adulter. Ignis angustiam patietur in corpore suo vel in sua substantia, et remanebit pauper. Os habebit lesum post multa perpessa. Habebit substantiam bonam pro signo quod habet in capite. Generabit multos infantes et animosus erit. In multi necessitatus cordis dolorem laborabit, et hereditatem parentum possidebit. In flumen cadet sed resuget. Erit statura persona mediocris, et amator mulierum. Dolebit arteriis, et loco ubi natus fuerit non remanebit. Facultatem immensam post suam iuventutem habebit. Et de inimicis suis vindictam videbit. Ventris dolorem patietur, et sermones blandos quae extraneos loquatur. Vivet annis 4 aut 62. Femina si fuerit amabilis et formosa erit; familiam suam diliget et erit amatrix hominum. Per virum suum secundum multum gaudebit, et de inimicis suuis vindictam videbit. Pecuniam multam tractabit. Stomachi dolorem patietur. Cicatricem de ictu habebit, et vivet annis 27 aut plus.

17. Alchild est finis Librae et sunt stellae 7 sic stantes {figure with 7 stars}. Qui natus fuerit in Alchild faciem habebit albam, et caput pulchrum, et honoratus ab hominibus. Ita habebit fortissimam et subitaneam in artem et animabus[?]

bene super feminas, nec amabit malitiam, sed tamen vellet cognoscere carnaliter mulierem. Non erit qui eum ad huiusmodi debitum possit adducere. Fratres sui et parentes morientur et hereditatem eorum habebit. Multis bonis et honoribus ditabitur et de potestate in potestatem transiet, et erit in pluribus causis periculis. Vivet annos 8 vel 40 vel 90, et morietur in aliqua via pergens pro dolore quem habet in sinistro latere.

18. Alcasu est venter Scorpionis et sunt stellae tres sic stantes {figure with 3 stars}. Qui natus fuerit in Alchasu[*sic*] albus erit et trahit ad ruborem corpus et colorem habebit formosum. Et quum irasccitur habebit colorem mellinum. In chinis dolorem patietur, sed iram habebit fortem de levi et tamen transiet malevolus. Fallax eti in visu decipiens, formosus et in feminas sexu felix erit, ad faciendum impius in tribulationes multas cadet, et in oculis maculam habebit. Libenter multis vestibus induitur. Una die cum letitia et altera die com tristitia procedat. Signum habebit de ferro in latere sinistro aut in corpore aut in capite. Signatur in facie, in mentone, in pectore, in verendis, et in manu dextra ferro signante. Habebit os fractum. Vivet annos 24 et si de his ereptus fuerit, vivet usque 36, et postea in itinere morietur.

19. Allebra est finis Scorpionis et caput Sagittarii, et sunt stellae 6 sic stantes {figure with 6 stars}. Qui natus fuerit in Allebra erit seminator discordiae, in risu decipiens, formosus, aequens, et honestus. Signabitur in spatula, pecuniosus, in femines sexu fortunatus erit. Ad feriendum impius; in tribulationes multas cadet. Fructum bonum habebit et faciem coloratam. Leviter irascitur, sed fortunatus probatur. Sapientiam a maioribus acquiret et quadrupedia agrestina ei dabitur. Loca tenebit aliena, et cum lucro revertetur in locum suum. In aqua timorem habebit, et quae habuerit non silebit. Pecuniam suam crescere videbit. Signabitur in manu vel in pede; insidias malignantium patietur. Machinationibus magnis laborabit et feminas dives fiet, et in servitiis aliorum illarum habebitur. Ab anno 23 meliores partes venient ei; in senectute bene sibi erit. Corpus et faciem habet formosam, et statura aequalis esse videtur. Habet capillos planos. Uno tempore habet in bonis sterilitatem, et alio tempore necessitatem; corpus suum bene vult vestiri pro signo quod habet in quilibet[?]. Habebit tres uxores, primam viduam, 2 relinquet et tertia sepeliet eam, pro signo quod habet in ___. Hic vero morsura bestiae patietur in uno membro. Primus terminus vitae suae 19 anni; huic ereptus, vivet 61, et inde si evascerit, vivet usque 93 annis et morietur de infirmitate ventris. Femina si fuerit, erit timida, verecunda, et qui eam molestaverit semper exorsum habebit. Inimicos suos superabit, et post annos 20 pecunia ei dabitur. Servitiosa erit, et in cunctis meliora consequatur mater filiorum apellabitur, et cum coniungio suo congaudebit. Adversa de fratribus aut parentibus sustinebit. Morsum vero canis patietur, et oculorum dolore cruciabitur.

20. Alnathan est venter Sagittarii, et sunt stellae 8 sic stantes {figure with 8 stars}. Qui natus fuerit in Alnathan corpus habebit pulchrum et manus et pedes

mundissimos, nec habet voluntatem furandi; in currendo habet pedes velocissimos. Hic acquiret hereditatem de parentibus suis et possessionem habebit cum sapientibus, et cum illis participabit sapientiam et memoriam. Angustias multas habebit in aqua, et abhorescent nauseam. Qui quescierit eum per humilitatem, ab eo multum servitium obtinebit. In sinistra parte capitis habebit plagam, et sic in manu sinistra et digitis, et in spatula, et in tibia morsura canis; in medio vero digito dextrae manus bestiae morsuram patietur, et habet signum in ventre sui et cordis dolore laborabit. Hic litigator erit, sed cum mulieribus commiscere non bene poterit. Vivet 40 annos vel 80. Morietur in terra aliena diuturnus anxietate.

21. Albeda est finis Sagittarii, et sunt stellae 4 sic stantes {figure with 4 stars}. Qui natus fuerit in Albeda passiones multas habebit in costis, in temporibus capitis, et de levi irascitur sed cito revertitur, et factis suis bonis habetur equus et sagittans erit, et arma pulchra acquiret. Capitis dolore laborabit, et de una tamen infirmitate convalescet. Faciem longam habet, sed multo purior est retro quam ante. Sermones blandos loquitur et res aliena ei dabitur. Lites multas experietur et amicum bonum et nobilem habebit, sed tuum invidiae subditus alienabitur et lesiones ferri patietur. Sed inter annos 33 inter vitam et mortem cadet. Huic si evaderit, vivet annis 88. Femina si fuerit, erit iracunda in aliqua casu pro sua decrementa, conducetur maritum suum et meliorem accipiet. Voluntatem suam in negotiis ad perfectum producat, et secretum suum sibimet in mente loquietur, et vivet annis 88.

22. Alscaldabe est caput Capricornui, et sunt stellae tres sic stantes {figure with 3 stars}. Qui natus est in Alscaldabe nec niger nec albus erit, sed magis trahit ad ruborem. Semper pene de cunctis se limatur[?]. Caput et barbam et spatulas habet signatas; in facie et in pectore et in tibia habet signa, et est iuvenis pulcher et sapiens; in senectute est et utilis et vitalis et aliquum iracundus. Vivet annos 20, et si inde ereptus fuerit, vivet usque 33, et si evascerit, vivet ad 60, et precipitatus ex alto morietur sine dubio.

23. Alscaldobola est venter Capricornui, et sunt stellae 2 sic stantes {figure with 2 stars}. Qui natus fuerit in Ascaldobola albus erit et capillos planos habebit. Fortiter irascitur, et est nausiosus; augustias facies ei potentissimus. Dolorem in capite patietur, et 2 gemellos generabit. Adulterabit quia 8 mulieres et hereditatem habebit de parentibus suis. Multa signa habebit in corpore suo, in palma, in cervice, et penas oculo cum nerit[?]; patietur dolorem in tibia et immodestus habetur in cibis summendi. Iustus est parentibus, non saepe irascitur, et cadet in manu inimici. Finis eius melior initio. Amabit feminas, sed arte magica impedient eum. Ventris dolor nocebit eum, et stricta facies erit ei. Corpus habebit siccum et crura subtilia. Amabilis, cupidus, et incredulus erit. Itaque iurantibus non credet, et dampnum inde patietur. Multam pecuniam tractabit. Infirmabitur et ferri lesionem habebit. De 2a uxore gaudebit, et in alienum laborem introibit, ita quam discordias multas calcabit. In loco

mansionis sine multa adnisa[?] patietur. Vivet annis 34 aut 80. Morietur pro membro tormento, aliqua de causa. Femina si fuerit, voluntatem suam ad perfectum ducet, et consilio proprio gratulabitur, sed ipsa cum amabit, qui eam non amabit, una impedicia cum iure vicinis debet habere. Animosa sed numquam timorem habebit. Per loca non nota ambulabit, et natus filiorum appellabitur. Annos 40 vivet et gaudebit.

24. Ascaldacoth est finis Capricornui et caput Aquarii, et sunt stellae 2 sic stantes {figure with 2 stars}. Qui natus fuerit in Ascaldacoth colorem habebit album se trahentem ad nigredinem. Coopervit eum mellimus color; hic habet uno tempore satietatem, alio tempore necessitatem. Advenient ei multa contraria in sua substantia. Libenter comedit, bibitque, et vadit. Deus liberabit eum de adversitatibus suis, et erit honoratus, et faciet multam iniquitatem, non tum erit accusator. Dolorem habebit in capite, in corde, et in tibia plagam. Vivet annos 27 vel 50 et necabitur in aqua in terra aliena.

25. Ascaldacand est venter Aquarii, et sunt stellae 12 sic stantes {figure with 12 stars}. Qui natus fuerit in Ascaldacand corpus habebit bonum et album, nec unquam vult facere malum. Erit sapiens et timens Deum, non amabit vantitatem. Dolorem patietur in renibus cum laboraverit et ambulaverit. Hereditatem de parentibus habebit. Infortunia de parentibus eius venient ei. Morietur unus post alterum. Habet in capite signa de ferro, et caput fenestratum. Morsuram canis in tibia habebit vel in brachis vel de fera bestia. Habet praeterrea aliud signum in facie. Si forte relinqueat terram nativitatis suae in terra aliena habebit honorem suum. In vita 54 anni vel 90, et in terra aliena morietur.

26. Algafal est finis Aquarii et caput Piscis, et sunt stellae 2 sic stantes {figure with 2 stars}. Qui natus fuerit in Algafal corpus et formam habebit pulchram, et multum vult commedere, et erit cupidus, et amabit feminas, sed vivet cum una illarum multis annis. Discordiam inter ipsum et fratres eius habebit. Tamen propter mortem non remanebit ei frater. Pecuniam acquiret, sed multa perdet in omnibus cum bonis abundabit. Vivet annos vel 52, et morietur de infirmitate cordis. Femina si fuerit, misericors erit et fortunata sustinebit. Oculorum dolorem patietur, et anno 40 morietur.

27. Algarfalango est venter Piscis, et sunt stellae 2 sic stantes {figure with 2 stars}. Qui natus fuerit in Algarfalango capillos planos habebit, et multum vult equitare, et amat hilaritatem. Possessiones multas habebit, sed ex eis multa contraria sustinebit. Dolorem patietur in capite, et in corpore et in ventre et in tibia habebit. Acquisitor est et sapiens et fidelis in suis factis erit. Multi valebunt ei nocere, sed nequivit. Habebit uxores tres, sed tertia subterrabit eum. Parentes suos sepeliet. In aqua cadet, sed resurget. In manu potentis cadet. Et vivet annis 70, et post haec infra brevi morietur.

28. Alnathen est finis Piscis, et sunt stellae 20 sic stantes ut hic apparet {figure with 20 stars}. Qui natus fuerit in Alnathan[*sic*] prudens amabilis erit, et dives, et ingeniosus. Alieni de bonis suis multi possidebunt. In terra aliena non tractabit. In capite dolorem habebit. Advenient ei bona suo labore. Si fuerit in paupertate, velociter restaurabitur. Erit cupidus et potens in terra et in mari. Filium habebit bonum qui videbit de generationibus feminarum curam habebit, et ad honorem perveniet. Cito irascitur et cito revertetur. Incredulus est, et de adversariis suis vindictam videbit. Pater filiorum appellabitur propter facultates suas et pecuniam acquisitam. Insidias, lites, discordias, duras patietur. Item ad melius reparabitur et crucem portare debet. Vivet annis 25 aut 63. Femina si fuerit, linguam acutam habebit. Bonum et honorem excellentissimum experietur. Signum in capite maximum patietur 8 mensibus. Vivet annis 5 aut 17 vel 50, et morietur.

[Section 25 Translation]

Nineteenth

Al ___ , this is the end of Scorpio and the head of Sagittarius, and there are six stars, which are noted like this: {figure with 6 dots}. Whoever in these, slipping out of his prison, enters another, such will he find the disposition of his body. He has a body drawn [?*lineatum*] in correct lines and a good face, his stature somewhere between either extreme [neither very tall nor very short], and straight hair. At one time he will be joined in a social relationship [and] he will negotiate between one man and another. At a certain time he will know the life of the weakened. At another time he will be flooded with riches; he is a deceiver in fancy words. He has a well-formed body and a good face. According to the sign with which he is marked on the knee he will have three legally wed wives. He will take one of them in widowhood. He will enter many false oaths and he will wander through distant lands, and many arms will oppose his hands. He will cast off his first wife and there will be a divorce between them, according to the sign with which he is marked ___ . And the bite of a dog or other animal will be imprinted on his arm, he will have various minds and signs, and he will commit various evil deeds; he will not show faith to anyone. His life is 19 years. If he is rescued from these he will come to 42. If he can avoid these he will live to 93 and he will end as a poor man and he will have a death of many various kinds.

Twentieth

Alnanug, this is the stomach of Sagittarius, and there are eight stars, which look like this: {figure with 8 dots}. Whoever in these is called to the common life like the common people, such will he be disposed from the beginning in bodily disposition. He has all good components, although he chooses to be involved in theft. In running he has swift feet and he will acquire the inheritances of his parents, and he wishes to be associated with honest men and enjoys the knowledge of such men. And he had a very wise father, although he was subjected to many adversities and held in many narrow, watery[*acquies*] places. For he will be wounded on the sea, and if there is anyone like a son to him [?], he will give[?*impenderet*] much good service, because humility will come upon him for many hours. He will be wounded on the left side of his head, on the fingers of his left hand, and on his left shoulder, and the mark of a dog bite will be on his right leg and a bite of an animal will be inflicted on the middle finger of his right hand. He will be marked on his genitals, he will have a generous spirit. And unless he is enriched by the writing Good [*munob*], such as in the chapter called Albatam, he will come to the same kind of death. If he does not have this death, then his life will be extended to 40 years. If he is rescued from these, he will arrive at 60. If he can avoid those, he will live to 80, and he will take a journey and be inundated with food and then he will be lose his possessions at the hands of another, and so he will be given over to the earth a poor man not made clean by confession.

Twenty-second

Albedar, this is the end of Sagittarius, and there are seven stars, which are formed like this: {figure with 7 dots}. Whoever in these, fortunate, is thrown into unfortunate circumstances, such is his body arranged. He has a fair face and a good body, and honor is given to him by men, and sometimes his face grows red. He has red hair. Toil will be imposed on him in his many possessions and all will be subject to another; according to the sign imprinted on his rib and his left side, and his temples will be accustomed to pain. He will be marked on his head, legs, and genitals. He will have a covering of fine hair on the bald spots on the top of his head, and he will be swift in traveling and gets angry from light [cause]. His life is 25 years. If he is rescued from these he will arrive at 46, and if he can avoid those he will live to 90, and on an expedition he will close his day with a concluding pain in his arms.

Twenty-third

Alsadas, this is the head of Capricorn, and there are three stars, which look like this: {figure with 3 dots}. Whoever in these is received by the freer air, such will be his natural disposition. He will be neither white nor black but some color in between, bordering on red, have straight hair and have strong anger, and he is curious and makes himself powerful. Weakness will be the cause of pain in his head and twice … he will be made unclean in adultery, and he will commit it nine times, and he will be enriched by an inheritance from his parents. His body is marked with many signs. He is marked on his palm, his neck, next to his neck, his head, and shoulders, and on a journey … He will complain of the pain in his legs. His life is 13 years. If he is rescued from these he will arrive at 31. If he can avoid those he will arrive at 70 and it will be from … he will perceive.

Twenty-fourth

Alsadat, this is the stomach of Capricorn, and there are two stars, which look like this: {figure with 2 dots}. Whoever is prosperously subjected to the happy state of this world, such will it drive to him in bodily substance. He will be colored with a good coloring, and he will not be very tall nor too little. His anger will boil up less intensely, and anger will increase his powers, and he will aim and in an amazing way will be delighted in himself. He has a twisted neck, he will be dedicated to Venus, and he will be robbed on a journey. From a light cause he will descend into anger, and he will love his friend fondly and be linked with him out of love. He weighs everything for his own good[?], and his heart is supported in great liberty, because he cannot wish to return evil on his enemies, even though they deserve it. According to the sign that is imprinted on his breast, and on account of his ill-will, he will commit adulteries. He will be struck through on his head, neck, palm, side, and leg. He will be wounded in the leg. His life is 24 years, which if he can get through he will live to 46, he will continue even to 90, and he will end his days enriched with many possessions.

Twenty-fifth

Alacsau, this is the end of Capricorn and the head of Aquarius, and there are two distinct stars, which look like this: {figure with 2 dots}. Whoever in these exits from the boundaries of life into the wavy storms, such is his bodily composition formed. His color is between white and black, sometimes tending to saffron-color. At one time an alliance of great society will restrain [him]. Difficulties will arise in regard to his possessions and he will enjoy being a dinner guest. His journey will take him through distant lands and at a certain time God will protect him, and afterwards he will fall in with a certain criminal. For that reason God will hold him and his actions in contempt and afterwards will be turned against him, and he will wander through distant lands, and adversities will afflict him. But God will free him from all these, and they will pour out on him honor; he will discern well. His body and head will be afflicted with pain, and he will fall into adultery, and afterwards he will bear ill-will toward all people and be the accuser of all. He will have a wound on his head and breast. And a dog bite will be imprinted on his leg. His life is 26 years. If he is rescued from these, he will arrive at 44. If he can survive these he will breathe until 60. And if he is enriched by the writing Emanuel [reverse of *Leuname*], the force of Neptune will not overpower him in a foreign land.

Twenty-sixth

Alsarex, this is the belly of Aquarius. There are twelve stars here, which look like this: {figure with 12 dots}. Whoever in these will augment the population by preceding to the way of life, such is the disposition attributed to his body. He will stand somewhere in middle height, not too fat [?*impinguatus*], not thin. He has a white surface enriched by goodness and humility. His modesty shines and it is the greatest protective sign. … and he is submissive to the fear of God and the goodness that is in him is the primary reason for his credulity, and this is to a fault. He is lacking in all vanity. He is oppressed by pain in the kidneys and in the teeth, and the entire inheritance of his parents will come to him. And if the light of day undertakes his birth on the day of his own star, which is called Via, he will be made fertile by a good sign. With riches greater than that of his parents, and so that his fame may be made greater, every[?] part of his body is marked with a double sign, and if he is devoted to clerical office, he will come to high dignity. And he who is born on this day under the star that the people call Asuperis, he will be given a great treasure and it will happen by the strength of God, and he is a person gifted with wisdom; he will study hard about doctrine up to 54 years. And he will look down on no kind of learning and will shine in all learning, and there will be a great breaking down of his parents. And he will raise everyone up from envy and calamity. He will share in the arable land of many men and women. And he has his neck on the left side[?] and he will establish many houses of prayer and another community will receive him, and there honor will be given to him. On his leg and arm a dog bite is imprinted. He is marked on his head, eyebrow, and neck. He is also marked on both hands, genitals, legs, and sides. His life is 34[?24] years. If he is rescued from these he will come to 33. If he can get through these he will live to 95, and he will be buried in a foreign land with honor and will be generous with his riches for the love of God, and others will possess them.

Twenty-seventh

Algaray, this is the end of Aquarius and the head of Pisces, and there are two distinct stars, which are revealed to sight like this: {figure with 2 dots}. Whoever in these is called to the beginning of birth to light, in this way will he share his bodily substance in human matters. He has a fine body, beautiful appearance, and he is delighted in bodily eating. Everything he sees with his eyes he desires and he becomes very much enflamed by love, and for a long time he will be entangled with one of them[feminine]. He will be estranged from his brothers because of strife. And none of them will settle food supplies on him, and he is marked with the sign Assadas. The extent of his breathing is to 36 years. If he can avoid these, he will come to 55. And serious illness will be the cause of his death. If he is rescued from that he will live to 64.

Twenty-eighth

Algafaz, this is the stomach of Pisces, and there are two distinct stars, which look like this: {figure with 2 dots}. In these, whomever maturity calls forth to natural things, such will be his given disposition. He has straight hair and is inclined to *choabitare*[?], loves clarity and is joined with women. __ and he is not flooded with fallings and possessions. He will undergo loss to his substance. His head is afflicted with pain and his body is marked in various ways. He is marked on his head, stomach, legs, genitals, hands, and feet. On his genitals one mark is red. His life lasts for 50 years. If he is freed from these, he will come to 60. If he can survive these, to 70.

Twenty-ninth

Alnatha, this is the end of Pisces, and there are twenty-four stars, which look like this: {figure with 24 dots}. Who in these has his beginning, such is his bodily disposition. He is distinguished by a good appearance and his hair has been made straight, he will be submissive to humility, and he restrains his horn by modesty; he is rich in wisdom and full of the fear of God. One day he abstains and the next he is refreshed; in his mind he speaks against vanity. Because of sickness he will experience pain in all his members. His life is 17 years. If he is rescued from these he will come to 38. If he can avoid these he will arrive at 49. And he is marked as the afore-mentioned Assarex. And he will end his life in the same kind of death.

Numbers corresponding to all 523[?] letters through one. But Z has nothing.

{table with number equivalences – see 25-9}

{Next to entry for Y}: according to the number of letters feus or fis or vi or fui

{Next to entry for Z}: according to the number of letters zeda or zeta.

{Below table}: box enclosing 50.

From another example [the section in English]

I typed "ye" for y with a raised e.

I spelled out the symbols for Moon, Aries, etc., based on the figures, as follows: Moon, a crescent-like D; Aries, a cusp; Taurus, circle with horns; Gemini, Roman numeral II; Cancer, tilted 69; Leo, circle with swoop to the right; Virgo, Script capital M with slant to the right; Libra, = with bump on top line; Scorpio, script capital M; Sagittarius, + with backwards ? on the right; Capricorn, circle with swoop on the left; Aquarius, wavy lines; Pisces, fancy capital H.

Using the following equivalences, no need to translate this part.

Sterre(s) = star(s)

Hed = head

Wombe = belly or womb

Herte = heart

Twenty-eight Numbered sections in Latin

1. The Sun going out on the 15th Kalends of March. Almath is just the head of Aries and there are three stars that look like this:{figure with 3 stars}. Whoever is born in Almath has a honey-colored and strong face, and he wants to receive but it will not come to him until he is old. His heart goes quickly like water in everything that he desires. He is an expansive[?*mansiosus*] and skilled story-teller, and he always has the will to give. If you wish to know him, his body is dry with hair that is colored and restored. All his deeds and words are sweet, whether in eating or drinking, giving and receiving, buying and selling. He has a sharp nose and signs on the right side of his face and in his eyebrows. He always wants to plunder; he laughs softly. He is not excited by venery[reading *veneri* instead of *venire*]. His honor is with princes and the powerful. He loves sweet things, aromatic and fruit, and his is the possession of all crops and cattle. And he will be greater than all his brothers in every place where he goes. He will have power from princes. Whatever he can do, God will grant to him, and he will be rather black before he dies, and a bad spirit will influence him. He will be a prince of his people and greatly loved in his nature. He will enjoy a strong body, and he will be very far from unfriendly neighbors, and he will be charming in his teeth and hairy in his feet; he will go from strength to strength. In every land where he goes he will have honor. Two male or female [children] will be born from him and he will have sorrow of heart. He will live 14 years or 80. If he does not die at the beginning of 14 years he will either be otherwise[?] or die by the sword. He will discover what we have said above. And if he is born at night when[?] Aries is at rest, wounded[reading *saciatus* instead of *sauciatus*], it will be given for a good creation. But if he is born in the day he will be a doctor. If indeed he is born either in the day or in the night, and the stars of Aries stand, it will be to his advantage. His honor will be elevated by all good people. And if the stars turn back, his deeds [will be] in all bad [?things], and his works will go backwards. The first wife that he will have will be from a noble family and she will be powerful from another man, and through her, his honor will be raised, and he will be kind and gentle, an experienced giver and joyful in every action. Also he will have pain in his forehead and temples, and the pain will occur in his teeth and his left side and breast, and he will have a broken bone or member or his little finger will be bent. He will be wounded in his body by a sword and he will have a mark next to his nose, indeed a wound in the head, and he will suffer bites on his legs. He will have a sign on his genitals, and he will suffer anxiety from his neighbors and enemies, and a very powerful man will plunder him. The end of his life will be better than the beginning. If the stars are retrograde, they will badly harm his deeds. And he will live for 44 years, but if he is rescued from this he will live for 40 years. And he will die in his place or by being pursued by the sword.
2. The second appearance of Aries and they have stars like this:{figure with 2 stars}. Albothayn is the stomach of Aries and there are two stars standing thus. Whoever is

born in Albothayn, he will happily abound in good things from every creature. And he will be medium in stature, will have a round face, neither white nor black, but will have a splendid body, and his body and appearance will be suitable. He will not be excited by venery because his lip will have a mark or wound, and four marks on his breast and marks on his legs. He will have his suffering in ten years or in eighteen, and if he escapes this he will last until 80 and die in his bed. He will be a deceiver[?]; he will go in freely and work with great schemings. He will have a mark on his face; he will be weakened from a sword or dog bite. He will be disturbed with the pain of difficulties. He will be irascible and envious. He will be happy plowing and sowing; he will be marked on the throat. Other things will be given by those who wish to make great profit; he will become rich through his wife. In his first youth he will be happy; he will have money; he will travel much for his business[reading *officium* instead of *effcum*]. He will be on the land; he will be moderate. He will have authority to buy and sell; in 13 years he will come into greater parts. He will see vindication from his enemies. He will suffer pain in his stomach, but he will experience fluent kind words because of women and food supplies. After 40 years he will become rich. If it is a girl [born under this sign], she will be clever; she will have the goods of her parents. And she will be ready to help, always delighted. Whatever deed she does by her council, it is said to be done to perfection. After 13 years she will come to better parts; she will produce many children by her husband and will be called[reading *appelabitur* instead of *apelabitur*] [the mother] of other children. She will suffer injury from animals. She should take care not to marry between 4 and 14.

3. The Sun going out in Taurus the 15th day of the Kalends of April. Aldoran is the end of Aries and the head of Taurus, having seven stars standing and it looks like this{figure with 7 stars}. Whoever is born in Alderan, the third, has a clean body and bright coloring, and he will have a beautiful appearance, and thick and splendid hair; and he will have anxieties, and they will not happen badly to him after he is rescued from these. Other evils will come over him but will not harm him, because of the many signs he will have on his face, and on his body the bite of a dog or a blow from a rock or a sword. He will be full of life. He will suffer pain in his heart; it will occur urgently. His society is good. The first end of his life is at 14 years. If he avoids that, he will live to 70. His habits will be worldly.
4. Albothan is the heart of Taurus and there are 18 stars standing in it: {figure with 18 stars} and it will look like that. Whoever is born in Alb**a**than(*sic*) will have a white face and tend toward blackness. He will have straight hair and close arms. He will be laughing and a trickster. He gets angry with his parents, thinks little, and loves women. He will have a blow on his head and a mark on his throat, and marks between his shoulders and on his genitals. The first end of his life is at 4 years. If he avoids that, 40. Then if he is rescued he will live to 60 years. He will die in a foreign country. He will not be covered with a pall, as when he might be[reading

habeat instead of *havem*] buried, so that there will be no lamentation nor will anyone come forward to say that he is his kinsman.

5. The Sun going out in Gemini the 15th day of the Kalends of May and the third appearance. Almisten is the end of Taurus and the head of Gemini and there are two stars standing thus:{figure with 2 stars}.Whoever is born in Almisten will not be either white nor black but will have a balanced look. The color of his face will be honey-colored or *bage*[?]. They will do everything by their own hand and not by the instruction or strength of others. The hair will be attractive and the body clean. Every day he will think about acquiring riches, he will get very angry, and he has a heavy spirit, but he will recover quickly because of the signs which he will have on his face, and on his chest and right thigh a sign, and signs on his genitals. On one side will be a blow from a sword or the bite of a dog. The first end of his life will be at seven years, and if he can avoid that then to ninety-five years, leading in a good way; he will suffer stones. He will be loved by women and happy at the name of a woman; he will walk quickly. He will endure envy and many crimes. He will have a broad forehead. His hair will become curly and sprinkled with black. He will respect the land and yet he will be wandering. He will have a mark on his testicles or his male member. He will manage many strengths. He will be lucky. He will have a concern for much money. He will travel confident in his wisdom and strength; whatever he wishes, he will do. He will not listen to those near him; he will live by his own council. He will not remain where he was born; after fourteen years he will seek to increase his fortune. If he marries a virgin, she will die and he will take a second wife from whose benefit he will be increased. In his twenty-first year he will have a wound on his head or his arm, and he will be disturbed in water. If it is a woman [born under this sign], she will be lively in her actions and skillful and grumbling and full of doubt. She will profit from foreigners. She will take her work from another, she will be of a good intellect, and she will experience a distant change in location. She will suffer pain in the eyes. She will be marked on the neck or face.
6. Althaya is the stomach of Gemini and there are five stars standing thus:{figure with 5 stars}. Whoever is born in Althaya will have a beautiful face, good height, and beautiful eyebrows. He will have black hair and a very good voice and he will have wives. He will have a mark on his hand and face; he is lazy, and it is good for him when people praise him. His honor will be greater in old age than in youth. He will have much goods and will speak well. He is fearful and will be troubled by pain in his spine; he will die in his bed. The first end of his life is at 6 years. If he is rescued from that he will live to 12 years. If he can avoid that he will survive and come to 40 and if he can recover, he will live to 48 years.
7. Alderan is the end of Gemini and there are two stars standing thus{figure with 2 stars}. Whoever is born in Alderan will be white but will often go back to a honey color; he will be choleric and easily angered, and he will have a flexible[reading *lentum* instead of *letus*] body, beautiful and dry. He is not excited by venery, and

does nothing without injury. He is daring in every evil and brave before a prince. He will not love his wife. He will have a good will but be a violator of women. He will foresee everything before it happens to him and he will learn more; the first woman that he comes to know will be black and dirty. His wife will not live for a long time. He will be hurt in his head; he will have signs on his arm and genitals. He will become angry with his parents at some time and he will bury them [and] find money under the ground. He will have a blow on his leg and a sign next to his mouth. the first end of his life is at 10 years. If he can avoid that he will live to 96, and he will die by the sword. If it is a girl [born under this sign], she will be fervid in spirit, quickly aroused to anger and quickly calmed. She will be useful, fervent, and joyful, and she will suffer many things but she will survive and come to honor in old age. She will see vindication over her enemies; through her husband she will rejoice. She will be put into boiling[?turbulent] water, and she will fall, slipping from a high place.

8. The Sun going out on the 15th day of the Kalends[reading *Kal* instead of *ball.*]. Alnathra is the head of Cancer and the first appearance and there are ten stars standing:{figure with 10 stars}. Whoever is born in Alnathra will be black and tinged with honey-color. And he is a gossiper and becomes very angry at those who anger him. He will suffer pain in the kidneys, knees, and legs. He will have three wives, and the third one will bury him. He will have pain in the eyes. He will be contentious; he rejects the correction of friends, and he will be eloquent. The end of his life will be better than the beginning. He will have signs on his side and neck and on his legs, and a sign on his arms which will tend toward red. The first end of his life will be at 8 years, and if he recovers, 20. If he can avoid that, he will live 8 [?] years and he will die of pain in the stomach.

9. Altrap is the stomach of Cancer and the second appearance, and there are two stars. Whoever is born in Altrap will have a white body and a red face. He will have red hair and a slender body. He will be an adulterer and irascible, and he is swift. His brothers will not come when[?] he is angry. No one can influence him except God. He will have pain in his head, and he is a perjurer. He will have a good will. He will be a writer of notes for killing; he will be impious and wise. [?] He will be flattered by two strengths. He will suffer pain in the spine; he will be bitten by an animal; he will be wounded in the head. He will be lively. He will labor in the fields and vineyards, and in the end his good will abound. He will not be delayed long on a journey. He is swift and has trickery in his eye. He will be brave and will always speak out openly. He is a threatener but quickly returns to grace. After 30 years he will look to increase his copper[?*aes*] and riches. A public matter will be given to him, and he will be honored by someone greater. He is scornful; he will come to great dignity through someone else. He is amiable. He will receive fortune from three treasures. Through his wife he will be made great by the work of another. He will travel much. He will discern the combustion of fire. He will fall, slipping from a high place; he will be disturbed in water, and he will suffer

tribulations. He will find stolen money. He will suffer in his 33rd year and be in uncertainty in his 30th year. And if he can avoid those, he will live for 80 years. He will have a sign or blow on his upper jaw and he will be marked on his forehead, on his right hand, on his stomach, on his breast and on his lower stomach, and he will die in a foreign land. If it is a woman [born under this sign], she will be modest, giving service, clever, loving to her family, and complaining, but she will quickly return to grace. In 33 years she will fall between life and death, and she will have treachery from those near her. She will always be increased through her husbands and she will live to 67.

10. The Sun going out on the 15th day of the Kalends of July and the third appearance of Cancer and the head of Leo. Algebatha is the end of Cancer and the head of Leo, and there are four stars standing thus. Whoever is born in Algabatha will have a white body and a face neither white nor black, but full[?*plenam*]. His visage is terrifying and he will have a sign on his face. He [likes] to eat, drink, and play much. His humor is such that cholera will come through his bones. And he is avaricious and so proud in his heart that he wishes to be on the royal seas and he is a great schemer and he will go from strength to strength. He will acquire much and lose much. He will be eloquent, but he will fall by the hand of someone powerful. He will have pain in his head on account of gluttony for wine. He will have a small, wide nose, but his teeth will be very nice. He will have signs on his arms; it will strike before he dies. Also on his breast, legs, and genitals. The first end of his life will be at 10 years; if he can avoid that he will live for 20 years, and then if he is rescued he will arrive at 40 years, and he will die in severe suffering.

11. The second appearance of Leo. Alcorathen is the heart of Leo and there are four stars standing like this:{figure with 4 stars}. Whoever is born in Alcorathan, in the first hour of the night, will be strong and powerful, in his spirit he will always be fearful on a journey, and he will have a sign on his feet, on his head a blow or the *costura*[?] of fire. He will have two wives, and they will love him very much, but he will hold them in hatred. His tongue will be loaded [*bigata*] with oaths and idle words. He will have a round mouth and nose. His first child will be a girl and the second one a boy. He will endure labor. The end of his life is in his 12th year. If he manages to escape, he will come to 60 years, and he will die in his bed.

12. The Sun going out in Virgo on the 15th day of the Kalends of August, and the third appearance of Leo. Alscarpha is the end of Leo and the head of Virgo, and there is one star.{figure with 1 star}. Whoever is born in Alscarpha will be white and his color will be honey-colored. His hair will be red and his eyebrows beautiful. He will acquire much money and will endure great labor. Then he will lose the money on account of the three signs which he will have on his breast and stomach. On his face he will have a sign or a blow or an illness [*malum*]. His body is very white, and he will take a wife who is from his own kin group, and she will be white. If he is involved with important people, he will acquire many things. He will be happy in laboring in the fields and vineyards, but it is not useful to him to go from place

to place. He will live a long time and abound in good things, and when he takes a wife, God will give him all good things. He will endure a great sickness and be very moderate in eating. He will rule over his country and will have pain in one foot. He will be known by many for his great will; he will become angry in his heart. But in very serious matters he will draw malice with women. He will be clever and very affectionate[?*amansiosus*]. Whatever he sees he very much wants to have or to do, but afterwards he does not care. He will suffer damage from his neighbor but will overcome his enemies. After 30 years he will look to increase his fortune; he will seek profit from someone among the great. He will remain in his own home honorably. He will be disturbed in a lightning flash and will fall, slipping from a high place, and what he has he will not keep. The first end of his life is at 12 years. If he is rescued from that, 80 years. If it is a woman [born under this sign] she will be modest, serving, clever, helpful, spirited, kind to her family and quickly angered by shame, and quickly turned back [from anger]. Whatever she sees she will desire. She will suffer a loss of money from her neighbor. She will see vindication over her enemies in 5 years. She will suffer pain. She will lose one child because of evildoers. She will fall, slipping from a high place. She will have pain in the spaces between her toes[?*intermodos pedium*]. She will be a peace-maker throughout her whole house and her table will be full. What she has she will not keep; she should carry bright gems, and she will conquer all evil.

13. Alna is the stomach of Virgo and there are five stars standing thus: {figure with 5 stars}. Whoever is born in Alna will have a white body, a red face, and straight hair. There will always be discord between him and his brothers. He will take a wife in good fortune and will be rich through her. Their ways will be in agreement, or the man will have a short life. After the departure of the woman, he will have much substance. He will know the extent [?*quam finem*] of his possession because of the signs which he has on the chin, face, hip and leg; he will know nothing of evil. In his 14th year he will suffer difficulties. He will be a piler up of money, and what is piled up he will lose. He will abound in children but only a few will remain. Some honor will come to him at 36. He will be honest, modest, desirous of plowing and sowing. If he chooses to make a profit from merchandise, it will bring money. He will fall into many difficulties. The first end of his life is at 12 years. If he avoids that, he will live to 50 and die in his own home.

14. Alcamen is the end of Virgo and there are five stars standing thus {figure with 5 stars}. Whoever is born in Alcamen will have a white body and beautiful face, and he will be tall but have narrow eyes, and he will have small, unhealthy babies because of the signs which he has on his arm or shoulder, on his face and forehead; he will have a dog bite on his body, and signs on his stomach, and in two signs he will have, he will have two wives. And he will be humble and wise. He will undergo serious sufferings, and he will be popular. He will be marked on his stomach and he will fall by the hand of a powerful person. He will labor, and others will rejoice in his labors. The first end of his life is at 10 years. Then if he

avoids that he will come to 60 years. In his old age he will be greedy and he will die in his own home by the sword. If it is a woman [born under this sign], she will be fervid of spirit, complaining, and amicable. She will hear of the death of her enemies and she will rejoice because of her husband. She will suffer infirmities and have pain in her head. She will have signs on her face and many signs on her body from the sword and fire and the bite of a dog. She will live 41 years.

15. Algaphore is the head of Libra and there are three stars standing thus {figure with 3 stars}. Whoever is born in Algaphore will be handsome and of a beautiful color; his hair will be straight, his tongue sharp, and he will be good in power. He will have signs on his face and on his body many made by the sword. He will have the bite of a dog. He will be a lover of women. He will be plundered by one of his servants; he will go abroad. He will have pain in his head, *nixorde*[?], and in his gall-bladder; he will acquire great wealth and from that he will have force from the powerful; he wishes to do good to everyone. Some will accuse him and charge him with homicide. He will have a strong heart and will show it. He will have twin boys in one place on account of the signs which he has on his right hand and left side, on his ribs, forehead, leg, and genitals. And he will have three signs. The end of his life will be 20 years or at the end of 4 [?] he will die by the sword.

16. Alrabenen is the stomach of Libra and there are two stars standing thus:{figure with 2 stars}. Whoever is born in Alzabanen(*sic*) will have a reddish face, straight reddish hair, and he will be an adulterer. He will suffer difficulties with fire, either on his body or in his property, and he will remain poor. He will have an injured mouth after enduring much. He will have good substance, because of the sign that he has on his head. He will have many children and will be lively. He will toil in great suffering of heart, and he will have his parents' inheritance. He will fall into a river but get back out. He will be of average height and a lover of women. He will have pain in his arteries, and he will not stay in the place where he was born. After his youth he will have immense power, and he will see his vindication over his enemies. He will suffer pain in his stomach and he will speak mild foreign words. He will live to 4 years or 62. If it is a woman [born under this sign], she will be amicable and beautiful; she will honor her family and be a lover of men. She will rejoice through her second husband, and she will see vindication over her enemies. She will draw much money. She will suffer pain in her stomach. She will have a scar from a blow and will live 27 years or more.

17. Alchild is the end of Libra and there are seven stars standing thus: {figure with 7 stars}. Whoever is born in Alchild will have a white face and beautiful head and he will be honored by people. Thus he will have very strong and *subitanem*[?] in skill, be well spirited over women, not love evil but still he will wish to know women carnally. He will not be one who can pay a debt of this sort. His brothers and parents will die and he will have their inheritance. He will be enriched with many goods and honors, and he will go from strength to strength, and he will be in

dangers in many situations. He will live 8 or 40 or 90 years and he will die travelling on some journey because of the pain that he has in his left side.

18. Alcasu is the stomach of Scorpio and there are three stars standing thus:{figure with 3 stars}. Whoever is born in Alchasu(*sic*) will be white and tend toward a red body and will have very nice coloring. And when he becomes angry he will have a honey-like color. He will suffer pain in his shins[*chinis*] , but he gets very angry from a light cause and so turns to a bad will. He will be deceitful, deceptive in his visage, and attractive, and he will be happy with the female sex, irreligious in his deeds, he will fall into many tribulations; he will have a spot in his eyes. He will freely wear many sets of clothing. On one day he will go with gladness and on the next day with sadness. He will have a mark from a sword on his left side or on his body or head. He will be marked on his face, chin, breast, genitals, and on his right hand by a sword making a mark. He will have a broken bone. He will live for 24 years and if he can escape that he will live to 36, and afterwards he will die on a journey,

19. Allebra is the end of Scorpio and the head of Sagittarius, and there are six stars standing thus:{figure with 6 stars}. Whoever is born in Allebra will be a sower of discord, deceptive in laughter, good-looking, making things equal, and honest. He will be marked on his shoulder, he will have money, and he will be fortunate with the female sex. Irreligious in his deeds, he will fall into many tribulations. He will have a good crop and a well-colored face. He will be easily made angry but will prove to be lucky. He will acquire wisdom from his elders and he will be given a beast of the fields. He will hold another place and will come back to his own place with money. He will experience fear in water, and what he has had he will not keep. He will see his money increase. He will be marked on his hand or foot; he will suffer the traps of the wicked. He will work on great schemes and will make[reading *faciet* instead of *fiet*] women rich, and he will be placed in the employ of others. From the age of 23 better things will come to him; in old age it will go well for him. He has an attractive body and face, and his height will seem to be on a par [with others']. He has straight hair. At one time he has lack of fruitfulness in goods and at another time, suffering; he wishes his body to be clothed well because of the sign which he has anywhere. He will have three wives, the first a widow; he will leave two and the third will bury him, because of the sign which he has in ___. He will suffer the bite of an animal in one member. The first end of his life is at 19 years; if he escapes that he will live to 61, and if he avoids that, to 93, and he will die of an infirmity of the stomach. If it is a woman [born under this sign], she will be timid and modest, and whoever harms her will always have *exorsum*[?]. She will overcome her enemies, and after 20 years money will be given to her. She will be helpful and in all things follow the better things; she will be called the mother of children and she will rejoice with her husband. She will encounter adversity from her brothers or parents. She will suffer the bite of a dog and be tortured by pain in the eyes.

20. Alnathan is the stomach of Sagittarius, and there are eight stars standing thus: {figure with 8 stars}. Whoever is born in Alnathan will have a beautiful body and very clean hands and feet, and he will not have any tendency toward theft; he has feet that are very fast in running. He will acquire an inheritance from his parents and will use his wealth with wise people, and with them he will gain wisdom and renown. He will have many difficulties in water and he will shrink from seasickness, Whoever humbly asks [something] of him will get great help from him. On the left side of his head he will have a blow and also on his left hand and fingers and on his shoulder, and on his leg the bite of a dog; on the middle finger of his right hand he will suffer the bite of an animal, and he has a sign on his stomach, and he will endure pain in his heart. He will be contentious and will not be able to mix well with women. He will live for 40 years or 80. He will die in a foreign land with long-lasting anxiety.
21. Albeda is the end of Sagitarrius and there are four stars standing thus: {figure with 4 stars}. Whoever is born in Albeda will have sufferings in his ribs [and] in the temples of his head, and he will get angry for light cause but quickly recover, and by good deeds he will receive a horse, and he will be a bowman and acquire beautiful weapons. He will suffer pain in the head and then after one sickness will recover. He has a long face, but often he is much clearer behind rather than before. He will speak gentle words and something foreign will be given to him. He will experience many lawsuits and will have a good and noble friend, but then he will be turned away by the jealousy of an inferior[*subditus*] and he will suffer wounds[*lesiones*] by the sword. But within 33 years he will fall between life and death. If he can escape that he will live for 88 years. If it is a woman [born under this sign], she will be easily angered in any situation involving her loss; she will be united to her husband, and she will receive a higher rank. In business she will bring forth her will to perfection, and she will speak her secret only to herself, within her own mind, and she will live 88 years.
22. Alscadabe is the head of Capricorn and there are three stars standing thus: {figure with 3 stars}. Whoever is born in Alscadabe will be neither black nor white but more tending toward red. He is almost always polished in everything. He has marked head, beard, and shoulders; he has marks on his breast and leg, and as a young man he is beautiful and wise; in old age he is productive and sometimes easily angered. He will live 20 years, and if he escapes that he will live to 33, and if he avoids that he will live to 60, and he will definitely die falling from a high place.
23. Alscaldobola is the stomach of Capricorn, and there are two stars, standing thus: {figure with 2 stars}. Whoever is born in Ascaldobola will be white and have straight hair. He will be easily made very angry and he is subject to seasickness; he will be very powerful, [having] a majestic appearance. He will suffer pain in his head and he will have a pair of twins. He will commit adultery with[?] eight women and he will have an inheritance from his parents. He will have many signs on his body, palm, neck, and pain in his eyes when he spins around[?*nerit*]; he will

suffer pain in his leg and be immoderate in eating food. He is just to his parents, not often angered, and he will fall into the hands of his enemy. His ending will be better than his beginning. He will love women but they will restrain him by magic. Pain in his stomach will harm him and his appearance will be narrow[*stricta*]. He will have a dry body and delicate legs. He will be amiable, desirous and untrustworthy. And so he will not believe in those swearing an oath, and thus he will suffer loss. He will get much money. He will be sick and have the wound of a sword. He will rejoice in his second wife, and he will enter the work of another and thus he will trample on much discord. In the place where he is staying, without much effort, he will suffer. He will live 34 years or 80. He will die of a tormented member, for some reason. If it is a woman [born under this sign], she will bring her will to perfection and will be admired for her advice, but when she loves, it will be someone who doesn't love her; she will have a legal entanglement with her neighbors. She will be animated but never fearful. She will walk through unknown places and be called the son[?] of children. She will live 40 years and be happy.

24. Ascaldacoth is the end of Capricorn and the head of Aquarius and there are two stars standing thus: {figure with 2 stars}. Whoever is born in Ascaldacoth will have a white color tending toward black. Honey color will cover him; at one time he has riches and at another time, poverty. Many difficulties will come to him in his wealth. He will freely eat, drink, and go hastily. God will free him from his adversities and he will be honored, and he will do much evil and then he will not be a complainer. He will have pain in his head, and heart, and a blow on his leg. He will live 27 years or 50 and be killed in water in a foreign land.

25. Ascaldacand is the stomach of Aquarius and there are twelve stars standing thus: {figure with 12 stars}, Whoever is born in Ascaldacand will have a good and white body and will never want to do evil. He will be wise and fear God, and he will not love vanity. He will suffer pain in his kidneys when he works and walks. He will have an inheritance from his parents. The misfortune of his parents will come to him; one will die after the other. On his head he will have the mark of a sword, and his head will have openings. He will have the bite of a dog on his leg or on his arms, or from a wild animal. In addition, he will have another mark on his face. If he bravely leaves his native land, he will have honor in a foreign land. He will live 54 years or 90, and he will die in a foreign land.

26. Algafal is the end of Aquarius and the head of Pisces and there are two stars standing thus: {figure with 2 stars}. Whoever is born in Algafal will have a beautiful body and form, and he likes very much to eat, and he will be desirous, and he will love women, but he will live with one of them for many years. There will be discord between him and his brothers. Then there will be no brother left to him because of death. He will acquire money but he will lose much when he abounds in all goods. He will live __ [number omitted in manuscript] years or 52 and will die of an infirmity of the heart. If it is a woman [born under this sign], she

will be merciful and will maintain a good fortune. She will suffer pain in her eyes and will die in her 40th year,

27. Algarfalango is the stomach of Pisces and there are two stars standing thus: {figure with 2 stars}. Whoever is born in Algarfalango will have straight hair and want very much to ride horses and love good cheer. He will have many possessions but from these he will incur many set-backs. He will suffer pain in his head and will have [pain] in his stomach and leg. He is one who acquires, and he will be wise and faithful in his deeds. Many will be strong enough to harm him, but he is not able. He will have three wives, but the third will bury him. He will bury his parents. He will fall into water but survive. He will fall at the hand of a powerful man. He will live 70 years and after a short while he will die.

28. Alnathen is the end of Pisces and there are twenty stars that look like this: {figure with 20 stars}. Whoever is born in Alnathan(*sic*) will be prudent, amiable, rich and clever. Many others will grow wealthy from his goods. He will not be in control in a foreign land. He will have pain in his head. Good things will come to him through his own effort. If he becomes poor, he will quickly be restored. He will be desirous and powerful on land and sea. He will have a good son who will look after, and have the care of, generations of women, and he will come into honor. He will be quickly angered and quickly calmed. He is untrustworthy and will see vindication over his adversaries. He will be called a father of children on account of his power and acquired money. He will suffer traps, lawsuits, discord, hard times. He will recover [his goods] and [get] better, and he will carry a cross. He will live 25 years or 63. If it is a woman [born under this sign], she will have a sharp tongue. She will experience great good and honor. She will endure a large mark on her head for eight months. She will live 5 or 17 or 50 years and then she will die.

[104r]

[Section 26.1. Liber Radiorum]

Incipit liber radiorum[111] *qui existit inchoatus mala universa cognoscendi*

{*Sidenote*: Liber radiorum}

gratia, qui administrat, i.e. propalat, quae fuit materia prima omni bono quod est, et malo universo quod poterit existere, de materia sumit exordium que existit ante signorum et planetarum originem, vel alicuius rei que ante permanserat. Docet quis locus extiterit malignorum angelorum et bonorum vel benignorum, et in qua parte debeant malignari per virtutem tabularum exorcismo alligati ab illo qui potestatem super eosdem exigit. Docet

{*Sidenote*: Tabulae}

qualiter potestas exhibeatur super eos, et qualiter possit eos manifestare per tabulas, et ista ostensis vicem speculi gerit, et iuxta suum libitum intuentibus faciet videre quod libuerit. Locum cognoscendi exhibet in quo nomina existunt quae moveri non possunt. Et ubi sita[?stita] fuerint per illum qui ea composuit qui est radius et est trinus et unus et qui semper durat.

Explicit titulus Radiorum

Qui radios numerat (ille qui ita potens est), cursus cernit radiorum.

In radiis (exeuns) radius radios procedit honestos,

{*Sidenote*: forte radians}

Et radius radiis, radios (suos radios bonos) dedit obtenebratos.

Transcendens radios radiis cunctis magis addit.

Solus enim vim tenet cunctorum radiorum,

Et radiis ille, radis cunctis (celestibus et terrestribus) magis addit.

Signo (dignitate sua) cunctorum radii noscit (ipse) radiorum.

{*Sidenote*: digno}

Actus absque fere nullus poterit dubitare, (ex nullo [?non, ?nostro] dicto),

Absque timore fuit (hic) ne que (aliquem) dubitatio turbet,

Et hic lucidior quam quicquid (aliud quod vivat) vita decoret.

Omne[?Omni] quod in mundo per se subsistere possit.

Rebus (i.e. iure) enim cunctis tenuit, tenet, atque tenebit.

Posse suum clarus clarorum (ille clarus) mille magis (millisies) Sol;

111 Note that the opening pages of this section have explanations and clarifications added, either above the lines of text or in the margins. These explanations are shown in regular parentheses.

Illorum (mille) quoddam distincte per mille feratur.
Omnem cunctorum per mille feras aliorum,
Et sic distinctus durat dum (donec) finit ter bis sex (millia).
Hic ideo lux mundi totius dicitur esse,
Et radii nobis lucentis prestita lux est. [104v]
Ex illis qui sunt illuc cognoscere (bonos et malos sic) promptum,
Ex illis numerus tantus datur et sic habundans,
Nobis illorum (spirituum) loca sunt tectoria (umbracula) nota.
Hinc fit materia primorum (spirituum) cognoscere visum,
Ut tantum (nos) cuncti, tanti legisse (eligere) queamus.
Sistere (ponere extra) preter eum qui non parere (obedire fuerunt) parati.
Electi (qui quidam) fuerant per eum (radium) qui novit eosdem,
Novit eos, posse totum cognovit eorum.
Ergo quos novit (ipse) hos noscere (spiritus omnes) iure tenemur.
Ergo quod novit (ipse) vel non nos noscere iustum,
Sed quia commune nobis prestatur eodem.
Noscere doctrina, bona discernamus malo,
Per bona noscatur illius lata potestas.
Per mala discamus quae sit breviatio facta.
Illis qui lecti (electi) fuerant, bonitate repleti.
Extiterant quam me per eum datur atque potestas.
Desuper hos (spiritus bonos et malos) nobis ergo retinemus eandem,
Per partem (illam) per quam deus coniunxit eosdem.
Ergo directis lineis noscuntur eodem.

Hinc in consequenti ostendit divisionem tantum quantum est in hoc libro, et unde varietas temporum extitit quamvis ex colore albo assumpserunt nigrum fastum, ex letitia dolorem, ex dulcedine superbiam, ex humilitate tristitiam, ex sanitate ___. Eorum varietates hoc fuit per illos qui volebant eum noscere.

Incipit primus radiorum deus. Amen.

Primus liber radiorum est supernus (et bona et mala dant loca utrimque), distinguens loca a locis. Erit quosdam in quibusdam retinere, et quosdam quosdam (natura unius poscit naturam alterius dampnare) alios facit obtemperare in duritiem durum exhibet, ut illa (omnia) voluntati suae obtemperet. Et enim quosdam ab aliis sequestravit pro tali quod nullus existitisset gaupes (i.e. vorax).

{*Sidenote*: vorax i.e. invidens unus aliis in tantum vel alii assimulabantur et quod unus semper alteri invidet in alterius esse naturae quia alterata fuit natura.}

Boni efficiebantur gaudio, i.e. illi qui resilebant in throno propter varietatem quae extitit in eorum temporibus, cogitationes enim pravas timebant circa dominum eorum. Deinde cogitationes varias et eorum protervitates fastum, dolorem, superbiam, [105r] tristitiam et tediam et eorum varietates, ubi enim eorum gestus[?] prospiciebant pro[?] triplici, primo in nexu (i.e. unitate), et propter illis in unum coniunctionem (unitatem) quam habebant. Unam formam in aliam (i.e. patrem et filium et s. s.), aspicientes. Sic eis potuisset assimulari ut in eodem delicto (et sic potuisset videri nisi haberent cognitionem trinitatis cum illo in quo fuit, fuit triplex nexus in quod fuit varietas illorum) possit incidere. Igitur bene temporis varietas extitit, vel ergo quidam sunt tales quales alii. Sed propter primam eorum coniunctionem quae in uno extitit qui est unus et omnibus donatur, et nihil est suae sapientiae alterabile et in omne quod est subsistit pondus equale virtute illius bonum[?] accidit ut per eum sint onerati vicem nobis subiectorum exhibere. (per ipsum habeamus vim super eos et ipsi nobis sint obedientes) Unde scire convenit (i.e. dehinc ut ipsi nobis sint obedientes) a quo loco formam sumpserunt eo quod fuit eorum tectorum (primum eorum obumbraculum). Et quod eorum primo principis extiterit. Si enim eorum non inspiceretur exordium quam utilitatem posset ingerere eorum medium et si medium et eius pars inspiceretur et finis ortus ignoraretur ille partem eorum oblivisceretur. (Ad hoc ut possitis illis donari[?dominari] necesse est ut inspicatis eorum medium et finem et principium finis et quicquid illi subiacet, qui ergo ignorat medium, non est dignus huic arti.) Si enim ortum mediorum audierit et partem ignoraret qui cum sit ad originem cognoscendi, si ita evenerit, ergo nec unam nec aliam nosceret partem. Et de illo ita esset tamquam de illo qui deum cognoscere intendebat et non eius sanctitatem elongatissimam. Quilibet enim tenetur scire ortus scientatem priusquam rem illam verbere solum originem, verum etiam rei naturam et naturae partes, et quicquid naturae subiacet ut efficatium[?efficatius] natura ei obtemperet et propter totius disiunctionem (quia nos desecimus a plena cognitione) quae in nobis defuit, et illud nos indignos efficit. Hac igitur ratione possibilitas super animata nobis non exhibetur. Sciendum est si sciremus naturae primum radum augmentum et eius diffinitionem, et si in nobis esset illa dignitas inclusa quod nos possumus digni dignitate imperaremus, et dignitas virtute, et virtus subiectione, quae naturae attinet in tantum submittitur. Virtuti naturae ortus quod cavetus[?] dico nostro citharizaret, vel si ita esset quod non esset videretur quod esset. Igitur nostro mandato bonum[?] onerari se submitteret ad veritatis existentiam. Igitur quis est qui videat vel qui non videat vel qui non viderit et viderit, vel qui videt et videbit. Sicut dormierunt sompnum suum et nihil invenerunt omnes viri divitiarum in manibus suis. Hoc est ad eorum divisionem et ad originem et ad principium et subiectionem ortus partium illorum qui proximi fuerant in nostris rebus primis per quem ergo fuit nisi per eorum dominum ergo idem non est dominus ut ille qui durat et imperpetuum erit. Dicamus igitur ad voluntatem quam placuit ei disponere ut existeret et ad eorum tectorium.

Primus liber radiorum per tria nomina dei Agla, Primogenitus, On

Ad captionis loci divisionem et ad equalium formarum divisione opereprecium est ut sciatur partium earum ortus, vel si fuerit divisio inter quosdam __ naturae initio, (i.e. inter malos et bonos qui inceperunt adesse in loco in quo prius fuit radius ut a patre primus hic adustio quem radius non desiccat), Vel si certa dictio fuit in earum primo ombraculo vel si aliud posset denotare

{*Sidenote*: Obumbraculum est protectio contra malignos spiritus, et adversarioum occursus.}

vel quae fuerit denotatio (i.e nomen), vel quod fuerit illius initium quantum ad primum [105v] illius loci pertinet partum[?] de numero et forma P primum principium exstat illo excepto, unius resonat qui nobis gerit 14 per illa tale umbraculum intelligimus quale ad videndum hic subiacet ez; ez et ad additionem haec a resonat quod supernam ez maiestatem respicit quae omnia loca distinguit separans et dividens loca a locis et illius humilitate se non sentit se ad nihil moviendum nec tantum nec quantum vim movendi obtinet sine virtute illius rei quae est causa primarum et omni existentiarum est principium, et quicquid deorsum tendit vel tetendit est nobis ad supernam iunctionem existentia unde nullus super patrem per partem eminentius potest intelligere quid sit vel fuerit vel quid erit, nec quicquid ab altiori labi potest et ad inspiciendum nobis tale subiacet nomen Agla. Et ad illud rememorandum primus dies attinet ieiunio huius rei quae est causa quia nullus inferius existens super virtutes transcendet ad rerum existentias primae materiae. Si illud ei desit ei vel eius dignitas. Qualiter quis possit summo adherere, nisi ille qui summus est adhereret, sicut enim vox primi hominis tendit ad ultimum et differentia distat inter unam terram et aliam. Sicut et cadria et diffusus est terminus ad eorum subiectiones investigandum, et ille qui unius parti subiacet et ex parte ei obtemperat qui est partium et unum in uno congaudet per unius coniunctiones, quia quod in eo existerat est inventum. Et enim ille dixit. Omne quod a me petitis in ieiunis et penitentia vobis faciam obtemperare et sic unum in alio inveniet quod fuit in alio. Ieiunium enim nomen competit et quod tempore obtinet ad illud petendum. Quid enim sufficit de uno loco in alium ambulare sine temporis vicissitudine et sicut est ita eminentissimus qualiter potest brevius exhiberi ad scandendum illius altitudinem propter illud tempus vim illi exhibet per illius virtutem per tres horas diei. Illud obumbraculum similiter denotare potest tale nomen quale hic ad videndum subiacet quod in se obtinere 12 literas tenetur nec plus nec minus et quod illius coniunctio. Primogenitus resonat veraciter dici potest primogenitus, primus enim radius in primo obumbraculo illud potuit denotare ille post[?] primum primus enim in primo obumbraculo illud potuit denotare ille post[?] primum primus primorum primogenitus. Et subiacet ei castitati submitti et mendatia renuere [106r] per unius diei spatium et obedit fortitudini terminum (terminini) trium horarum et diffusus si terminus exhiberetur illis diffusior sicut per penitentiam, per ieiunium, per castitatem, per mendatium, ita quod percesciscet abstinentia in duobus vel tribus et duorum istorum coniunctio vocatur hoc nomen On quod dicitur primum nomen domini ad illorum coniunctionem, et re vera dici potest primum nomen domini quia brevi fons connectit quicquid sub cappa celi continetur et sub se omnes disiunctiones, et

non solum disiunctiones sed etiam coniunctiones et iunctionum iunctiones, et subiacet ei deservire, hoc est proprio suo domino, quem nomine concludet et demundet aqua frigida vel calida, et mundis indumentis se induat, et simili modo vim super tres horas obtinet medietas superioris partis obumbraculi et nominis primi quod est denotatum et illud quod illud sequitur, et alterum quod est tertium de natura se debent intelligere calida et sicca ad medietatem superius aliae partes inferiores dici possunt frigidae et siccae unde siccitas unde siccitas illarum triplex turbulentat caliditatem cordium eorum. {Small table showing Agla, Primogenitus and On, each divided in half; under the first half "Ista pars est calida et sicca" and under the second half "Ista pars est frigida et sicca."}

Sequitur liber secundus super trias nomina Redemptor, Eloy, Ely

Ad lineas divisionum sequendum et varietates locorum inquirendum ad distinctiones, et eorum separationes sedium locorum adversorum et partium in illis expressarum. Ad materiarum subiectiones tale umbraculum denotatur sicut per formam hic demonstratur {ez followed by two of these, one over the other} et istud dividit se in diversis dictionibus, et in sonis variis, et est secundum in radii conclusione dictum obumbraculum istud plures sunt radii tantum in uno omnes concluduntur dictum ad nostram humanam subiectionem. Unde illius ordinatio talis talis sequitur primo seipsum denotat, postea Hos[?] quod dicitur nobis illud per primum[?principium]. Quare quia est eius initium, et est secundum in nativitate eiusdem, post illud primum[?principium] Horum[?] idem denotat et tantum in se recipit umbrae quod potest denotare Redemptor. Ille qui redemptor est redemptorum, et est patiens propter multos amissorum amissos amissorum quis eos preter illud composuit. Celum et terra transibunt, verba autem mea non transibunt. Et quod est quod voce non concludatur vel voci non deserviat, vel voci non obediat. Diffusio vocis vox enim est ventus ventitus a loco dissolutus a quo movetur et in quo diutius non stare potest. Quis est qui non teneatur [106v] hesitare i.e. si ad locum redeat a quo movebatur vox esset velut illud ille qui in mari aura felicii gaudet et dicit istud per nostrum creatorem compositum. Quid est quod non componatur? Et si tempus non alteretur dicit, istud tempus malignus balubat vel componit. Unde tali modo non est fides adhibenda, sed dei voluntas perpetua est. Quis suae voluntati oppugnaret si ipse primus existens. Nos ex primo sumus servi. Ideo deo digni sumus vocati et ipse nos amicos vocat. Nos ergo omnes quia secundum[?] naturae inclusuram, bene inquiramus quilibet illorum est pars per se, et quidam spiritus malignus est in parte hominis et quidam benignus. Ergo unus sine alio non vocatur. Ergo eum qui eum nuncupavit amicum hominium datur possibilitas super utrumque, vel ergo ipse non habet potestatem super nullam partem membrorum suorum. Si nullum membrorum est pars hominis, ergo maxime quilibet est pars illorum, quia non sunt nisi tres et membra sunt 375, et quodlibet horum deservit homini subiectioni, et sui ipsius parti sicut celi possunt inspicere damptionem incicionis manus, et digitus est ad auris mundationem, et aures ad intelligendum, et nares ad odorandum, et pedes ad ambulandum. Da sibi partes si partes deserviant parti illius, vel si ille deserviat partibus illorum. Ergo non est quod non sit, vel non sit in contrarium. Iunctio per iniunctionem ad obediendum constringitur, sicut corpus trahit ad virtutis potestatem, et cum virtus desiciat rigidum sine aliqua utilitate

efficitur non sine utilitate, si sine virtutis subiectione, quia maior pars naturae reducitur[? educitur], quod est manifeste ad animam denotandum.

Redemptor est qui redemit illos omnes in parte tantum[?] quantum. Ergo in bono vel in malo, et subiacet ei propter illud per unum diem ieiunare usque ad crepusculum, et ungere oles in 5 partibus corporis post ciborum assumptioni: sicut in palmae bola et in extremis partibus pedum, superioribus et infimis, et in costra sinistra; postea antem (ante) diem se abluat aceto, et si aliquis huius rei rationi inquirat, solutionem brevibus explicabo.

{*Sidenote*: Nota de unctione et illuminatione per oleum et efficatiam eius.}

Quia sicut lumen clarescit sumens ex oleo maiorem virtutem, locum turbulentum et ad videndum propalat illud quod loco subiacet, et humili submittitur tempori per illud non interficiat et nigredinem loci absolvit et clarescit, et umbram expellit in termino peccati subiectioni, quia ipse naturae humilitatis. Et sicut homo versus electum declinat ordinem et apropinquat et odorem pessimum declinat. Illi qui sunt in turbulante nature et obscure claritati [107r] se propter illum vellet adiungere quia pauci sunt quamvis[?] mali obscuritatem in se detineant, et quis est qui in claritate non congratularetur, si eam non possunt nancisci, quia semper fuit, est et erit quod per humilitatem super omnia mala exhibetur. Victoria est propter mala paciendum in suos usus omnia bona devoluitur sicut ipse dixit. Tristis est anima mea usque ad mortem. Non sicut ego volo, sed sicut tu. Ergo bene humilitati se submittebat. {*Two sentences repeated*: Tristis est … submittebat.} Ergo de te non est maior amniratio[?] si tu humilias te ad faciendum, hoc opus; tenet in se adhuc nomen Ely, quod dicitur deus universalis, et potest nuncupari deus universalis, quia deus est super omnes alios deos, et ipse dissolvit et retribuit unicuique potestatem, tantum quantum sufficit capere, et non solummodo dissolvit et tribuit, sed etiam tollit ubi tollendi fuerit voluntas, et pro tali quod nobis potestatem super homines non auferat qui sunt huiusmodi[?] frigidae et siccae, calidae et humidae naturae. Convenit ut per noctem unam se rectis pedibus pro tali ut virtutem illius ei se submittebant, quia iniuriam aliorum dissolvit, et adhuc ibi est mentio[?]. Ista istorum duorum quae dicitur Eloy, et vere dici potest Eloy quia superius est altorum altissimus et caritatem omnibus obfuscationibus exhibet ad ei serviendum quia illis hominibus quos obvios habebit usque ad te et supplicet eos in visu, aspiciens haec verba referendo. Iustitia domini super illos i.e. mares et feminas qui corda tribulant pro tali quod illos tribulant ad meam propositam voluntatem. Et ipsam potestatem super horas 4or. Et tenet adhuc Taurum et eiusdem subiectionem et medietatem superius frigidam et

{*Sidenote*: Figure symbolizing the constellation Taurus}

siccam, et inferiorem calidam et humidam.

Sequitur terium liber super tria nomina Iustorum, Genitor, Bon

Ad naturae executionis triplicem nexum inveniendum et ad partis subiectionem et ad constrictionis virtutis partum naturae et ad totalem subiectionem quae in uno concluditur

quae est rectificatio partis expressionis in tertio casu tale nobis exhibetur obumbraculum sicut hic nobis ostendit visui {ez followed by two of these, one over the other}. Istud frequentat se in variis sonis et diversis dictionibus et est dictum tertium in radii conclusione ad nostram humanam subiectioni[?subiectionem] pronunciatum. Unde illius talis dispositio sequitur seipsum primo notificat, postea .I.. quod datur[?dicitur] nobis per principium huius rei quae est causa quia eius obumbraculum existit inchoamen et est tertim in nativitate eiusdem, et post illud per T idem notificatur. Et tantum istud obumbraculum [107v] in se recipit umbrae, quod interius potest denotare Iustorum, ille qui est iustus iustorum, sanctus sanctorum, rectus rectorum, et cui datur posse ex iniustis componere iustos. Ponere iustos dico, 92 in iustis sedibus eos posuit, et ipsemet a propriis sedibus se ipsos prosternebat. Iustitia domini plena est terra. Iustificationes sive in semetipso, quia ipsemet res composuit, et ex uno loco in alium dissolvit, et vim vi, et nexum nexu, et absolutionem[?] absolutione, tenentem ex tenentibus, propellentem ex propellentibus. Quid est quod non videt. Vidit enim eos qui sibi vocebant, et previdit antequam vocerent. Et si aliquid est quod non videat, hoc quod non vidit, hoc prius fuit quam potuit videre. Disiunctio enim totalis fuit in una forma. Ergo omnes in uno fuerunt. Fuerunt ergo nos alii, sine omni hesitatione. Iusto exhibetur possibilitas super iniusto et super omnes. Et si ille ad suiipsius similitudinem me formavit, propter similitudinem mihi tribuitur possibilitas super partes quia in eo dilector[?] et in sui partes cognoscendo. Dicitur enim delectare in domino, et dabit tibi petitiones cordis tui, quia partes in partibus partem capiant, et quilibet homo ius obtinebit secundum quod promeruit in primis quae culpa incidit. Numquid in quadam parte primo fuerant. Ergo quis fuerit illius partis dissolutio si iunctio illorum firma existit. Ergo in parte prima. Ergo bene est videndum quod prima pars firma est. Ergo ex firmo firmum debet procedere. Ergo est. Est quod non est. Ergo non fuit nec voluntas eius. Et si ille eos sua voluntate voluerit debemus ergo operari iuxta suam voluntatem. Possumus non ad haec operari in parte prima sed etiam in parte prime[?] revolutiones. Hoc ergo in partium primae. Et quia in principio fuit iustus iustorum ut nos possibilitatem habeamus iuxta suae voluntatis posse necessarium est ut nosmet ipsos confessioni prorsus subiiciamus verba tali modo pronunciantes. Confessio. Miserere mei domine qui es unus et in tui unitate nihil perit, et sicut ego sum unus per tua misericordia[?] in multis non peream sed semper permaneam unus. Scio enim quod modis omnibus contra tuam voluntatem perpetravi, primo in mendatiis et postea iurando tua membra quibus non eram dignus, et ideo remansi indignus. Unde mihi necessaria est tua misericordia, et quodcumque peccatum super me insiliret postea meo iudico[?] fuit invidia, vel opus mali super mulierem et cognosco adulterum [108r] in uno vel in alio, vel sic potest esse homicidio, vel in furto, vel in periurio, vel in fornicatione, et in omnibus modis quibus quis delinquere potest confiteor me deliquisse. Et si terminus nobis esset diffusus miserentis in conclusione confessionis, et ad subiectionem faciendam virtus trium nominum huius capituli, vel ius confessionis cum voluntate satisfaciendi, hic nota efficaciam confessionis et verborum. Ad hoc operandum te facit dignum eodem die, dixit enim facite ergo fructus dignos penitentiae et nolite velle dicere habere alium patrem quam me. Quia omnia quod a me petitis in penitentia exhibebo vobis. Et maxime mihi exhibetur possibilitas et virtuti meorum nominum. Et si aliquis posset habere tantam

fidem, quantum sinapis granum ponderat, si vellet unum montem in alium transferret, et alium alteri iungeret com tanto quanto possibilitatis eis exhiberetur. Ergo maxime debet esse dicto[?] istorum, quia ideo quod multum spatium tenet in umbraculo quod denotat primam nativitatem. Ergo est cum fide in quo est, et ad hoc denotat illud nomen quod dicitur Genitor, et vere potest dici genitor quia est genitor genationum, et nullus est sine eo, quia tempore primo fuit in omnibus. Unus est qui in omni tempore durat et numquam habet terminationem, et meo iudico numquam incepit esse recta fides credendum. Et si incipiat esse hoc modo est intelligendum, primus in primo unus existit. Sicut radius in radio radius fuit, tunc fuit, prius fuit, tunc fuit. Quis fuit primus carnalis nisi primus homo. Cayn fuit, ergo fuit secundus post primum, ergo tunc incepit esse, ergo hac ratione incepi esse, hora qua habui initium. Ergo sic incepit esse in omnibus sed in veritate unus est interius et exterius sine motu qui in excellentissima maiestate est deus, et tres sunt in personis, et unus solus in substantia. Verumptamen minorari non valet. Theos enim est, et maistatem super omnia condita terram iure naturali et iure positivo obtinet et obtinuit semper et obtinebit. Et per virtutem quam habeas super tria nomina. Per tot vices quot elementa[?] contines debes haec nomina in aqua frigida pronunciare, et si ea ulterius scripta tecum deferres, postea in nulla aqua perires.

{*Sidenote*: Ut non possis in aqua perire. Nomina ad gratiam super populum[?] et alia multa.}

Valent etiam ad habendum gratiam super populum[?] [108v] et ad conservandum amicitias quas nancissi potes et posse et posse tuarum divitiarum postea minorare non vales, nec laus tuae scientiae, et sint scripta sicut scribuntur in loco secreto secretorum, quia sunt in triplicitate iuste ordinationis, et maxime deus gaudet in numero ternario. Unde in uno circulo et in tertio, quod unum et idem denotat. Et ideo hoc quod quis habet non amittet. Et adhuc potest denotare per inclusionem radii, et per umbram quam facit hoc nomen Bon, quod est deus confessionis, et re vera dici potest deus confessionis, quia omnes resonantium resonantes ad eum revertuntur, et ibi remittit ubi ei placuerit. Adhuc tenet distinctiones numerorum et eorum partes, et medietas superior est ca[?calida] et hu[?humida] et inferior fri[?frigida] et hu[?humida] et per hoc vendicat sibi dignitates sciendi naturam huius et obtinet vim super 7 horas distinctas per 12 inter diem et noctem.

[Section 26.1. Translation]

The Book of Rays

Here begins the Book of Rays, which was undertaken for the sake of understanding the universal evils,

and which gives, that is explains, what the first matter was for all the good that exists and for the evil that could exist, which took its beginning from the matter which existed before the beginning of the constellations and planets or of anything which was before. It teaches what the place is of the bad angels and of the good or benign angels and in what part they can be injured through the virtue of the tables by exorcism, by the one who exercises power over them.

{*Sidenote*: Tables}

It teaches how power can be exhibited over them and how it can show them through the tables, and by showing these things it takes the place of a mirror and it makes the observers see, at will, what was pleasing. It shows the place of understanding in which the names that cannot be moved exist, and where the locations were through the one who composed these things, the one who is the ray and is three in one and who always endures.

Here ends the introduction of the rays.

The one who numbers the rays (he who has the power to do that) knows the paths of the rays.

In rays, the ray (going forth), sends out fine rays,

{*Sidenote*: radiating strongly}

And by the rays the ray gives concealed rays (his own good rays).

Going beyond the rays, he greatly increases all the rays.

For he alone holds the strength of all the rays,

And he, by the rays, greatly increases all the rays (heavenly and earthly).

By the sign (by his worthiness) of all the rays, he knows the actions of the ray.

{*Sidenote*: worthy}

Apart from the uncivilized no one can doubt, (from the spoken number? from no word[?])

Nor, apart from fear, will doubt disturb anyone.

And he is clearer than whatever life adorns (anything that is alive).

All that is in the world can survive through him.

For he has held, holds, and will hold by all things (i.e. by law).

His power, the clear one of clear ones, is a thousand times brighter than the Sun,
One of them (a certain thousand) may be carried through a thousand separately.
May you carry all of the others through a thousand,
And thus may the separate position endure while he determines 36 (thousand).
Therefore he is called the light of the whole world,
And the light of the bright ray is shown to us.
Of those who are ready to understand that much (the good and bad ones)
Of those so great a number is given and thus it is abundant.
The protected places of those (spirits) are known to us;
Here the material of the first ones (spirits) is made visible,
So that all of us may choose so much,
To place before him those not ready to submit (they were to obey).
They (certain ones) were chosen through him (the ray) who knew them;
He knew them, he understood their entire power.
Therefore those whom he knew, we are held by law to know them (all the spirits).
Therefore what he knew or not it is right for us to know,
But because it is presented to us all in common,
To understand the teaching, let us discern the good from the bad.
Through the good his wide power is made known,
Through the bad we learn what is made short.
To those who were chosen, they were as full of goodness,
As it was given to me through him, and power from above.
So we retain them (the good and bad spirits) to ourselves
Through that part through which God joined them.
Therefore by direct reasoning they are known to him.

It shows in the following what sections are in this book and how a variation of times occurs, how they take from whiteness, a black haughtiness; from joy, sorrow; from sweetness, pride; from humility, sadness; from health, etc.

This was their variations were for those who wish to understand it.

The beginning of the first god of rays. Amen

The first book distinguishes places from places (and gives both the good places and the evil). It will be that some hold back in certain things and he makes some obey certain others (the nature of one requires the nature of another to suffer loss); he shows hardness

so that they (all things) obey his will. For he has hidden certain ones from others so that no one will be "gaupes" (i.e. greedy).

{*Sidenote*: greedy, that is, jealous one of another very much or others will be made similar, and what one always envies in another is of another nature because nature was changed.}

The good are perfected in joy; that is, those who recoil on the throne because of the variety which exists in their times, for they fear incorrect thoughts about their lord. Thus come[?] various thoughts and wantonness, haughty sorrow, pride, sadness, and scorn, and their varieties, for where they were watching their deeds for the threefold [?threefold connection] first in connection (that is, unity) and on account of these things in one conjunction (unity) which they had, seeing one form in another (i.e. Father and Son and Holy Spirit). Thus he was able to be made like them so that he might fall in the same sin. (And thus he was able to be seen except they had the understanding of trinity with him in whom he was; it was the threefold connection in which was their variety.)

Therefore variety of time well exists, or some such as others. But because of their first conjunction, which was in one, who is one and is given to all, and nothing of his wisdom is alterable, and in everything that is there is an equal weight; through his strength good occurs, so that through him they might be burdened to show to us the occasion of the subjects. (Through him we may have power over them and they may be obedient to us.) So it is helpful to know (so that they may be obedient to us) from which place they have taken their form, what was their protection (their first protection), and what exists of their first beginning. For if their beginning is not examined, what usefulness can it give concerning the middle, and if the middle and its part is not examined and the beginning of the end ignored, he will forget their part. (To this, that you can dominate them, it is necessary that you examine their middle and their end and the beginning of the end and whatever comes under that; therefore, who is ignorant of the middle is not worthy of this art.) For if he hears the beginning of the middles and ignores that part which ought to be understood, the origin, if that happens, then he will know neither one part nor the other. And so of the one who tries to know God and not his extremely extensive holiness. For whoever is held to know the beginning, knowing first the thing itself, by flogging[?] alone, the origin, and indeed the nature of the thing and the parts of its nature and whatever of nature comes under that heading, so that nature might better conform to him and because of the disjunction of everything (because we reject the full understanding) which is missing in us, and that makes us unworthy. For this reason the dominance over living things is not given to us. It must be understood if we would know the first augmented ray of nature and its definition, and if the worthiness is to be included in us, because if we are worthy we can command by worthiness, and by virtue, worthiness, and by subjection, virtue, what of nature it attains insomuch as it is submitted. By virtue of the beginning of nature, because it was hollow [?*cavetus*] harped by our word, or if it were thus what it does not, seemed to be. Therefore by my command the good will submit itself to be burdened for the existence of truth. So whoever it is who may see or may not see or who will have not have seen and will have seen, or who sees and will see. Thus men dream their dream

and find nothing of riches in their hands. Here is to their section, origin, beginning and subjection, the source of the parts that were next in our first things; through whom therefore was it if not through their lord, therefore is not the lord the same who endures and will last forever? Therefore let us speak to the will which it pleased him to arrange so that it would be for their protection.

The first book, through the three names of God Agla, Primogenitus, and On

To the section on the place of loss and to the section[?] on equal forms, it is worthwhile that the source of their parts should be known, or whether the section was between certain ones in the beginning of nature (that is, between evil and good, who started to be in the place in which was the first ray as first from the father, this burning which the ray did not dry out.)

{*Sidenote*:"Obumbraculum" is protection against evil spirits and the attacks of adversaries.}

Or if a certain word was in their first protection, or if it could indicate something, or what the indication was (i.e. the name) or what was so much its beginning that it pertained to the first of the place, from the number of the parts, and the form .P. was the first beginning, when this occurred, it echoes of the one who gives us 14 through these things, that we understand protection as seeing it under the heading "ez"; "ez" and to this increase from which it resounds which is above, "ez" looks down in majesty, [Note: the "ez" symbols seems to have been distributed into the lines of the text.] distinguishes all the places, separating and dividing the places from the places, and by his humility he does not perceive himself to be moving anything, neither so much nor how much he obtains the force of moving, without his virtue which is the cause of the thing of the first ones and is the beginning of everything that is, and whatever offers back or has offered is to us toward the higher junction through what exists, so that no one is above the father; through the part of the very eminent he can understand what is or was or will be, not whatever can fall from above, and so it falls to us to understand the name Agla. And for this understanding the first day requires fasting, the reason for this being that no one from below transcends over the virtues to the realities of things of the first matter. If it or his worthiness were lacking to him, how could he cling to the highest point except that he who is the highest clings, for thus the voice of the first man reaches out to the last and he sees the difference between one land and another; thus protracted and ___ [*cadria*] is the period of time for investigating their subjections, and he who is subjected to one part and complies with that part, who is of the parts, rejoices one by one through his conjunctions, because what exists in him is found. For he has said, everything you beg of me in fasting and penitence, I will grant you and thus he will find one in another because it was in the other. For the name takes pity on fasting and what time it takes for that beseeching. For what would it give to walk around from one place to another without the vicissitudes of time, and thus it is very distinctive how it can be shown briefly for the ascending of his height according to this time that he would show his force through his virtue through three hours of the day. Similarly that protection could denote such a name as here remains to be seen which is

held to have 12 letters in itself, neither more nor less, and that is its conjunction. Primogenitus resounds and it truly can be called primogenitus for it can denote the first ray in the first protection that through the first, for the first in the first protection, can denote the first through the first, first of the first, first-born. And it requires him to be submitted to chastity and reject lying through the space of one day, and he must obey the period of time of three hours and if a longer period of time is indicated it should be longer through penance, through fasting, through chastity, through lying[*sic*] so that what he may know beforehand by abstinence in two or three [?days], and the conjunction of these two is called this name, On, which is considered the first name of the lord to their conjunction, and indeed it can be called the first name of the lord because the source in brief involves whatever is contained under the dome of heaven and all the disjunctions underneath, and not only the disjunctions but also the junctions and the junctions of junctions, and it requires to serve him, that he is his own lord, whom the name indicates, and he should wash in cold or warm water and put on clean clothing, and in this way the middle of the superior part of protection and of the first name which is denoted and that which follows will obtain force for three hours, and the second[?] which is the third from nature [?] will understand cold and dry to the middle of the superior, the other parts, the inferior, can be called cold and dry, thus dryness, thus their threefold dryness, disturbs the warmth of their hearts. {Table with part labeled warm and dry and part labeled cold and dry.}

Here follows the second book about the three names Redemptor, Eloy, Ely

For following the lines of divisions and for inquiring about the varieties of places, for distinctions and the separations of their places of the seats of their adversaries and the parts expressed in these. To the subjects of matter such as is denoted protection as is demonstrated through the form {ez followed by ez over ez} and this is divided into diverse words and various sounds and is second in the conclusion of the ray, the word "obumbraculum" is many rays in one, and all are included in the term, to our human subjection. Thus its ordering follows from the first so that afterwards it is called Hos {the symbol is unclear} which is said to us as that which is through the beginning. In which is its beginning and it is second in its birth, after that beginning it denotes the same and receives so much covering [*umbrae*] that it can denote Redemptor. He who is the redeemer of redeemers and is patient according to the many lost ones of the lost who created them before him. Heaven and earth will pass away but my words will not pass away. And what is there that is not made by my voice or does not serve my voice or does not obey my voice? The extension of the voice, for the voice is the breath breathed out[*venitus*], released from the place from which it was moved and in which it can no longer stay. Who is it who is not held to doubt, that is, if it were to return to the place from which it was moved the voice would be like that; the one who rejoices because of the weather in a happy sea and says that it was made through our creator. What is it that was not created? And if the weather is not changed he says that an evil one was bleating[*balubat*] or had created that weather. In this way it is not for acting on faith, but it is the eternal will of God. Who would oppose his own will if he were existing first? We are from the first servant. For that reason we are worthy to be called by God, and he calls us friends. Therefore we all, because we are

included according to nature, may well ask which of them is the part in itself and one spirit is bad on the part of a human being and one is good. So one cannot be called without the other. So if someone is called a friend of human beings, power is given over both, or else he would not have power over either part of their members. If none of the members is part of a human being then very much anyone is part of them, because they are not other than three, and the members are 375, and each of them he devotes to human subjection, and just as for their part the heavens can look upon the loss of a division of the hand, and the finger is for the cleansing of the ear, the ears for understanding, the nose for smelling, and the feet for walking. Give him the parts if the parts serve his part or if they serve parts of them. So it is not what is not or would not be the opposite. The junction through disjunction is constrained to obedience, just as the body draws to the power of virtue, and if virtue dries up it is made without usefulness, not without usefulness if without the subjection of virtue, because the greater part of nature is brought back, which clearly must be to denote the spirit.

{*Sidenote*: Note about unction and illumination through oil, and its efficacy.}

Redemptor is one who redeems all those whatsoever in a part. So in good or evil, and it requires one to fast through one day up till twilight and to apply oil in 5 parts of the body after taking food: thus, in the hollow of the hand, at the ends of the feet, both above and below, and on the left side; afterwards before day he should wash in vinegar, and if anyone should ask the reason for this, I will explain briefly. Because just as light becomes clearer taking on the greater virtue of oil, it displays the turbulent place to sight and what pertains to the place, and for a time it is submitted to the humble one in that it does not destroy, and it dismisses the blackness of the place and makes it bright, and drives out the shadow in ending the subjection to sin, being of a humble nature. And thus a person may turn from the right order and may draw near and turn away from a very bad odor. Those who are in a turbulent nature and lack clarity may wish on account of this to join themselves, because few people, however bad, would hold onto darkness, and who does not enjoy the light, if they could not obtain it, because it always was, is, and will be, what is shown through humility to be above all evil. Victory occurs because of suffering evils in his habits; all good goes away, as he said, my soul is sad even to death, yet not as I will but as you will. Thus he well submitted himself in humility. So it is no great wonder if you humble yourself to do this work. He holds in himself the name Ely which means universal God, and he can be called universal God because he is God above all other gods, and he releases and distributes every power to the extent it can receive, and not only does he release and distribute but also upholds where it is his will to uphold, and thus, for us, he would not put power over people who are of the nature cold and dry, or warm and humid. It requires that for one night they be upright on their feet so that they submit themselves to his virtue, because it will make up for injury to others, and even where there is remembering. Of these two, one is called Eloy, and truly it can be called Eloy because it is the highest of the high and shows charity to all in darkness for serving him, because of the people whom he will hold in the open, even up to you, and, looking, he will respond to their supplication in appearance, recalling these words: the justice of the Lord is over them;

i.e. men and women who trouble their hearts for such that they trouble them to my will. And it hold this power over 4 hours, up to Taurus and his subjection, and middle, above cold and dry, below warm and dry. {Figure symbolizing Taurus.}

Here follows the third book about the three names Iustorum, Genitor, Bon

For finding the threefold connection of the carrying out of nature and for the subjection of its part and for knitting together the virtue of the parts of nature and for the total subjection which is included in one, which is the rectification of part of the expression, in the third case, such protection is shown to us as this symbol shows: {ez followed by ez over ez}. This occurs in various sounds and words and is the third word in the conclusion of the ray pronounced to our human subjection. From this disposition it follows that it announces itself first, after I, which is given to us as the beginning, the cause of which is that its shade was the beginning and it is the third in its birth, and after that, T denotes the same thing. And this protection holds in itself so much shade that it can inwardly be called Iustorum, that is the just of the just, holy of the holy, right of the right, and to whom it is given to make just ones out of the unjust. I say[?] he can place the just in the 92 places of justice, and he himself arranges them[?] in their own places. The earth is full of the justice of the Lord. His justification is in himself because he created things and from one place he sends into another, force from force, connection from connection, absolution from absolution, holding from holding, driving out from driving out. What is it that he does not see? For he sees those who call him, and he knows in advance before they call. And if there is anything that he doesn't see, that is something he has not seen, that was earlier than he could see. For the total disjunction was in one form. So everyone was in one. Therefore the others were us[?] without any doubt. Power is justly shown over the unjust and over all. And if he formed me to any likeness to himself, because of that likeness power is given to me over some parts because of delight in him and in his understanding of the parts. For it is said, to delight in the Lord and he will give you the requests of your heart, because the parts take part in the parts, and everyone obtains justice according to what was promised to the first ones who fell by sin. Weren't they at first in a certain part? Then what was the dissolution of this part if their junction was firm? Therefore in the first part. So it is well established that the first part is firm. So what is firm should proceed from the firm. Therefore it is. It is because it is not. Therefore it was not his will. And if he has willed them by his will we must therefore work according to his will. We cannot work to those things in the first part but also turnings[?] in the first part. So he is in the first of the parts. And because he was the just of the just in the beginning, so that we have power according to his will, it is necessary that we in confession use words speaking in this way. Confession: Have mercy on me, Lord, you who are one, and in your unity let nothing perish, and thus I am one through your mercy in many things; I will not perish but remain one with you always. For I know that in many ways I have done things contrary to your will, first in lying and then in swearing by your members, to which I was not worthy, and behold I remain unworthy. And so your mercy is necessary to me, and whatever sin sprang up in me, afterwards in my judgment was envy, or an evil act against a woman, and I acknowledge adultery in one instance or another, or it could be murder or

theft or perjury or fornication, and in every way that one can sin I confess I have sinned. And if for us the period of penitence for the completion of confession is long, the power of the three names found in this chapter for making subjection, or for satisfying the law of confession by the will, this prayer is effective of confession and of the words. By this you make yourself worthy on that day, for he has said therefore produce the worthy fruit of penitence, and do not wish to have any father other than me, because I will show you everything that you ask of me in penitence. And power will be greatly shown by me and by the virtue of my names. And if anyone can have as much faith as a grain of mustard weighs, if he wants to transfer one mountain to another and to join another to the second, with such power it will be shown to them. Therefore he must be very much by their word, because he holds a great space in protection, which denotes the first birth. So he is, with faith, in the place where he is, and to that the name denotes what is said Genitor, and indeed he can be called genitor because he is the source of all generated and no one is without him, because he was in everything at the beginning. He is one, who lasts in all time and has no end, and, in my opinion, it is correct to believe that he had no beginning. And if he did have a beginning it should be understood that he was one, the first, in the beginning. Thus the ray was the ray in the ray, then he was the first, then he was. Who was the first in the body except the first human being? Cain was. Therefore he was the second after the first, therefore he began to be, and so by this reasoning to be begun, the hour when I had my beginning. So he began to be in everyone but in truth he is one, interior and exterior, without motion, who in excellent majesty is God, and three in persons and only one in substance. Indeed he cannot be threatened. For he is God[*Theos*] and has majesty over all created things on the earth, by natural law and positive law, and has always had it and always will, and through the virtue which you have over the three names. Through as many times as you have letters you should pronounce these names in cold water and if in the future you carry them with you written, then you will not perish in water.

{*Sidenote*: So that you cannot perish in water, the names for grace over people and many other things.}

For they are good for having grace over people and for conserving friendships which you can obtain, and you cannot decrease your power or the power of your riches or the praise of your knowledge, and let them be written as they are written in the secret place of secrets, because they are in the correct tripleness of order, and God greatly rejoices in the number three. Thus in one circle and in a third, which denotes one and the same. And behold whoever has it will not lose it. And by this it can denote through the inclusion of the ray and through the protection which the name Bon gives, since this is the God of confession, and indeed he can be called the God of confession because all the sounds of the sounds are returned to him and he sends them out again where it pleases him. And also he holds the distinctions of the numbers and their parts, and the middle upper is warm and humid and the lower is cold and humid, and through this it gives you the ability to know its nature and obtain force over seven separate hours through 12 between day and night.

[108v]

[Section 26.2]

Sequitur quartus liber super tria nomina

Messyas, Panton, Os

Ad insecutionis naturae, 4um nexum inveniendum, et ad partes subiectionem, et ad constrinctionis virtutem, partum naturae et ad totalem subiectionem quae in uno concludetur quae tentio est partum et expressionis in quarto casu tale nobis exhibetur obumbraculum sicut visui nostro haec forma ostendit: {ez followed by ez over ez}. Et istud resonat in sonis diversis et variis dictionibus, etiam est dictum 4um in radii conclusione ad nostram humanam pronunciatum. Unde sequitur talis illius dispositio seipsum primo propalat, postea M quod dicitur nobis per principium huis rei quae est causa, quia existit eius exordium, et est quartum in nativitate eiusdem. Post illud per D idem nomen notificatur. Et tantum umbrae istud umbraculum in se recipit quod interius potest denotare Messyas, ille qui nuntius est nuntiorum, et nullus est missus nisi illius nuntio. Et veraciter potest dici et nuncupari Messyas quia in se detinet omnium nuntiorum intellectum directum, et semper in presenti incipit, et nullum tempus est narrabile nec variabile, et in eadem hora omnia nuntiata determinat, quis est iste qui eum intelligit quia in una dictione omnia comprehendit, et illa est omni dictio. Quae potest esse nisi ista. Item: ietica, ara, vait, vao sonrii, demea, apan, utur, oomon, liebre, aaha, migno, ofo[?oso], a, oea aba, quod est deus meus, et nullus sine virtute illius quicquam operari poterit [109r] per artem magicam. Unde hic manifeste occurit quia in se continet materiam omnium aliorum. Et primo homini istud exhibuit in consilio ad eiusdem circuitionem. Istud habet possibilitatem ligandi et absolvendi corpus humanum, et obnexu illius valet qui in fascino et in aliis inciderit, scriptum, hominis virtutem, i.e. sanguinem totius scriptum quotiens exigerit numerus literarum sui nominis scripti in die sui planetae tribus vicibus scriptum in longum in omni tempore, et postquam terminus transcenderit nominis substantiae suae, et qualitatis ulterius non nocebunt si in eodem scripto scribatur, et in eadem longitudine et eadem virtute super nomen illius cuius est virtus, et literae sunt deletae in eiusdem maledictione, cum aqua roris et illa aqua, si exhibeatur ad potandum vel ad comedendum cum cibariis, et scribatur in detrimento sui membri, quicumque volueris, omni illo completo perfectum periculum sentiet membrorum illud in termino transacto.

{*Sidenote*: Ad debilitandum membrorum illud quod vis et iterum restituere.}

Et si illud volueris constituere in sui prima constitutione, scribatur in eisdem cartis et deferat illas ex illa parte qua fuerat dampnatio et in eodem termino pristine saluti restituatur. Quid est quod non faciat? Nonne occidit et vivere faciat, nonne percutit et idem sanat, vel quis est qui de manu sua possit eruere? Qui habet aures audiendi, audiat. Quid ipsemet dicit in loco secreto secretorum? Et ad istud nomen nihil pertinet nisi ut mundetur sicut dictum est cum predicta penitentia et sicut ipsa exigit et confessus, et expedit ut ieiunit tribus diebus quia est dignum dignorum et quodlibet virtute ab eo inchoamen sumit. Et quia est meae dictioni propinquus simili modo ad illud spectat ut

obediat, et ita de termino dictionis quia adeo unum aliis propinquat. Et ad hoc aliud nomen potest designare propter umbraculum quod ei subiacet. Unde tale diffinitur suum nomen Panthon, qui panis dicitur omnis salutis, vel tantum sonat quantum verbum verbum quod est verbum domini et potest re vera dici panis salutis et vitae quia solummodo homo vivit verbo dei. Non enim in solo pane vivit homo. Si enim non esset virtus illius nullus vitam capere sufficeret. Ergo non in solo pane vivit homo, sed in omni verbo quod procedit de ore dei. Ille qui est omnis panis salutis et vitae est omni tempore habundans et in se durabilis semper sine omni alteratione et per aliquod non minoratur et tantum quantum submittuntur partes quae illius fuerant quocumque procedant [109v] et ubicumque veniant. Nihil est quod non sit ad illius voluntatem et ad suae vocis constrinctionem. Ergo eos coartare non possumus nisi per eum et illius voce. Qui sicut coartaret nuntius vestro mandato multo magis potestis illos suis nominibus coartare, qualitercumque sit in prima coniunctione eos composuit et in uno omnes, non unum solum sed omnes illorum partes inseparatum non fuit separatio et cum disiunctione iuncta fuit iuncti quae directi. Quis habet illius partem eligere? Nihil sermone eminentius verba verbis[?] debent illos coartare, quae verbis[?] extiterant et si paucis verbis[?] ad illos coartandum utimur. Qui sunt illi qui naturam contempnunt et qui sunt illi qui procedunt caeci quosdam ab aliis absolvendo et seipsos in suis partibus dampnant, et vera inveniunt proba. Quis enim naturam scrutatur? Ubi natura numquam extitit et partem capitis quae naturam praetermisit. Non est enim mirum si ille qui est natura deficit alii qui sunt extra naturam amittant. Quod enim caput naturae amittit. Unde in maiori parte naturae est amittens. Vis enim quadam alia vi coartatur nec aliquis novit ita electae terminorum terminationum (abire). Sicut ille terminos composuit. Ars est quae in terminis non deficit, et in termino debet sumi terminus vel in parte termini positi quod omnes alios terminos absolvit. Qui si terminus disiunctionis maioris partis non extitisset qui pronuntio alii parti sistitur. Non subiacet tuae linguae nisi in hoc casu, perfectio alii enim absolvit omnia alia tantum varia et magis donum obtinet in sui parte quam in alia et per illam maxime partes coartat. Et Panton dicitur verbum quod est omnis panis verbi salutis vitae, et ille non amittitur nequam consumitur licet de eo quolibet die haureamus et attinet ut huic nomini deserviamus ieiunio per unum diem et unum quod fuit in alio inveniatur. Et adhuc denotat conclusionem quam obtinet in obtenebratione hoc nomen Os, qui est illorum iunctio et bene Os nunupari potest qui est os orium et ex illo processerunt omnia verba quae extiterant vel quae sunt vel quae erunt quod attinet humanae subiectione intelligere et non solum humanae [110r] subiectioni terrenae sed etiam celesti. Et adhuc pono alias diffinitiones cur posset dici os orium. In hiis enim 23 casibus est quidam casus qui Os nuncupatur qui determinat verbum celestae, usque ad ultimum quo virtus sit scita, et verbo vitam vitam exhibet humanae subiectioni quod est vita prima hominis et illorum verborum virtute nullus morbus impossibilis est scienti ad curandum.

{*Sidenote*: Curare omnia mala}

Nec impossibile est ei quemlibet morbum cuilibet imponere eodem verbo, et eodem dicto ibi determinat omnem lapidorum virtutem, et earum subiectioni.

{*Sidenote*: Nota de virtute verbi.}

Et non solum verba et lapides, sed etiam herbas, quia tria sunt in quibus deus vim tulit omnem hominibus, i.e. verba, lapides, herbae. Et sicut per os maior pars salutis ingreditur et ore secreta sui cordis revelat tali modo maxime pars partem saluit, et sicut unus sudor alium sudorem impellit, et sicut ille alium extrahit ex aliorum parte, tali modo subiacet expellere herbarum virtutem. Sudor non permanet, ergo haec pars ad nihilum revertitur tantum est quod et verbum fuit, est, et erit. Ergo potius per hanc partem valet sanitas, quia principio erat verbum et sicut ipse omnem humanum peccatum verbo mundavit, et salutem revelavit revelationum revelatione, et maioribus partibus adhesit, et non in herbarum ponderibus illa elatione. Debemus ergo scire quod illa aliis partibus est dignior et maxime in partem salutem impellit, quia illi pro illa nihil extitit impossibile. Et sicut universus color in fumo dissolvitur, et illa exhibetur substantiam ad nihilandum, et sicut diversa disiunctio potestatem habet corpus turbandi in solutione, magnae quantitatis fumi non esset maior salus medendo lapidibus et herbis quam in homine qui multa novit nec aliquid revelat, nec operatur et si ad revelationem perveniat.

{*Sidenote*: Melibus est mederi verbis quam lapidibus et herbis.}

Quid ergo ei deserviret nisi verbum? Ergo praeter verbum nihil est, quia in aliquo quod novit sine verbo non potest operari. Ergo ex verbo omnes compositi sumus. Mandavit ergo et creata sunt omnia quem quicquid est vel fuit est substantia vel qualitas. Ergo non solummodo verbum sine substantia extat et qualitate, hac ratione in verbo multi defraudantur qui existimant quod verbum nihil sit, quia [110] a multis audivi dici; verba illius praeteramittite quia verba nihil sunt. Ergo iustum est quod verba intelligantur in substantia et qualitate. Ergo potius et electius est mederi verbis quam lapidibus et herbis, quia simili modo verbum est substantia et qualitas, vel ergo in principio non erat verbum nec deus erat verbum, nec verbum erat apud deum. Ergo omnia nomina dei semper existunt in substantia. Unde multis hereticis non est manifestandum tale quid. Et ut istud nomen maxime virtute ei exhibeat has obtinet disiunctiones numerorum et earum partes et medietas superior est frig[ida] et hu[mida] et inferior calida et sicca, et exhibet sciendi dignitatem naturae huius vim super 12 horas disiunctas per unum diem et noctem.

Quintus liber super tria nomina

Veritas, Theon, Spiritus

Ad nexum quintae naturae et executionis interveniendum et ad partis subiectionem et virtutem partis naturae constrinctionis, et ad totaliter subiectionum quae in eo concluditur, quae retentio est partis expressionis in quinto casu tale nobis exhibetur umbraculum sicut visui nostro haec forma ostendit {ez followed by ez over ez} et istud resonat in sonis diversis et variis dictionibus, et est dictum quintum in radii conclusione, ad nostram humanam subiectionem pronunciatum unde sequitur talis illius dispositionis seipsum primo ostendit postea V X dicitur nobis per principium huius rei quae est causa quia eius extitit inchoamen, et est quintum in nativitate eiusdem, post illud per se idem nomen notificatur et tantum umbrae istud umbraculum in se reciipit quod interius potest denotare hoc nomen Veritas et bene ratio exigit ut ille vere dicatur veritas et ut Veritas nuncupetur, cum unus sit, et totius mundi veritates in se continet, et illas cogit ante suam

presentiam invenire et ipsam inspicere et sunt ille via, vita, et veritas pacis existit, et sicut veritas de terra orta est, et iustitia de celo prospexit et sicut dicta sua semper in veritate consistunt, et unus est tuus directus ad supernam maiestatem et est via per quam omnes nos gradere debemus. Et ille qui est veritas veritatum non obliviscitur, et omnium variarum cogitationum recordatur. Nullus potest esse non recordatus suae dignae memoriae; nos ideo spectat ut dicamus suae nativitatis sequentia et cuilibet subiiciamus unum diem ad ieiunandum, vel illa virtus non faciat dignum [111r] ad nostram voluntatem. Vix enim impulsus qui existit in re quae non est vera, et subiacet termino illius dictionis et nullus alio invitatur de partis subiectione et coartens et contempuens unum aliud. Et ideo quia illi invetitur[?invititur] veritas et tu in termino veritatis subiacebis, et eris tenens in parte orationis per istius nominis observationem et pro honore quem in illo nomine suscipis dignus fies transcendere super partes, et dignus super partium extremitates et illas et tuae voluntatis subiectionem determinare quod virtutes coniunxeris ad tui memoriam; pars enim quae denotat Hylen, et non constringitur ad tanti partem, pars unita quae ex parte remanet est illud praetermittens extra partem et est remanens tum[?] in quanto, et ista pars et illae partes quae te dignum faciunt ad hanc partem scriptam in ieiunio et penitentia per dictionem quae notatur per literam et per ultimam.

{*Sidenote*: Contra sterilitatem}

Et sit posita in secundo loco partis per dies tres, et postea exhibeatur ad deferendum qualicumque mulieri usque ad terminum 40 dierum ter multiplicatarum in illo omni hesitatione exclusa pregnans remanens prole masculina. Quidam dicunt quod ille 7 reginae quarum nomina sunt scripta, sicut haec linea hic ostendit aldesis[?], odois, omina, oliva, sabuit oguda, subiectione scripti in pregnante fuerant sine tactu virili. Unde meo iudicio ista in numero extitit sine intellectus deceptione, de quo sumus, lineam condeposuit ad dignam constitutioni inspiciendam. Et qui se illis regulis submittit et illas sine defectu observat et sine aliqua diminutione quid ibi perpetret, haec est re vera via veritatis, et hominem ad rectam salutem adducit. Sed meo iudicio unus non extitit, quia ita eas observat praeter illum qui unus permanet. Non enim est qui faciat bonum usque ad unum quia nullus tot opera disponit quot iste disposuit succincte per verbum. O deus quid est ergo praeter verbum quia verbum tuum semper durabit? Et illa constituta demonium eiicit a corpore eiicit et dicta coniuratione planetae tantum quantum sui cursus durat. Sicut de Saturno 30 annis et de Luna 30 diebus et Iupiter 12 annis, Mars 7 annis et 13 diebus. Et Sol 12 mensibus et 5 diebus et 6 horis. Et Venus 8 annis. Et Mercurius 8 annis et mense uno et diebus 6 extra habet ei dominium super terram in qua fuit oriundus. Et si quis eam [111v] cartam super se obtimeret cum ab hac vita discedit virtute illius animam saluti adiungeret.

{*Sidenote*: Ut anima in puncto mortis sit salva Item valet contra iniurias}

Valet etiam circa placida et contra inimicos. Et res iniquae homini paucae emergunt circa quas non sit obumbraculum, et paucas rerum magnarum possunt perpetrare sine illius virtute, et dignam illo non potest facere ullam rationem, necessaria est enim illius virtus in maiori iudicio. Principium illius debet existere in illius pluralia[?], veritas enim

quaedam alia iungit in dictione superna. Et adhuc tantum umbrae in se denotat quod ibi potest denotari hoc nomen Theon, deus enim priusquam alii dii qui dicitur universalis, et veraciter nuncupari potest Theon, ipse enim fuit ante omnium rerum constitutiones non solum ante illas fuerat. Verum etiam ante istos constat. Et ipse boni illorum pars existit, et partem in partibus connectit, et sicut principiorum metam denotat et finis est captio in principio primi, et est terminus disiunctionis illarum, et usus utramque partem, partem vult obtinere qui ei ostendit principium, et propter illam ostensionem quam cuilibet parti exhibet, pro hoc solummodo virtutem sui nominis denotat, et ille virtutes omnium virtutum constringit et unum alii coheret sicut dormiens vino[?] et est volens, et vim alterius subripiat. Multi enim in tali casu obtinuerunt quod numquam obtinebunt vel eis videbatur quod non videant. Ergo quis ab eis posset observare a me, et ab istis nominibus quod illos ad me, non volvam ad mei voluntatem? Et pro tali nulla res fit mihi contraria. Et quod virtutes non deficiant in eis virtutibus, et quod istam virtutem obtineant ad cognoscendum super illarum partes, pertinet ad constututuionem, quod in isto casu solummodo se mundet ab omnibus furtis, quae ad memoriam possunt devolvi quod maxime unus alium inveniat. Quare spectat cur quis pro malignis spiritibus ieiuniat, vel tale quod operatur? Nullus debet ieiunare pro parte suae partis. Qui enim hoc operatur, ille semper contrarius ei existit. Sed unus est semper aspiciendus pro quibusdam et aliis et est omnium aliarum vita sicut dicit. Non enim in solo pane vivit homo sed in omni verbo quod procedit ab ore dei. Theon ergo bene est deus universalis. Et si queratur quare pro isto debeat quis subire confessionem, specialiter pro furto, quam pro re alterius generis, ne existiment quod id ignorem hoc solvere intendo, sicut est quod [112r] aliquis possit me intelligere. Si affectas capere capias. Da ut capias maioris partis partem, vel si velis capere partem maioris partis. Ergo non est quod unam vel aliam non eligas. Si minorem ceperis, quomodo velis dicere quod in aliquo te demon terreat? Ergo ab hoc ab illius parte diceris; ergo tu demonem times ut ad subiectionem illius exeas, vel si mundacio confessionis tibi acciderit ut peniteas versus maiorem partem. Ergo est per timorem versus illam partem. Ergo electius est hanc timere quam aliam. Solutio utriusque partis sic est intelligenda versus partem versus partem quae minor extat, et bene possis dicere quae est pars pusilla, quia pars est quae nihil est, quia sine ipso factum est nihil, et ad illius prorogationem pars est minus diffusa et ultra modum. Illud enim quod pusillum est maiorem partem aufert peccatum enim divina aufert, et maiestatem supernam et maiores partium partes. Et pro vero sciatis quod ille qui facere hoc instimulatur[?], ita hominem veretur, sicut homo fulgur et ex quo ille illi timorem ingerit. Quid ergo faciemus pro illius timore? Sed ille qui gaudet pro peccatore qui confitetur magis enim gaudium est super uno peccatore penitentiam agente qui convertitur per confessionem quam super 90 iustos. Ergo confessio furem expellit et ipsui domino coniungit. Ergo qui eum coniungit et aliud expellit debet eum in parte praetermittite et nos coniungere coniunctioni in qua primo fuimus. Si enim deo placuerit in parte primae partis erimus; nihil ergo perpetramus nisi solummodo pro deo et per deum et adhuc in se obtinet iunctionem illorum quod potest denotari in illius umbra et tale subiacet ei nomen Spiritus qui est sanctus spiritus spirituum et omnes alii spiritus voluntati suae submittuntur, et unus est ab aliis separatus, et nullus est in quo vim non obtineat. Ergo est in omnibus et ideo maxime ad deum spectat in hoc casu ut

cognoscatur. Qui enim vult eligere super potestatem illum in parte debet eligere et debet dicere quantum nomen suum in qualitate transcendit, et in substantia ante solis ortum. Et similiter debet supradicta sterilis pronuntiare umbram, et est terminus in termino ante solis ortum illius sterilis planetae. Veni, veni veni, sancte spiritus, ter, reple tuorum ter, corda fidelium, ter, et tui, ter, amoris, ter, in eis, ter, ignem, ter accende, ter. Et si quis adhuc rationem quereret quare hoc verbum dignissimum sit, ita pronuntiandum [112v] et facit separationem in dictione, et dictionem sine separatione tale solutionem debet sustinere. Quis est ita stultus qui nosciat quod unus deus omnia disposuit in principio, et sine ipso factum est nihil? Ita tantum quantum obtinet pars in principio et ex illo nobis dare est iunctio sine separatione tantum in quantum, et multi in hac parte defraudantur, qui super illius misericordiam non arbitrantur. Misericordia enim domini super omnia opera eius, et si est disiunctio in aliquo, quaecumque sit operata per rem quam deus composuit, et inspiciamus quod illam per illam partem non condempnat. Et est ei compatiens in tribus vel in 4or vel tantum quantum sibiacet triplici coniunctione, i.e. cogitatione locutioni et operationi, vel operi numerum innumerabilem possem ponere. Et bene scimus quod qui in uno deliquit omnium[?] reus est velut corpus coniungitur ex substantia subtili, et in terrena per partem formatur et subiacet ei dicere, oculos, caput, os, nares, aures, humeros, brachia, digitos, pectus, et ante pectore, et latera et spatulas et partes spatularum, et uteri partes, renes et earum partes, crura et eorum partes, nervos, et eorum disiunctiones, genua et eorum nexuras, tibias et earum partes, cavillas et earum coniunctiones, pedes et eorum partes, articulos et eorum partes, et omnes alias partes quae submittuntur corpori, 30 annorum. Ita similiter corpus est peccatum iunctum omnibus membris et vocatur desperatum. Et sicut corpus doleret cuiuscumque membri puncturam et laborem exhiberet omnibus aliis partibus, et maiorem partem coartaret, et laboraret illam expellere, velut illam a loco intenderet fugare, et cum nihil aliud possit operari in fetorem convertitur, et ille infert omnibus aliis membris nauseam, et tedium, et hoc toto corpori accidit infortunis unius partis.

{*Sidenote*: infectione}

Ita quamvis[?] illud corpus in fetorem peccati tangitur quocumque sit membro in aliquo pecatore, et sicut illud quod in minori[?] parte tangat sic dignum est scire quousque[?] nullus illius possit dolore affligi, vel adhuc dignum est scire usquequo putredinem in se possit nancissi vel usquequo ad quem terminum est peccans in illo in parte tota quod est usque ad 7 horarum terminum, et postquam ille terminus transierit. Unum adulterum est 7 postquam alium terminum 7 horarum transierit septies septem erunt falsa testimonia, et postquam aliae 7 transierint [113r] septies septies 7 erunt furta, et sic unumquamque[?] aliorum, de 7 in 7 horas transcendit. Sciendum est quod sine confessione. Tantum ex eis obtinet quantum cum illis moratur, et sicut horae hominem transeunt et crescunt quia quod plus pluere hodie quam heri habuit simili formae demonum in peccatore qui penitentiae in 7 horis non submittit. Igitur cum videris suam partem sic honorari quam ipse formavit. Nonne ergo sua misericordia est super omnia opera sua, quia no[?non] destruit unam partem et aliam. Sed pro tanto quid est quod operari non subiaceat. Ergo omnia quae sunt composuit. Ergo opus hoc patraverat, et non

vult dissolvere, pro tali ergo suae misericordiae[?] subiaceamus, et pro ista ergo adversitate, et pro adversitatis pondere ut a disiunctione exonerati sumus et quod verbum nos magis exonerat quam aliud, et magis onerat, facit in dictione separationem et sic illa oratio ad unicum dominum spectat. Licet ergo omnia quae sunt composuit quod totum intelligendum est per solam suam misericordiam et per illam disiunctionem quae peccatum homini ingerit, quod est corpus et bene certe possis[?] dicere in recto verbo quod est corpus. Sua enim omnia membra obtinet sicut homo vulnere vulneratur, et deus prorogat terminum quod ei per medicum potest conferri sanitas. Vidimus de quibusdam quod eius signa vulnerum. Signa non deturpant, simili modo se peccator in confessione, quia cum bene confessus fuerit non residet penes eum vulnus nec etiam in peccato. Sed meo iudicio[?] plures non[?] vidi confessione bene mundatos. Huic est quod vulnera eos signent. Igitur quis eos sonant praeter deum, et si adhuc sermo meus ad unginem bene non intelligeretur, quod corpus sit peccatum nec quod omnia membra obtineat, et quod maius dampnum non ingerat in termino diffusiori qua propinquo, et quod minor non sit dampnatio qui in brevi confiteatur quam qui percrastinat. Exemplum in terminis eis submittam sicut vides puerum usque ad terminum 7 annorum quod ei labuntur dentes anteriores et postea revertuntur adeo decentes vel decentiores et inspicitis quod quadragenario lapsi. Homini non reperantur et isti remanet separatio partis ad partem, et penes puerum vulnus non apparet nec residet, ita assimulatur penitens infra 7 [113v] horarum spatium vel infra 7 annorum spatium. Et ille qui horas transierit est similiter sicut ille 50 vel 40 annorum. Et deus ita captus a sinistra parte sinistrae parti confert dolor dolorum, languor languorum, tristia tristitiarum, tedia tediorum, superbia superbiarum, nausearum, vomitus vomituum. Ista enim sunt quae corpus turbant. Pulcher enim puer est et nomen pueri, et haec verba debent dici tantum quantum nomen pueri in substantia et qualitate transcendit. Et ille deus ex dextra parte debet sumi deitas deitatum, caritas caritatum, fidelitas fidelitatum, humilitas humilitatum, bonitas bonitatum, intensibilitas intensibilitatum. Non separabilitas non separabilitatum. Ista sunt quibus celestia corpora, perfectionem suscipiunt. Pulcher puer enim et nomen pueri. Et haec verba debent dici tantum quantum nomen pueri in substantia et qualitate transcendit. Istos hoc modo apparatos unum eorum debes habere, ex parte sinistra et alium ex parte dextra. Et si adhuc pueris aliis auferre intenderes, et velles aliis conferre, illum vel illam inspicere super quem tibi sederit voluntas, et numeros summae filiorum suorum. Illum qui degunt et scriptum sanctum sanctorum habeas filo licino ex utraque partem unctum, et versus utramque partem sit unus dentium et unum caput illorum sit album et aliud nigrum. In nigro sinister, in albo dexter; per nigrum nocte dependeat, per album de die per spatium utriusque trium horarum. Et postquam terminus transiverit ex tanto quanto numerus est eorum. Vita defungeretur si essent 5 in 5 diebus, et illa in 5 annis quinquines, et alia de cetero fructu non gaudebit, et si non interveniat beneficio scriptorum M. Et si deus per eum talem contulit gratiam quod ei conferatur remedium per haec scripta, erit fructufera, in recuperando eundem numerum quem amiserat. Et tantum prolongabatur eis vita, quantum obtinet spatium inherendo pueris et sunt 10 anni tribus mensibus exceptis et amplius 5 dies, et adhuc amplius 5 anni vel secundum numerum quem de pueris recuparet indifferenter vel plus vel minus. Et illa veraciter in confessione iusta defungeret,

et dei amorem omni exclusa dubitatione obtineret, et meo iudicio pueri qui ex illa superstes essent in maiori istius mundi sede extollentur, [114r] et illam quae hoc modo eligeretur prius computavi, meo iudicio, inter dampnatas eam esse referendam, et ita utramque est fructifera, et non fructifera. Quis est qui contra me contendat, vel velit dicere quod peccatum non sit corpus? Eligat quamcumque partem velit, et ego directa ratione praebabo. Non eis solummodo sed etiam ipsis angelis bene novi quod ex istis duobus portandis portentuo suis est probare peccatum esse corpus. Vos alii novistis quod quicquid est vel erit aut fuit est substancia vel accidens. Substantia ergo ledit. Ergo ledit me qui commisi peccatum. Ergo sum substantia. Ergo lesus sum per substantiam. Ergo ego et illud sumus substantiae. Ergo unum per aliud vulneretur et aliud per aliud. Si velis dicere quod non sit substantia sed accidens. Accidens quod adest et abest praeter sui subiecti corruptionem. Mihi ergo accidit quod commisti peccatum vel illud meditatus sum. Ergo istud accidens motum habuit a substantia, vel ergo non est demon. Si demon est substantia, ergo ex eo provienit illud accidens. Si demon non moriatur, ergo in eternum durabit illud quod facere stimulator. Ergo peccatum est substantia et accidens. Igitur si demon fuerit corpus, ergo peccatum est corpus, et ideo quia est corpus et nos alii sumus corpora, iure ad nos spectat ut sciamus in quo loco in omnibus se formet, ergo et hoc iustum est scire illi qui perfectionem in hoc libro intendit habere, ex quo generetur tale corpus se formet, vel quae sunt proprietates ex quibus constat, vel quantum quilibet istarum capiat in unoquoque suo membro. Dolor format oculos obtenebratos, faciemque, os, nares, aures, semper formatur eodem. Ceterumque pilos capitis et partes format earum. Languor format mediatum pectorum interius usque ad cor, collum et omnes iuncturas usque dum cubiti sunt partes partium et iuncturas earum, et usque ad medium pectoris et usque ad partes posteriores, et illud quod se ponet interius usque ad spatularum iuncturas. Tristitia format medium costarum et pectus interius et exterius. Interius quia manus totas dividit exterius ungues et partes earum et omnes manuum separationes et omnes earum divisiones, et digitos cunctos et partes dum cupitissunt. Tedium format usque sint lumbi et cor similiter format, format epar, testiculos, et cornua maggulazo, et venas et medullas, hic intra partibus eorum. Superbia format totum uterum cum illis partibus, et venas et medullas coxarum quae fit intus et extra, ac nervos magnos [114v] et medios mediantibus partibus eorum et omnes iunctiones partium eorum. Nausea format medium[?] crurium atque modo simili format medium[?] tibiarum interius et exterius partes cunctas, et format earum additamenta et partium earum et partes illarum. Vomitus format cor interius et eius concavitates et uterum et intestina, et alia media tibiarum, posterius, visum cum virga et venas format pedesque et cartillagines cum nervis et partibus horum et omnium partium iniunctiones et iunctio omnium istorum membrorum in uno corpore vocatur desperatura, et bene potest vocari desperatio quia subvectitur ratio. Illud enim quod est desperatum, omnes alios cogit desperare. Ideo ex desperato procedit desperari. Illi qui non credunt deum esse nec credunt quod praeter istud sit alius mundus. Et si possit haberi tantum de intellectu bono quod possuit[?possint] solummodo inspicere augmentum et decrementum Lunae, vel tantum bonae doctrinae hausissent quod unius celi novissent aperationem seu rupturam et operarentur illud quod in illis regulis invenirent haberent possibilitatem super omne quod in quo voluntas eorum sederet, et nihil ei ad

impetrandum esset impossibile, et sicut voluntas accideret de termino brevi vel diffusiori, vim obtineret et super omnes alias partes, et non solummodo potestatem prestat in terrenis, sed etiam in inferis, et non tantum in inferis sed etiam in celestibus. Homo enim in terris natus, regnat super angelos in celis, de quo cui nihil fuit ei impossibile. Homines enim defunctos inde sustitavit, non solummodo mortuos sed etiam vivos, remisit enim cui libuerat et visum contulit, ei cui placuit quia cecos illuminavit, demones effugavit. Omnes morbos sanavit et quod nobis deficit nisi quia nescimus rupturam huius celi. Et qui voluerit eam scire inveniet eam in iunctione corporis, libri extremi vel breviter in 2o capitulo. Hoc quod habundanter inde tractat et habundantissime in tantum quantum illi libro est necessarium. Et iustum consilium exhibet qualiter partes ex partibus possint exire ex parte quia quia si quis solummodo illius haberet notitiam, omnes infirmitates sufficeret curare infra spatium trium dierum vel 5 vel 7 vel si ita natus propinquari termino accederet, sicut in duobus diebus et dimidio vel in duobus diebus vel adhuc per spatium trium horarum.

{*Sidenote*: forte gravitas}

Etiam habetur in eodem libro consilium in 12o capitulo tale quod ille qui morbo submittitur interire non possit; in eodem capitulo praebet notitiam qualiter possit scire de quolibet egrotante. Si vita defunget an non iunctio est nostrae iunctioni disposita. [115r] Dolor occupat primam partem capitis in nobis et usque ad cor descendit et discurrit per omnia membra et turbat totum corpus et omnes eius partes et multis rebus se homini imponit et si perfascilias esset, vel quocumque modo quis malum inde pateretur? Confert deus sinister sumptus cum coniuratione dextri, delatus cum carta scripta, de loco secreto secretorum, et dexter interceptus cum coniuratione sinistri, positus in vico cum carta de loco secreto secretorum in maledictione cuiuscumque fuerit dolorem capiti infert, et maxime dentibus illius licet illi videatur quod oculi labantur, et adhuc tantum dolorem sustinet quod dentibus frenderent. Cum ergo dolor omnia sua membra affligeret langor primam partem colli occupat, usque ad gulae nodum, et in cerebro fraudit et in corde descendit; omnes partes illius verberat et coercet, et ad nihilum reducit, et dexter captus cum propria coniuratione delatus tantum quantum substantia transcendit in qualitate et cum eadem carta scripta de loco secreto secretorum et posita in sublimine illius in sui nominis maledictioni. Cum elapsus fuerit terminus 30 dierum dierum erit gutturosus in minori termino vel maiori tantum quantum substantia transcendit et qualitas de cetero de eodem termino, et in eadem prolongatione temporis informarentur[?infirmarentur] omnes familiae illius domus. Et si possit queri de quo loco prodierunt fasciliae, vel quis fuerit primus aucthor illas faciendi. Solutio talis semper est. Adesse hoc corpus et quo hoc completur, est et nuncupatur desperatum quod est ipse demon ille qui primo extitit in nostri dei ira, et hic fuerat prima opera quae composuit in tricessimo homine primorum. Et propriae esta composuit, quae sunt materia ex qua omnes sunt gutturosi. Et si aliquis a me quereret rationi quare istas composuit, electius quam alias accelert, et me fari audiret, et ei enodarem de materia quae sit morbus vel fuerit, quae est materia prima sicut prius homo inchoavit peccare, et tenuit pomum et momordit, et eum morsu frigescebat. Quare homo frigescit in morte et sicut Bumeni quae Evam seduxit, qui fuit prima materia mali.

Ut tremor homini inferretur in gule transglutione, remansit adhuc quaedam liquorositas transglutionis. Et postquam illum passis[?] transierit virtus expulsiva et interius non potest redire. Illa transglutio corpus anihilat et infrigidat et constringit et seipsum desiccat et omnes partes, et ille locus calidior est omnibus aliis quia ibi est transitus totius inspirationis et expirationis, et ille qui novit certum passum vitae hominis, et fecerat hominem alium in illo passu delinquere [115v] et quia alii dixerunt quod quilibet eorum in adiutorio deo obnixae[?] ut ille fuit in illis pro factio[?fatio], quis eorum hoc fecerat? Et ille qui fuit male inescatus qui nuncupatur desperatus vel rumeni tale posuit terminum quod ille qui fecerat facere primam penam eligatur si signum tricessimo possit imprimere, quod eum semper signet si non ego in proximo die faciam. Et in veritate ipse auctor ei fuerat, quia nullus aliorum hoc perpetrare potuit praeter illum. Et sicut ipse ex omnibus frigidis frigidior est. Si ergo expellere vis frigide rei materiam ortam ex aliis compositionibus, quae meo iudicio, algentiores sunt aliis illi, et partis illius naturae scilicet ossa. Ideo deus dexter captus in coniunctione alterius partis. In partibus maxime valet illis qui gutturosi efficiuntur. Et nisi essent pravae eorum cogitationes, quia vellent quod quilibet eis assimularetur, et hoc eis deficit, cum contingere non possit. Si hoc possent habere sani efficeretur sine aliquo adiutorio exterius adveniente. Quis praeter me novit terminum? Tristitia occupat spatulas et brachia sic quoque palmas, et discendit in corde, et per omnia membra principalia renes scrutatur, crura debilitat, oculos consumit, caput et illius partes cogit ponderare, rumpit partes cavillaris, corpus totum debilitat, nihil est pars hominis. Tibi tedium non inferat quia per se plangit, et alios cogit lamentari. Omnia tedia mundana in illa locum occupant. Et si aliquis fuerit qui alium tali modo velit fatigare mihi respondeat, si deus operatus fuerit malum aut non. Quid est quod non operatur, vel quod est quod ipse prius non extiterit, cum antequam principium extitisset. Et quia mihi nullus potest hoc negare dico quod si deus sinister caperetur cum coniuntione dextri, subiacet ei habere potestatem adducendi ethicam, et alius similiter sumptus, cum coniuratione sui ipsius valent ad eundem morbum sanandum. Adducere est sicut docet 5um capitulum hos et sanare est sicut idem liber docet in 30[?3o] capitulo. Tedium tenet splenem, costas cum pectore, et ventrem, omnes splenis iunctiones et omnes separationes costarum, iunctiones et earum varietates, dextras et sinistras, et omnes illarum partes, pectus anterius et posterius, tabulam pectoris, ventrem, et omnia intestina, et omnes earum varietates, et tantum eius mala virtus existit quod omnes iunctiones hominis separat et sibiipsi exhibet suiipsius contemptum et non solummodo suiipsius sed simili modo omnium aliorum discurrit [116r] usque ad cor et usque ad cerebrum scandit. Omnia membra fatigat in earum condempnationi. Et si affectares quod hominem intumescere faceres cum eodem in eadem capitulo 5o ipsum tumescere facieret et aliud supradictum capitulum, cum eodem eum sanat. Superbia occupat cor et cum corde latus, et sibi dorsum cor interius et exterius, et habet motum suum ex centro, discurrit per omnes concavitates et circa epar revolutionem operatur. Omnes modos spinae dorsi scrutatur. Epar tepefacit; tibiis tremorem infert; cogit dentes ut stringantur; nasum in rugas adducit; oculos eminere admovet; capiti titubationem infert; cum pedibus terram reverberat, squinam[?] pandam reddit; aliquando in manus appositione labia superiora eriget vicissim; supercilia exaltat et deprimit, et hora interveniente dentes cogit stringere totum

corpus obumbrat. Sic quod non discernit rem unam nec aliam. Nihil ad videndum est ei impossibile. Et quis est qui eam possit plene scribere? Nam eam in tantum diffinit[?] quantum casus iste exigit. Et si quis ulterius de natura sua intendit querere, et vult perfecte naturam eius agnoscere, et affectat scire primam eius materiam et originem in parte capta, et ex alia parte, et vult scire eius terminationem suorum trium terminorum, initium, medium, et finem. Et omne illud quod istis tribus terminis accidit, et eius malitias quas homo ex ea potest operari, intervenient in 15o capitulo libri E quod docet superbia surgere, et possibile est ei imprimere mortem cui libuerit doctrinam eius obtinet.

{*Sidenote*: Liber E}

Nausea occupat viscera, interius et totum stomachum et omnes stomachi concavitates, interiora hepatis et gule introitum et totales intestinorum introitus quocumque non fuerit, et illius totali parte, et si quis intendat illius virtutem adinvenire quae est etiam vis illius inveniet, in eodem libro ex expositis de contrario in contrarium et dissolutionem[?] unius ab altero.

Vomitus occupat lumbos post ventrem et umbilicum in vexuras et omnes lumbarum partes et partium subiectiones. Et si quis affectat scire naturam eius et illius virtutem tantum quantum subiacet in partibus partium, ille idem liber determinat in 17o capitulo vim tantum quantum attinet virtuti istius in isto contineatur. De loco m[?] in loco de parte in parte et subiacet terminis[?terminus, ?terminos] in dictione iunctionis, iunctioni singulo videre in singulum numerum in primis qui primo extiterit. Si eum nesciremus omnes partes possumus turbare de nobis esset sicut de illo qui existimat legere cum una litera ad compositionem[?] dolor et ____ in [116v] uno coniunguntur. Langor et tedium in quinta in istis dictionibus et in dictionibus iunctionibus, et in earum sedibus sunt. Sedes maiorum 12 in principium in dolore, primus in languore, 2us in tristitia, 3us in tedio, 4us in superbia, 5us in nausea, 6us in vomitu, 7us in dolore et tristitia, 8us in languore et tedio, 9us in superbia et vomitu, 10us in nausea et dolore, 11us in languore, 12us in tedio. Prima pars compositionis occupat virgam, pectus, et anchas, ylia et nates et omnes partes quae ad partes pertinet; maxime decurrit per membra omnem cum incensa turbatione. Ad cor et ad cerebrum fluit et per omnes membrorum iunctiones et multa ad directam perfectionem mirabilia potest quis facere in libro Geber qui tractat qualiter una natura possit in aliam converti ad perfectionem directam.

{*Sidenote*: Liber Geber}

Sicut in una sunt duae naturae vel tres. Si sint tres ergo sunt mille.

{*Sidenote*: 10 . 100 . 1000}

Hoc est ad colorum exemplum, et ad rei exitum, sicut primo exit in liquore, postea in tubeculas[?tuberculas] ex quibus folia complentur. Non solummodo folia sed etiam rami, et non rami solummodo sed etiam arcula racemi, et non solummodo arcula sed etiam venae[?] et radices oliva faciorum quae sunt genera unarum immaturarum, et non radices solummodo oliva faciorum sed etiam cortex et liquor qui in ea concluditur. Et non solummodo cortex et quod seu concludatur sed etiam h___ in quo sedent. Unde illas computo in primo principio earum frigiditas et siccitas usque sicut frigidae et humidae

_____ postea iunctus cum medietate 4o calidae sunt et siccae eas computo inter alias. Et sicut videtis quod earum volvo naturas sic et sine illas in maiori parte quicquam non possum operari et redolo in tantum corpus in quantum debet existere. Simili modo omnes naturae in uno debet assimulari. Credo in tanto corpus huius rei quae est causa. Omnes enim naturae uni deserviunt et sic unus composuit naturam illa eadem ab uno sumpsit initui. Ergo si bene dissimilitudinem gerant et eorum principium unius similitudinis extitit. Ergo potest volvi aquae pondus in auri colorem, et non solummodo in auri colorem sed etiam in pondere. Et quia eis videtur mirabile, et est maximus labor trium naturarum habere cognitionem propter principii ignorantiam; deficuit in subiictione medii in opere. Inquire naturam.

Secunda pars compositionis occupat testiculos cum venis tota verenda amplia[?] vesica cum venis cruraque longa et omnes partes quae sunt in earum partibus fluxum habet usque ad cor, et usque ad cerebrum omnia membra [117r] conturbat. Et omnes vires pigritare facit quocumque modo quaecumque recipiate. Illa pars est iure[?] pro maiori, et illa est ad condempnationem totius partis. Et si quis vellet illud facere intumescere cognoscat instructionem sine constructionis vel vocationem vocationum, et in illius nimis separatione usque ad tertium vel 4m capiatur quidcumque vel membrorum principalium et provectum in ampulam ampula plenam aquae vitrea custodita, et istius observatione usque ad diem quarum quotcumque sit illorum de illis totum intumescet et illius pars.

Tertia pars compositionis occupat medium coaxarum ex renibus accipit illa illorum iunctionem et omnes partes distinctas et discursum obtinet tuum usque 4or principalia membra.

{*Sidenote*: terminum}

Sed in tanto antequam se preparet[?] nec locum obtineat alias discurrendi. Est in cordis concavitate et in illius vinculo. Quare confert dolori vel dolorem aufert ruptura primi egressa calefacta 30 in 30 diebus usque sit numerus substantiae. Et postquam ter 30 transierit vide sicut ille veteticius[?] efficitur, et si perveniat in numero substantiae, rumpitur cor eius. Et si in tribus terminorum velles tuam artem retinere et dampnum resarcire quod ei intulisses in oleo rem supradictam apponeres usque ad terminum qui terminus extiterat saluti resignaretur.

Quarta pars compositionis occupat genua tota cum partibus horum genuorum patinam et cavillarum, iunctiones et refluxum suum usque ad cerebrum et usque ad cor tendit renes et ylia et omnes partes fatigat paucas partium sine laborem praetermittit. Adhuc illud idem valet sed tantum quod necessarium est quod res supradicta inde fiat ad eundem eundem et calorem et ad eundem terminum aufert quis omnium membrorum suorum virtutes, et cum perventum esset ad tres terminorum terminos et viderit manuum tremorum si velit artem suam retardare non te calefaciat in termino sed in medio sistat alium terminum. Et si in illo termino tale calefaciat titubabit ei totum caput, et si velit omnis artem facere retrogradam in re supradicta res ponatur et in termino sanabitur. Qui fuit primus terminus.

Quinta pars occupat compositionis una cum medio semper caput illa cavillas atque pedes semper cum partibus horum et omnes pedis iuncturas, articulos et eorum partes usque ad cor discursum habet et usque ad cerebrum transcendit 4or certum mollit[?] pluribus partium in pedimentum infert; omnes superhabundantias dissolvit et est congelatio omnium partium iniquarum, et illud tantum coartat quod ad nihilum illud reducit. Et si dicendi daretur mihi facultas esset labor re vera, et sine intellectus[?] deceptione doctrinarem tibi veram doctrinam qualiter mortuus inter unum diem vel trium quod horum potius velles vivum[?] stare faceres per 9 dies et si infra 9 dies consilium tuum de libro Os ei communicares non solummodo

{*Sidenote*: Liber Os} [117v]

per 9 dies verum per 3 annos. Et non solummodo per 3 annos quod si praestes consilium tuum libri M esset spatium termini per annos, i.e. unde operprecium est ut habeas hoc, affectas operari quod veritas iunctionis adhereat.

{*Sidenote*: Liber M}

Sed tantum quod observetur in parte usque ad hanc partem sine alicuius rei diminutione de constitutionibus in constitutionibus 12 dissimilibus, illi qui constrictus est et rumpturam partis -- partis primae in eodem numero. Et ea re posita in aeris captione et dicta[?] ratione tantum quantum sui nominis substantia et qualitas transcendit de cetero surgere tenetur. Et si spatium facti prolongarebar in eodem numero in separatione omnio diceretur. Et debet surgere, et si adhuc fecisset in eodem numero omnio ditertur, postea procul dubio vivet. Et si aliquis velit scire quare in oratione est dictio et dictionis separatio, hic est manifesta ratio tantum ad mulierum exemplum sicut mulier[?] ad pregnandum supernam partem expectat et illas. Pars celestis partis existat disiunctio, et sine illa parte labor permanet uni et alteri, quem ita est quod disiunctio existit in iunctione per nihisuram[?] quam terminus habet in terrena dictionis facta est discisio, et est iuxta rectum terminum existit discisio in dictione firmatur. Et ad illud nomen spiritus opereperpricum est quod semper in hoc casu intelligatur sanctus[?] ex illo enim in quo est materia spiritus. Semper existit spiritus sanctus. Et adhuc obtinet distinctiones numerorum et eorum partes, et medietas superior est calida et sicca quae videtur esse in parte Leonis, et illa inferior frigida et sicca et exhibet sciendi dignitatem naturam huius vim similiter super 12 horas disiunctas per unum diem et noctem.

[Section 26.2 Translation]

Here follows the fourth book about the three names Messyas, Panto, Os

For discovering the fourth connection of the pursuit of nature and the subjection into parts and the virtue of the constriction of the parts of nature, and to the total subjection which is included in one, which is the possession of the parts, and in the fourth case the protection of expression is shown to us just as this form appears to our vision: {figure: ez followed by ez over ez}. And this resounds in diverse sounds and various words and it is the fourth word in the end of the ray pronounced to our human [subjection]. From this its arrangement proclaims itself at the first and afterwards M, which is said to us through the beginning, whose reason is that it is its onset, and it is the fourth in its nativity. After that the same name is indicated through D. And the covering receives so much protection that it can inwardly denote Messyas, the one who is the messenger of messengers, and no one is sent unless it is by this messenger. And truly he can be called and announced as Messyas because He has in himself the direct understanding of all messengers, and it always receives in the present, and no time is describable or variable, and in the same hour he determines all the things announced, he who understands it because he comprehends everything in one word and this word is for everything. What can be other than this word?

Thus: ietica, ara, vait, vao, sonrii, demea, apan, utur, oomon, liebre, aaha, migno, oso[?ofo], a, oea, aba, which is my God, and no one can do anything through magic without his virtue. Clearly this is so because it contains the matter of all the others, and he showed it to the first person as advice for his going around. It has the power of tying and loosing the human body, and it is strong for the binding of the one who falls under an enchantment or in other ways, written, the virtue of a person, that is, blood, written the same number of times as there are letters in your name on the day of your planet, written out fully every time, and after a period that is more than the substance of your name and beyond the quality; they will not do harm if it is written in the same script and at the same length and at the same virtue over the name of the one whose virtue it is, and the letters are deleted in that curse with water of dew, and the water, if it is given for drinking or eating with food, and if it is written for the detriment of his member, whichever one you choose, when all this is completed he will sense the danger to his members that is in the time period elapsed.

{*Sidenote*: For harming whichever of the members you wish and to restore it again.}

And if you wish to restore it to its earlier condition, let it be written on the same cards and he should remove them from the part where the damage occurred, and at that time it will be restored to its prior health. What is it that he does not do? Does he not kill and bring to life, pierce and heal? Or who is it who can destroy from his hand? He who has ears for hearing, let him hear. What did he say in the secret place of secrets? And to that name, nothing pertains unless the person is cleansed as has already said, with the aforementioned penitence, and thus he drives them out and, having confessed, holds a fast for three days as is worthy of the worthy ones, and every virtue takes its beginning from

him. And because he is near to my word so may he keep watch that he will be obedient, and thus from the end of the word, because he so much draws one near from others. And another name can indicate because of the protection which applies to it. In such a way is the name Panthon defined, which means bread of all health or what sounds as much as word, which is the word of the lord, and indeed it can be called the bread of health and of life because man lives only by the word of God. For man does not live by bread alone. If it were not for his virtue no one would be able to seize life. So man does not live by bread alone but by every word that comes forth from the mouth of God. He who is all the bread of health and life is abundant in all time and enduring in himself, without any alteration and never threatened, and so much are the parts submitted that they are his wherever they proceed and whenever they come. There is nothing that is not to his will and the constriction of his voice. Therefore we cannot control them except through him and by his voice. Thus the messenger who controls them by your command, all the more can you control them by these names; by every right he was in the first conjunction, he made them and all were in one, not only one but all the parts were inseparable, there was no separation, and when disjunction was joined, they were joined as directed. Who can choose his part? Words cannot control them by great speech, in words, which are of words and even if we use a few words to control them. Those who scorn nature and who lead the blind harm everyone by being dismissed by others and harm themselves in their own parts, and they discover this by true evidence. For who searches nature? Whenever nature does not stand forth, he neglects nature, the part of the source. For it is not surprising if he who is lacking in nature, they lose things outside of nature, because he loses the source of nature. Thus he loses the greater part of nature. For you wish something else to be controlled by force not that someone should know the endings of time periods. So he composed the time periods. Art does not lack time periods, and the time period will be taken in time or placed in part of the time, because it undoes all other time periods. If the time period of disjunction of the greater part did not exist, by what other part was there utterance? It would not be subject to your tongue, except in this case, for the completion of the other would undo all the various things, and there would be a greater gift in his part than in any other, and through that it would greatly control the parts.

And Panton is called the word because it is all the bread of the word of the health of life, and it may never be lost nor used up, from whatever day on which we take and hold fast to serve this name by fasting for one day and one is found which is in another.

And also it denotes the idea which the name Os establishes in protection, which is their junction. And Os can well be called the mouth of mouths, and from him proceed all the words that were or are or will be, which extend to understanding the human subjection, and not only the human subjection but also the earthly and heavenly as well. In addition I give other reasons why Os can be called the mouth of mouths. For in the 23 cases there is one case which is announced as Os who determines the word of heaven, up to the final one in which virtue is located, and by the word it gives life to the human subjection because it is the first life of a person and by the virtue of the words no sickness is incurable to the one with knowledge.

{*Sidenote*: To cure every evil.}

Nor is it impossible for him to inflict any disease whatsoever by this word and this speech, when he knows every virtue of stones and their subjection.

{*Sidenote*: Note about the virtue of the word.}

And not only words and stones but also plants, because these are the three things through which God brought all force to people, i.e. words, stones, and plants. And so through the mouth most of health is introduced, and by the mouth he reveals the secrets of his heart, in such a way that the part saves the part, and thus one time of sweating enters another time of sweating, and thus he draws out another from the part of others, so he is liable to expel the virtue of plants. Sweat is not permanent, and so to the same extent this part returns to nothing, and the word was, is, and will be. Therefore miraculous healing is more powerful through this part, and thus by the word he has cleansed all human sin and has revealed health by the revelation of revelations, and it has clung to the greater parts and not to the exaltation in the weight of plants. Therefore we ought to know that this is more worthy than the other parts and most greatly enters into the health part because to him, because of this, nothing is impossible. And so color in general dissolves in smoke and this is given for destroying substance, and thus disjunction has the power of disturbing the body in the dissolving of a large amount of smoke; there is no greater health for healing by stones and plants than in a person who knows many things and does not reveal anything, nor has it worked even if he arrived at a revelation.

{*Sidenote*: It is [better] to be healed by sweet words than by stones and plants.}

What then would serve him if not the word? So nothing is above the word, because in everyone nothing can be done without the word. So he commanded, and everything, whatever is or was, substance and quality, was made. So the word exists without substance and quality; for this reason many are misled about the word if they think that a word is nothing, as I have heard said by many people; disregard their words because their words are nothing. So it is right that words are understood in substance and quality. Therefore it is more powerful and better to be healed by words than by stones and plants, because in the same way a word is substance and quality. Otherwise in the beginning there would not have been the word, nor would God have been the word, nor would the word have been with God. So all the names of God always exist in substance. This is not clear to many heretics. And as this name shows by great virtue, it has the disjunctions of the numbers and their parts, and the middle above is cold and moist and below is warm and dry, and it shows the worth of understanding nature over twelve distinct hours through one day and night.

The Fifth Book about the Three Names Veritas, Theon, Spiritus

subjection into parts and the virtue of the constriction of the parts of nature, and to the total subjection which is included in one, which is the possession of the parts, and in the fifth case the protection of expression is shown to us just as this form appears to our vision: {ez followed by ez over ez}. And this resounds in diverse sounds and various words

and it is the fifth word in the end of the ray pronounced to our human subjection. From this its arrangement proclaims itself at the first and afterwards VX is said to us which is said to us through the beginning, whose reason is that it is its onset, and it is the fifth in its nativity. After that through itself the same name is indicated, and the covering receives so much protection that it can inwardly denote the name Veritas, and well does reason demand that he is truly called and announced Veritas, since he is one, and contains within himself the truths of the whole world and commands them to come into his presence and to look at it and thus [reading *sicut* rather than *sunt*] he is the way, the life, and the truth of peace, and thus truth is risen from the earth and justice looks down from heaven, and so his words always consist in truth, and he is one, your guide to majesty above, and he is the way through which we all will rise. And he who is the truth of truths does not forget all kinds of thoughts. No one can be unrecorded in his worthy memory; he watches us that we may say the sequences of his nativity and spend one day fasting, or else this virtue will not worthily work to our will. For he who is in a thing that is not true is barely impelled[?] and he submits to a period of speech, and no one is invited by another concerning the subjection of the part, and controlling and scorning one another. And thus because truth is invited to him and you are submitted in a period of time of truth, and through observation of his name you will hold in the part of prayer, and for the honor which you take in this name you are made worthy to go above the parts and worthy above them and above the ends of the parts and to determine the subjection of your will because you join virtues to your memory, for the part which denotes Hylen [?matter] and is not restricted to the part of so much, the united part which remains from the part, is that one sending out beyond the parts and remains so much in quantity, and this part and the parts that make you worthy to this written part, in fasting and penitence through speech noted through letter and through its end.

{*Sidenote*: Against sterility}

And let her be placed in the second place of the part for three days, and afterwards let it be provided for the delaying[?] of whatever kind of woman to the end of 40 days times 3, in that time she remains, without any doubt, pregnant, the child is male. Some say that seven queens whose names are written as this line shows: aldesis[?], odois, omina, oliva, sabuit, oguda; they were said to be in a pregnant condition without contact with a man. So in my opinion this was in the number, without any deception of the understanding, from which we are; he put together the line for the worthy viewing of nature. And he who submits to these rules and observes them carefully and without any lessening what he does there. It is indeed the way of truth and leads a person to the correct salvation. But in my opinion it is not one, since he observes them according to him who remains one. For it is not the one who does good as far as one, because no one arranges the entire work as much as that one arranges succinctly through the word. Oh God, what is higher than the word, since your word endures forever? And this creation expels a demon from the body, and does this with the conjuration of a planet spoken as much as the duration of its orbit. So for Saturn, 30 years; and for the Moon, 30 days; and for Jupiter, 12 years; for Mars, 7 years and 13 days; and for the Sun, 12 months, 5 days, and 6 hours; and for Venus, 8 years; and

for Mercury, 8 years, 1 month, and 6 days more. Each has dominion over the earth when it was born. And if someone has the card on himself when he departs from this life, he will join his soul to salvation.

{*Sidenote*: That the soul might be saved at the point of death. It is also good against injuries.}

This is valid for pleasures and against enemies, and there is little sin toward which it does not give protection, and they can perform only a few of the great things without its virtue, and he cannot do any worthy reasoning, for its virtue is necessary in most law. Its beginning will be in its many things[?], for truth joins others in supernal speech.

And also it denotes in itself so much protection that it can be denoted the name Theon, for he is before all other gods and is called universal, and truly he can be announced as Theon, for he himself was before the making of everything; not only was he before them but indeed before he established them. And he himself was the part of their good and he connected the part in the parts, and so it denotes the end of the beginnings and he is the end, the seizing of the first in the beginning, and the end of their disjunction, and has used every part; he wishes to have the part who shows to him the beginning, and because of this showing, which he provides for every part, for this only he denotes the virtue of his name. And he binds the virtues of all virtues and attaches one to another, like someone dreaming in wine[?], and he desires and steals the force of another. For in this case, many obtain what they have never seen or it appears to them what they would not see. For who can observe from them from me, and from these names, because I do not turn them to me, to my will. And for this reason, nothing is made contrary to me. And because they are lacking in virtues and because they would obtain this virtue for understanding about their parts, it is relevant in this case only that he cleanse himself from all thefts which they can call to mind, because one very much may uncover another. How does he see why anyone would fast for evil spirits, or even do good works; no one will fast for the part of his own part. For whoever does this, he is always contrary to him. But one must always be viewed for certain one and others and it is the life of all others, as he says. For man does not live by bread alone but by every word that comes from the mouth of God. So Theon is clearly the universal God. And if it is asked why for this we ought to undergo confession, especially for theft, rather than for some other kind, they do not think that I intend to unravel this lack of knowledge, just as someone could understand me. If you try to grasp it, you will grasp. Give, that you may take part of the greater part, or if you wish to take part of the greater part. So it is not that you do not choose one or the other. If you take the lesser one, why do you wish to say that in something a demon frightens you? So you should tell one part from another; therefore you fear the demon so that you may escape from his subjection, or if the cleansing of confession comes to you, then you may repent against the greater part. Therefore it is through fear of that part; therefore it is better to fear this one than another. The solution for both parts is the understanding against the part {repeats "against the part"} that is less, and you can well say which part is very little, because it is the part which is nothing, because without this it is nothing, and for its protraction, the part is less extended and above the mean. For what is very little brings

about the greater part, sin brings about divine aid[?] and heavenly majesty and the greater parts of parts. And indeed you should know that he who was moved to do this so reverenced the human being, as if the human being brought in lightning and so brought him fear. What then should we do for his fear? But he who rejoices for the sinner who confesses more than over a sinner doing penance for a sin, who is turned through confession, more than over ninety just ones. So confession drives out theft and joins you to God. Therefore, who joins him and drives out another thing ought to overlook [reading *praetermittere* in place of *praetermittite*] him in the part and join us by a joining in which we first were. For if God had wished it, we would have been in part of the first part; so we accomplish nothing except for God and through God, and also he has in himself their joining which can be denoted in his protection.

And so this includes his name Spiritus, which is the Holy Spirit of spirits, and all other spirits are submitted to his will, and he is one separated from the others, and there is no one in whom he may not have force. For whoever wishes to choose power ought to choose him, and ought to say how much his name transcends in quality and substance, before the rising of the sun. And similarly he ought to pronounce the protection against sterility, given above, and finish it before the rising of the sun of his sterile planet [?on the day of the sterile planet; i.e. Saturn]. Come, come, come Holy Spirit (three times) fill the hearts (three times) of the faithful ones (three times), kindle (three times) in them (three times) the fire (three times) of your love (three times). And if anyone should ask the reason why this name is most worthy, thus it should be pronounced, and it makes a separation in the speech, and he will maintain such a dissolving without the separation. Who is so foolish that he does not know that the one God made everything in the beginning, and without him nothing was made? So as much as the part has in the beginning and from that the joining is given[reading *dare* as *data*] to us without separation to the same extent, and many are confused about this because they don't take into account his mercy. God has mercy on all his works, even if there is disjunction in anything which was done through the thing that God made, and we should consider that he does not condemn through any part. He is compassionate to him in three or four [ways] or in as many as are included in the threefold conjunction, that is, thinking, speaking, and acting, or I could give innumerable ways of acting. And we well know that whoever fails in one thing is involved in everything as when a body is made from a fine substance and formed on earth through its part, and it submits to say to him: eyes, head, mouth, nose, ears, upper arms, lower arms, fingers, breast, chest, sides, shoulders and parts of the shoulders, parts of the stomach, kidneys and their parts, legs and their parts, sinews and their disjunctions, knees and their connections, lower legs and their parts, ankles and their joinings, feet and their parts, joints and their parts, and all the other parts that are contained in the body, of [a person of] thirty years. So when this body has sin joined to all its members, it is called hopeless. In the same way a body suffers the pricking of any of its members and gives distress to all the other parts and controls the greater part and makes an effort to drive it out as if wishing it to flee from that place, and when it cannot do anything else, it is changed into dung, and it brings nausea and weariness into all the other members, so that by the misfortune of one part it infects the entire body.

{*Sidenote*: Infection}

So however much the body is affected in the dung of sin, in whatever member sin is, and just as it concerns the lesser part, so it is worthwhile to know to what extent no one can suffer pain or to know how it can engender illness in itself, or even to what period of time the sinner is in, which is as much as seven hours, and when the period of time is longer. One adultery is seven hours and then a second one goes beyond seven hours; false testimony is seven times seven and subsequent ones go beyond seven; thefts are seven times seven times seven, and subsequent ones go beyond from seven to seven hours. It is necessary to know what [happens] without confession. He has as much from them as when he delays, so that the hours go beyond the person and grow, because there is more rain today than yesterday, so the same way of the demons in the sinner who does not submit to penance in seven hours. Therefore when you see his part as he formed it to be honored. So is not his mercy over all his works, since he has not destroyed one part or another? What is not included under his work? So he has made everything that is. So he has caused his work to come to pass and does not wish to dissolve it, so that we are under his mercy. So we are exonerated from transgression and from the weight of transgression, because this word exonerates us more than any other, and greatly burdens. He makes a separation in speech and thus prayer looks to the one lord. For it is right that all things that have been made that complete understanding it is through mercy alone and through the disjunction which sin inflicts on a person, because it is a body and surely you can say correctly what a body is. For it has all its members just as a person is wounded by a wound, and God extends the period of time because healing can be conferred on him [the person] through a medical doctor. We have seen what the signs of wounds are for some. They do not drive out the signs, in the same way as the sinner in confession, because when he is well confessed the wound no longer remains, not even in sin. But in my opinion I have not seen many well cleansed by confession. Thus wounds mark them. Therefore who heals them except God? And if my word has not been understood down to the last detail, that the body is not sin, that it has all its members, that it does not incur greater condemnation in a longer period of time than in a nearer one, and that there is no less condemnation if he confesses promptly than if he delays. I will give an example in time periods: you might see a boy under seven years old whose front teeth fall out and then they grew back just as good or even better, and then you might notice that forty days have gone by. In a man they would not be repaired and the separation of one part from another would remain, and in regard to the boy, the wound would not appear nor stay; this is comparable to repentance within seven hours or within seven years. And the one who waits longer is comparable to a person of fifty or forty years.

God taken on the left side brings from the left part sorrow of sorrows, languor of languors, sadness of sadnesses, weariness of wearinesses, pride of prides, [nausea] of nauseas, debauchery of debaucheries. For these are things that disturb the body. Beautiful is the boy and the name of the boy, and these words should be spoken as much as the name of the boy transcends in substance and quality.

God from the right side will be taken deity of deities, charity of charities, fidelity of fidelities, humility of humilities, goodness of goodnesses, meaningfulness of meaningfulnesses, non-separability of non-separabilities. These are the things by which the heavenly body undertakes perfection. Beautiful is the boy and the name of the boy, and these words should be spoken as much as the name of the boy transcends in substance and quality.

In this way you should have things, one from the left side and another from the right side. And then if you intend to take away from some boys and you wish to confer on others to look at him or her whom your will has settled on, and the total number of your sons, what [time] they will spend [in life], and you should have written "holy of holies" on a wick, anointed on both ends, and on one end a tooth with a white head, and on the other end a tooth with a black head. The left is in the black and the right is in the white. Let it hang down at night through the black and in the day through the white, each for a period of three hours, and after that as long as the number of them. They will die if there are five in five days, and that in five times five years and he will not enjoy any more from other fruit, and if not, let M intervene for the benefit of the writers. And if God grant him through some grace that a remedy be given to him through these writings, he will be fruitful, in

recovering the number that he lost. And life will be extended for them as much as he has space by clinging to the boys, and there are three months less than ten years plus five days, and then another five years or a second number which he will recover from the boys impartially, or more or less. And truly the woman will die made just in confession and without any doubt will have the love of God, and in my opinion her remaining sons will be raised up in a position of power in this world, and I have earlier counted her, who was chosen in this way, in my opinion, to be considered among the damned, and so she is both fruitful and not fruitful.

Who would disagree with me, or does he wish to say that sin is not the body? Let him choose whichever part he wishes, and I will argue by direct reasoning. Not only for them but also for the angels I well know that from these two bearing fruit it is shown to them that sin is the body. You others know that whatever is or will be or was is either substance or accident. Substance wounds, therefore it wounds me since I have committed sin. Therefore I am substance; therefore I am wounded through substance. Therefore I and it are substance. Therefore one is wounded through another and another through another. If you wish to say that it is not substance but accident: accident which is present and not present beyond the corruption of its subject. Therefore either it happens to me that I have committed sin or I planned it. Therefore the accident has motion from substance or it is not a demon. If a demon is substance then the accident arises from him. If the demon does not die, then what is set in motion to do will endure forever. So sin is substance and accident. Therefore if a demon is flesh then sin is flesh, and since it is flesh, and we others are flesh, it pertains to us by law to know in which place it forms itself in everyone, and it is right for one who wishes to reach perfection in this book to know this, from where it is created such that the body forms itself, or what are the properties of which it consists, or

how much any of them takes on in any member of the body. Grief forms the covered eyes, and the face, mouth, nose, ears, always formed the same. Another thing forms the hairs of the head and their parts. Weariness forms the middle of the chest inside as far as the heart, the neck and all the connections, as far as one cubit[?*dum cubiti*], they are the parts of parts and their connections, and to the middle of the chest and to the back parts, and that which is inside as far as the connections of the shoulders. Sadness forms the middle of the sides and the chest, inside and outside. Inside because it divides the whole hands, outside the fingernails and their parts and all the separations of the hands and all their divisions and the entire fingers and their parts, as far as they wish[?*dum cupitissunt*]. Tedium forms up to where the loins are and similarly forms the heart, forms the liver, the testicles, the wounded horns[?*cornua maggulazo*] and the veins and nerves and whatever is in their parts. Pride forms the entire stomach with its parts and the veins and nerves of the ribs which are inside and outside, the large and medium sinews with their connecting parts and all the junctions of their parts. Nausea forms the middle of the legs and in the same way forms the middle of the shins, inside and outside, and forms their additions and their parts. Debauchery [or vomit] forms the inner heart and its chambers and the stomach and intestines, the other parts of the shins outside, what is seen with its area of concern, and it forms the veins and feet and cartilage, with the sinews and their parts and the junctions of all the parts, and the junction of all the members in one body is called despair, and well may it be called desperation, because the reason is overturned [reading *subvertitur* instead of *subvectitur*]. For whatever is hopeless drives all others to despair. Thus from desperation comes despairing. Those who do not believe that God is and do not believe that there is another world beyond this one. And if he could have enough good understanding that they could only look at the waxing and waning of the moon, they would seize upon enough good teaching that they would know the appearance or breaking of one heaven and would work what they find in these patterns, they would have the possibility over everything which is settled in their will, and nothing would be impossible for them to achieve, and thus the will would come about in a short or longer time, it would obtain force over all other parts and not only would he excel in power on earth but also in the lower regions and not only in the lower regions but also in the heavens. For a human being is born on earth, reigns over the angels in the heavens, from which there is nothing impossible for him. For thus he has presented dead people, not only has he sent back dead but also living ones, whichever ones he chose, he has restored sight to whomever he pleased; because he illuminated the blind, he has put demons to flight. He has cured all the sick and what is lacking for us, except that we do not know the breaking of heaven. And whoever wishes to know this will discover it in the joining of the body, at the end of this book or briefly in chapter 2. Thus it fully treats this, most fully, as much as is necessary in this book. And it provides good advice about how the parts can come forth from the parts, from whichever part, because if only he had information of this, it would be enough to cure all sicknesses within a space of three days, or five or seven, or if it is destined for a shorter period of time, in two days or two and a half or even in the space of three hours.

{*Sidenote*: heaviness}

Advice is given in the same book, in the twelfth chapter, how one who suffers illness may be able to not perish; in the same chapter it gives information how he can know about any sickness. If life is lost, perhaps our joining was not arranged in [proper] joining. Pain occupies the first part of our head and goes down to the heart and disperses through all the members and disturbs the entire body and all its parts and afflicts the person in many ways, and if it were very easy, or in any way, who would suffer illness?

God taken on the left is taken away with an incantation on the right, with a card written on, from the secret place of secrets, and [God] taken on the right with an incantation on the left, placed in a village with a card from the secret place of secrets in a curse of whoever it was brought the pain into the head, and very much in his teeth, and it will seem to him that his eyes are slipping and then he will have so much pain that they will gnash the teeth. Then when the pain has afflicted all his members, languor occupies the first part of the neck, as far as the knot of the throat, goes up into the brain and down into the heart; it encloses and hurts all his parts and reduces him to nothing, and [God] taken on the right is taken away with his own incantation, as much as substance transcends in quality, and with the card written on from the secret place of secrets and placed above him in the curse of his name. When thirty days have gone by he will have gout for a short period of time, or a longer one as much as substance transcends and also the quality from the same time, and eventually the whole family of his house will become sick. And if he can, find out from which place the ___ [*fasciliae*] came forth, or who was the first one responsible for making them. The solution is always like this. For this body to be present and in which it was completed, it is called hopeless because it is the demon who existed on the first day of the anger of God, and this was the first work he made in the thirtieth person of the ancestors. And he composed these things of his, which is the matter from which everyone is gouty [*gutturosi*]. And if anyone asks why he made these things rather than hastening on to others, and if he would listen to me, I would tell him about the matter of sickness, which is the first matter when human beings began to sin, and he took the apple and bit it, and at that first bite he grew cold, how the human being grew cold in death and about Bumeni who seduced Eve and was the first matter of evil. Thus sickness came to human beings by swallowing, and so a certain liquidity of swallowing remains, and then strength goes out be expulsive force and cannot return. And that place is warmer than everywhere else because there there was the passing away of all inhalation and exhalation, and that one, who knows the certain passing of human life and makes another person fail in that passing, and because others have said that each of them is firmly in the help of God so that he was for them as a prophet, which of them would do this? And the one who was basely deceived, which is called hopeless, or could contemplate such an end, because he who had made the first punishment happen, was chosen if he could imprint the sign of thirty, which always signifies this unless I do it on the next day. And in truth he himself was its author because none of the others before him was able to do this. And thus he himself is colder than all the cold ones. So if you wish to cast out from a cold thing the matter risen from other compositions, which are, in my opinion, colder than others and of that nature, namely the bones. So God taken on the right is in conjunction with the other part. He has the greatest strength in those parts which were

made gouty. And unless their thoughts were crooked, because they wished everyone to be assimilated to them, and lacked that since they couldn't accomplish it, if they were able to be made clean without any help coming from the outside, who before me knows the ending? Sadness occupies the shoulders and arms and even the palms; it goes down to the heart, through all the principal members, and ransacks the kidneys, weakens the legs, harms the eyes, makes the head and its parts heavy, breaks the parts of the ankles, weakens the whole human body; nothing is part of the human being. It does not cause you disgust because it complains in itself and drives others to lament. All earthly disgust takes up space in it. And if anyone is so tiresome as to dispute with me whether God works evil or not: What is it that he does not do, or before what did he not exist, since he existed before the beginning? And since no one can deny this to me, I say that if God is taken on the left in conjunction with the right, he will permit him to have power by bringing in morality, and similarly the second is taken since he is able by his own conjuring to heal illness. This is taught in the fifth chapter and also in the thirtieth[?third] chapter.

Disgust holds the spleen, the sides with the chest and stomach, all the conjunctions of the spleen and all the separations of the sides, the junctions and their varieties, the right and the left, and all their parts, the front and back of the chest and the flat area [*tabulam*] of the chest, the stomach and all the intestines and all their variations and as much as its bad virtue exists, which separates all the junctions of the person and shows contempt for himself, and not only for himself but in the same way for everyone else, it goes down to the heart and up to the brain. All the members are wearied in their condemnation. And if you try to make a person become angry with what is in chapter five, it will make him angry, and the other aforementioned chapter, with that he is cured.

Pride occupies the heart, and with the heart the side and back of the heart, inside and outside, and it has its own motion from the center; it goes down through all the cavities and takes a turn around the liver. It thoroughly examines all the ways of the backbone. It makes the liver tepid, brings tremor to the lower legs, makes the teeth chatter and the nose wrinkle, causes the eyes to be prominent, brings hesitation to the head; he beats the ground with his feet, and it makes the spine [reading *spinam* for *squinam*] crooked; sometimes by placing the hands on the upper lip it raises the mouth back up; it raises and lowers the eyebrows, and after an hour it makes the teeth press together [and] darkens the whole body. Thus he no longer discerns one thing or another. It is impossible for him to see anything. And who can fully describe this? For it defines it in so much as this case occurs. [?Possibly: every case is different.] And if someone wishes to inquire farther about its nature and wishes to understand perfectly its nature and tries to know its first matter and origin in the captured part and from the other part, and wishes to know its three terminations – the beginning, the middle, and the end – and everything that occurs in these three terminations, and the ill-will that a person can do from this, they will find it in the fifteenth chapter of Book E which teaches how pride occurs, and it will be possible for him to impose death with the teaching he gets there.

{*Sidenote*: Book E}

Nausea occupies the viscera, inside, and the entire stomach and all the hollows of the stomach, the inside of the liver, the entry into the throat and all the intestines, the entry into wherever it was not, and in his whole part, and if anyone wishes to discover what its nature is and to find its virtue, in the same book from what is shown by contraries against contraries and the dissolution of one from another.

Debauchery [or vomit] occupies the loins below the stomach and the umbilical in burdens and all the parts of the loins and the subparts of the parts. And if anyone wants to know its nature and virtue as much as lies within parts of parts, the same book, in chapter 17, gives the force as much as it attains to this virtue in which it is contained. From place M in the place from part in part, and it lies in the endings in the word of joining. It remains to see in the single joining in a single number, in which it first was. If we are ignorant of it we can disturb all the parts from us, just as someone tries to read the whole from one letter. Sorrow and ___ are joined together in one.

Weariness and disgust in the fifth in these words and in the related words, and they are in their locations. The locations of the twelve major ones in the beginning of pain are: first in weariness, second in sadness, third in disgust, fourth in pride, fifth in nausea, sixth in debauchery [or vomit], seventh in pain and sadness, eighth in weariness and disgust, ninth in pride and debauchery, tenth in nausea and pain, eleventh in weariness, and twelfth in disgust. The first part of the composition occupies the male member [*virgam*], chest and hips, abdomen and buttocks, and all the parts related to these parts; it quickly runs through every member with inflamed distress. It flows to the heart and the brain and through all the joints of the members, and he can perform many marvels perfectly who [uses] the Geber Book which deals with how one nature can be changed into another perfectly.

{*Sidenote*: The Geber Book}

So in one there are two or three natures; and if three, then a thousand.

{*Sidenote*: 10; 100; 1000}

This is by way of an example for the going out of a thing: at first it goes out as a liquid, later as swelling buds from which the leaves are completed. Not only the leaves but also the branches, and not only the branches but also the little containers of clusters, and not only the little containers but also the veins and roots of the ones that produce olives which are kinds of immature ones, and not only the roots of the ones that produce olives but also the bark, and the liquid contained in it. And not only the bark and what is contained in it, but even the ___ [*cadria*] in which they sit. From this I reckon their coldness and dryness from the beginning up to the point where they are cold and wet, ___ and after that they are joined with the fourth middle of heat, and I reckon them dry among others. So you see that I turn their natures, and without that I would not be able to work, and I send forth scent to the extent that it ought to be. In the same way all nature will be assimilated in one. I believe that the body is the cause of that. For all natures serve one and thus one composed nature, and everything takes its beginning from one. Even if they bring about dissimilarity, their beginning is of one. Therefore the weight[*pondus*] of water can be

turned into the color of gold, and not only the color of gold but also its weight. Because it seems to them a great miracle, it is a great labor to have an understanding of the three natures because of ignorance of the beginning: he lacks the subjection of the middle in work. To inquire into nature.

The second part of composition occupies the testicles with the veins of the whole genital area [and] the full bladder, with the veins and the long legs and all the parts which are in their parts; it will have flux to the heart and to the brain; it will disturb all the members. And it makes all the forces slow in every way, whatever you receive. This part is by law[?] for the greater one and it is for the condemnation of the entire part. And if anyone wishes to cause swelling, he should know the instruction without construction or the invitation of invitations, and let it be taken in too much separation up to the third or fourth, each of the principle members and be carried to a small vessel full of water kept in a glass vessel, and observing it for four days, however many there are until it will swell and also its part.

The third part of composition occupies the middle of the hips; from the kidneys it takes their joining and all the distinct parts, and causes disagreement in the four principle members.

{*Sidenote*: Ending}

But in so much as it was prepared before it does not have a place of disagreeing. It is in the cavity of the heart and in its boundary. How the rupture of the first brings pain or removes pain by a heated exit, thirty in thirty days until it is the number of the substance. And after three times thirty have gone by, see how it has become forbidden[?*veteticius*] and if it continues in the number of its substance, his heart will be broken. And if you wish in three periods of time to retain your art and mend the damage which you have brought him, you will place the thing mentioned above in oil up to the time when it was time he was resigned to health.

The fourth part of composition occupies the entire knees with the parts of the

knee, the kneecap and the junctions of the ankles, and it goes up to the brain and even to the heart, and makes tired the kidneys, the groin, and all the parts, so that few of the parts will be unaffected. So it will be strong, but it is necessary that the thing mentioned above be done to the same, and heat, and to the same end, who removes the virtues of all his members. And when it comes to the three endings of endings and he will see the tremor of the hands, if he wishes to slow down his art, he will not make you warm in the end, but in the middle it is three less than others. And if in this time period he becomes so warm that his whole head is bothered, and if everyone wishes to make his art go back, the thing should be placed in the thing mentioned above, and in the end he will be healed, which was the first ending.

The fifth part of the composition occupies, along with the middle, the head, the ankles, and the feet with their parts and all the junctions of the foot, the joints and their parts, until it has upset the heart, and it goes up to the brain, it makes soft the fourth boundary; it brings it to the pediment; it dissolves every superabundance and is the

bringing together of all the evil parts, and it contracts so much that it is reduced to nothing. And if the faculty of speaking is given to me it would indeed be labor, and without deception, understanding that I might teach you the true doctrine, how it dies within one or three days, which of them you wish to keep alive you will make stand for nine days, and if within the nine days, you will communicate to him the wisdom from the Book Os,

{*Sidenote*: Book of Os}

not only for nine days but even for three years, and not only three years, but if you master the wisdom of Book M, it will be a space of time through years so that if would be worthwhile for you to have that; you will try to work because the truth of junction remains.

{*Sidenote*: Book M}

But to the extent that it is observed in the part, up to that part without any lessening of the constitutions in twelve separate constitutions, of the one who is constrained and to the breaking of the part, of the first part in that number. And the thing is given in the chapter on air, and by the reason given, so much as the substance and quality of his name transcend from the other, it is held to rise. And if we had more room, it would be spelled out each in its own number. And it will rise up, and if it occurs in each number it is enriched; afterwards he will live far from doubt. And if anyone wishes to know how the word is in the utterance, and also the separation of the word; this is clearly the same reason as, for example, of a woman, for being pregnant, awaits the higher part and those. The part of the celestial part is disjunction, and without that part the sorrow remains of one and another, which is because disjunction exists in junction; through destruction, which has an end in the earthly, a distinction is made and it is according to the right period of time; it is a distinction in word; it is confirmed. And to the name of the spirit it is worthwhile that it always be understood as holy from this, for in this is the matter of spirit. The spirit is always holy. And thus it has the distinctions of numbers and their parts, and the middle above is warm and dry, which is seen on the part of Leo, and below cold and dry, and shows the worth of understanding its nature above twelve hours through one day and night.

[117v]

[Section 26.3]

Sextus liber super tria nomina

Sother, Sanctus, Unus

Ad nexum sextum naturae exceptionis inveniendum et ad partis subiectionem et ad virtutes partis naturae constrictionem, et ad totalem subiectionem quae in eo concluditur quae retentio est partis pressionis in 6° casu tale nobis exhibetur obumbraculum sicut visui modo haec forma ostendit {one ez followed by another ez}. Et istud resonat in sonis diversis et variis dictionibus, et dictum est sextum, in Radii conclusione ad nostram humanam subiectionem et pronuntiatum. Unde sequitur talis illius disputatio, seipsum primo ostendit postea g quae dicitur nobis y principium huius rei quae est causa quia extitit eius inchoamen et est sextum in nativitate eiusdem per f idem nomen notificatur. Et tantum umbrae istud umbraculum in se recipit quod in terrenis [118r] potest denotare hoc nomen Sother, et vere potest dici Sother, ille veraciter qui nobis summum bonum donat, ille qui supremus est supremorum, et bonum exigit ratio ut summus dicatur, iustus enim est et iustitiam in se semper obtinet, et maxime deus est veritas et quicquid est suiipsius. Veritate deposuit quia veritas eius ita ampla non extitisset, et illa sine substantiae[? subiectione] non adhereret partibus unius, non clauderetur in alio nec terminum primum nancisceretur, quia in vera veritate in principio fuit terminus, et propter terminum qui disiunctionem suscipit ab eo a quo sumpserunt initium. Terminus dampnavit illos in termino et ad omnem disiunctionem non habuit respectum ut unus in uno iungeretur, unde partem fuit patiens tantum in quantum O, ergo nomen fuit, ergo summa sua misericordia, quia erit summus. Et si aliquis inferiorum per illum fuerit electus et medium non electi inter unum et alium sistitur. Ille enim in omni parte est parte eligens et per istud nomen suum summusque eius eminentiam denotat. Subiacet per unum diem tantum in tantum retines partem in tantum quia si non esset claritas vocum 7 supradictarum; meo iudicio non esset tam patiens fidem quod quis sequestravit eas in partibus earum? Et ille dampnatus quidquam misericordiae non obtinet, quia totum ponit eum in ira propter illius minorem partem. Et qui in uno deliquit in illius totali parte peccat. Sed ille est pars in partibus retinens partes. Ideo necesse est ut cognoscatur et in quo maxime eius virtus adhereat. Quid erit igitur ni nomen suum? Maior ratio est ut sit suum nomen, et ut illud maiorem vim obtineat quam aliquid quod in mundo contineatur. Et si quis mihi in hoc contrairet ei in multis locis probarem in verborum libro qui incipit in primis partibus principiorum,

{*Sidenote*: Liber Verborum}

et adnotat quod prius extitisset quam signa et planetae nec elementa, et non solummodo de signis et planetis et elementis sed ex omnibus partibus quae ex illis subiacent, quia priusquam essent in illis locum habuit verbum, sicut in isto exemplo quod per verbum res occupetur antequam res fiat, licet cum preventum fuerit ad rei complementum necessarium est ut sit ibi substantia vel quod verbum sit substantia et

ideoque quondam probavi quod verbum substantia. Si enim in substantia non firmaretur, ideo ad illam spectat ut operetur sicut substantia illa. Si enim in substantia non firmaretur non posset substantia calefacere. Ergo corpus est illa inter unum et aliud quod aliud [118v] fastigat, vel ergo alius per verbum rubescere non posset nec illo modo color alterare. Unde color sine alio alium non potest colorare. Et color sine alio potest colorare. Et si in isto sermone titubes in illo eodem libro est unius et alterius solutio, vel adhuc est in 2o libro super absolutionem absolitionis signorum pravorum. Et adhuc potest denotare hoc nomen Sanctus. Et re vera potest nuncupari Sanctus, quia sanctus sanctorum existit. Ille enim sanctior est omnibus sanctis cum materia et fons omnibus aliis et fons talis quia nullo minoratur et augmentari non potest aliorum incrementorum. Unus est sanctus qui tempus durat in esse, et est videns quasdam partes alias, et sine suae partis cognitione. Nullus super alias partes vim potest obtinere. Et ille enim non obtemperarent sine illius parte et sine suae partis cognitione. Dixit enim dominum deum tuum adorabis, et illi soli servires, et pro tali quia signum erat in constitutione prima quod erat illius sigillum quod nullo poterat condempnari et quod capiti, ut corona involvebatur opereprecium est ut illud sigillum hic cognoscatur, ad primam denotationem et ad secundam et ad tertiam tantum in quantum in parte quia confert virtuti petitionis istius, et adhuc ad fortium consecrationem consecrationum. Illis qui exoptant vim in vi constituere bene ad veram perfectionem licet fuerit labor universus; regulam exhibeo constituendi in 11° capitulo ut labor eis inferatur qui mihi tedia intulerunt et si quis esset qui illum sciret constituere tantum in quantum doctrina instruit vim obtineret in parte ad suae partis voluntatem sine formae deceptione. Et quod forma inspiceret si esset qui partem possit sustinere, et pro tali quod ei nulla ratione possit dampnationem inferre, et quod illi ad suum libitum volverentur Subiacet hic demonstrare primi sigilli denotationem quod valet contra leones et lupos et ursorum impetum et serpentes contra dicta varia. Et omnio contra omne genus ferarum. Valet etiam contra ignem et contra fulgoris inscisionem, et si in illa parte aliquis condempnaretur. Et si tantum esset quod aliquo modo vitam interimeret quia meo iudico infra 3 dies non esset defunctus et septies scripta et deleta cum vino, totiens exhibita in potu non periret in tantum quod istud in collo non suspenderetur, licet fieri debeat dignus sicut partes distingunt et ad te spectat ut obtinens in loco partis tuae, qui eris ad illius honorem cuius [119r] extat nomen per 3 dies. Ille qui petit in sui nomine ut sit ad honorem nomen in nomine et ut per istum vim obtineat, et si ille sit observatus ad totalem vitae constitutionem et ut sis dignus ad istam componendum, illo eodem scripto in medio in die sui planetae, in bello non erit devictus nec etiam in placido. Et vix possit aliqua ratione devinci et in illo eodem planeta vel in illius qui petitionem exigit, ipsamet scripta valet circa segetum observationem, et vinearum dolorem tollit, et dentium, et nauseam; hominis superbi animum elatum tollit et deprimit. Sed eam necessitatem iniungitur ut fides iuxta eam appodietur. Ergo quod est nisi fides quia fide alii retinebantur et non fides scindebatur, disiunctionem a iunctione. Et licet ille numquam deum viderit, credit tamen[?] quod sit, et nullus istis regulis subiacet si in principio primo non crediderit quod deus fuit ille qui disposuit omne quod est, et ex se disiunxit omne quod ei subvectitur. Et omnibus communiter iustum est scire priusquam rei submittantur qua primo dissolutioni in re composuit. Tantum in tanto locus in loco, terminus in termino, et

adhuc denotat hoc nomen Unus qui vero Unus nuncupari potest, quia ipse solus est semper in sui substantia, licet sint tres in personis, sed tantum unus solus in substantia, unus quorundam qui semper habet existere, et ipse solus vivos et mortuuos debet diiudicare, et quia ars non deficit, et quia ipse debet nos dignos constituere in tantum quantum modo subsistimus ad nos spectat illum observare in ieiunio per unius diei observationem. Et si solutionem non dixissem, protentius non deberem concedere[?] quin illam hic enodare. Sed audiat qui audivit et intelligat qui intellexit, nec defraudet illud hoc quod nolui defraudere. Et media pars et superior est fri et sicca quae videtur esse in parte, verbi gratia, et alia inferior calida et humida. Et exhibet sciendi dignitatem naturam huius vim rursum similiter super 12 horas distinctas per unum diem et noctem.

Sequitur septimus liber super tria nomina

Radix, Virtus, Leo

Ad nexum septimum naturae executionis inveniendum et ad partis partis subiectionem et ad constrinctionis[?constridtionem] virtutis partis naturae. Et secundum totalem subiectionem quae in eo concluditur, quae est retentio partis expressionis in casu septimo tale nobis exhibetur obumbraculum sicut visui nostro haec forma ostendit {one ez followed by one ez over another}. Et istud resonat in sonis diversis et in variis dictionibus. Et dictum est septimum in radii conclusione ad nostram humanam subiectionem pronuntiatum. Unde sequitur talis illius dispositio seipsum primo ostendit postea R quod dicitur nobis per principium huius rei quae est [119v] causa, quia eius existit inchoamen. Et est 7m in nativitate eiusdem post illud per G idem nomen notificatur. Et tantum umbrae istud umbraculum in se obtinet quod interius potest denotare hoc nomen Radix. Ille veraciter qui est radix omnium radicm et bene exigit ratio ut Radix nuncupetur quia est principium omnis quod est. Et sicut radix ex se ramos producit, et rami [et] florent et flores in deliciis vertuntur, et vicissim in saporem. Simili modo consensit ex se flore(flos) in prima constitutione. Quis praeter illum potuit devorare sine titubatione enim alterantes sunt in sui constitutione, vel ergo sunt sicut fuerunt. Sunt sicut fuerunt in tantum quod illos complevit qui super illos potestatem exercet. Et iustum est dinoscere adeo efficacite iniquis ut iustus et quia in illis dominium obtinuit et in separatione illud alii non resignavit. Necesse et[?est] ut per istud nomen quod est eorum obumbraculum et quod eorum fuit absolutio et materia prima, praeter illum qui est factus, et materia existit cuilibet rei, fuit et est et durabit in omni tempore. Et pro tali qui istud nomen per illam partem includit et rei causa diffuse extat sigillum. Spectat ut per unum diem veritati submittamur pro tali ut ille qui est veritas, et quia omne quod est sua virtute constituit ad constrinctionem quod in parte exercebimus et ipsam veritatem erit cernens a qua fuit dissoluta, et quod ille qui dissolutionem composuit et ille favebat potestatem habebat eos ad suam voluntatem devolvendi tantam quod tantum ille ita vel ille et pro tali subiacet universas constitiones observare, sine aliqua diminutione enim a parte separata re scindit in maioribus partibus. Sicut enim inspicitis quod pars dextra dampnationem incurrit, pro parte millesima in parte totali, et sicut videns quod bubo in partibus diei non dominatur sed in partibus nocturnis per suas partes et una est alii obumbrata et quaelibet alia condampnat tali modo una est alii inmixa in totali constitutione corporea. Et sicut natura

exhibet cuidam naturae quod eadem existat, licet aliquam ibi non fuerit similitudo et vicissim quod alia extet. Sicut ex mascula procedit in hoc non est dubium quod in eodem nomine non evacuatur et fortasse in eodem planeta, vel in quacumque parte planetae quod ipse operatur in maioris partis dissolutione, et quia una nomen obtinuit alterius non potest esse quod non sit vel casualis casus accidentia vel stellae obumbratione cursu quod non sit ex quacumque eius parte, in parte prima vel [120r] 2a, et tu inspicere potes colorem in coloribus sed in tantum posset esse necessitas quod operepretium esset quod ex tertio libro plenarium sumeres doctrinam. Et aliquam differentiam constituit quod naturam ex se aliam exhibeat, sicut mulier ex se prolem masculam educit in qua magis differentia exstat inter illam et illam adeo magna differentia est inter illum qui unam partem observat et alias omnes partes inspicit. Quondam enim inspexi quod quidam inspexit qui pronunciationem in luna obstinuit, quia tot diebus quod luna possit inspicere potestas ei super inimicos suos exhiberetur, quia ipse extitit suus planeta. Et quam ipse ei se abscondit potestatem obtinuit super omnes mulieres; partes in partibus addit, et partes partium, et omnes in uno coadnuat pro tali ne unitas separetur. Et vim obtinebit in parte prima si bene fueris inspiciens, licet labor extiterit et times; dixi quod mei palpabilis fuerant pro nequiciis eorum. Unde cum mea parte alias non metues quia materiae extiterunt et in se alteratione non obtinent et valet ad constitutionem quinti. Istud sigillum secundum in tantum quod rectam observationem obtineas quod cognoscas in tali sigillo suspenso ei in collo videret de die tam bene sicut de nocte. Et si ita esset quod si haberes illum ad maiorem partem perficiendum ulterius illa eadem scriptura cum illius virtute in vera veritate potestatem obtineres per illam super inimicos tuos una sola scriptura in uno solo loco. Et si in eodem 7 scriberentur super omnes mulieres qui in suis nominibus 7 literis obtinent quacumque die quicumque illarum fuerit tacta in eodem die vim super eam obtinebit. Et tu eris res cui suus amor constantius(instantius) adherebit. Et si tu esses tam sapiens quod tam leniter[?leviter] nescires te amari illius supponere et similares quod nihil esset tibi abiectus ut illa quam proponeretur tlibi verbum vicem malo recompensares infra 7 dies expoliasses omni eo quod possidet. Nec aliquid penes eam resideret nisi ad tui ipsius voluntatem. Et ex quo ita est quod tantum prevalet figura quod illum in die illuminat hoc quod tollit exercere partem naturae et quod dominium ministrat super omnes suos inimicos, et in tantum omnes mulieres submittit quam improprie diffinitiones obtinet, vel ante diminutionem, vel post incrementum in tot quot in 14 concluduntur illis scriptis in 9 vel in tot quot voluntas unus fiet. Omnes ille mulieres amore illius exestuabunt, sed tantum quod contingatur ex carta ita terminata. Et haec est illa taliter disposita [120v] valet, etiam ad cognoscendum si sint minores innixae vel ad cognoscendum si alius sit tibi amicus vel non, vel ad cognescendum si rem obtinebis quam desideras vel non, ad cognoscendum si statior sit tibi electior in illo loco vel alio, vel ad cognoscendum si quis sperat vel non, vel quis douorm diutius vivet vel non observata sicut predixi, et quod ulterius in aqua proiiciatur. Si sit deleta in tantum quantum res expostulat partibus suis, i.e. termino erit sana et verum non esset, esset condempnata in tantum quod nulla litera visui occurrerit. Et adhuc istud nomen denotatur quod tantum umbrae retinet quod istud potest designare quod est Virtus et veraciter potest nuncupari virtus, quia est virtus summa omnium aliarum virtutum ex se virtutes exhibent et

quidquam aliae obtinent per eum possident. Unus est summus in virtute et alias virtutes ad suam voluntatem disponit nihil est quod sua virtute non volvatur ille qui in se obtinet fontem virtutis. Et illa versus partem est absolvens, cui libuerit quibusdam vires exhibet super vires superatas. Ipse solus habet absolve loca in locis et ex locis eligit quosdam et alios et habet virtutem ponere ad suae virtutis voluntatem. Et qui appetit ad illum cognoscendum plenariam doctrinam et vult iustam cognitionem super omnes partes obtinere. Quid enim possit subsistere quod ipse verbo non disposuerat vel si verbum in substantia non firmaretur, vel verbum ad superiorem substantiam non transcenderet, quae alia substantia possit ei propalare factum alterius, vel si idem non esset substantia? Qualiter corpus celicum possit retinere. Scimus enim quod ipse mandavit et factum fuit. Et ideo necessarium quod mandato quod fecit partes illius cognoscamus. Vel si eum in unitate debeamus agnoscere vel si ille solus omne quod est gubernat, vel si unitas sibi possit adiungere secunditatem, vel si secunditas possit annectere triplicatem. Si enim nos illius cognitionem ignoramus et per illum super has partes vires deberemus nancisci, et illius maior egrotaretur de nobis erit sicut de illo qui existimavit se ex patre et iure non extraxisse originem, et velut de illo qui opinabatur de se non posse fieri distinctionem, velut de alio qui super omne quod erat putabat se dominium natum fuisse. Sed in tantum nobis necessitas infigitur, quod eum cognoscamus qui est unus pater durans nec a quoquam valet esse creatus, et filius existens non nominatur esse creatus, et spiritus eius almus non nominatur esse creatus nec est nec fuerat nec erat genitor minoratus nec breviatus nec est breve sanctum flamen nec fuerat nec erat, et pater et fuerat durabit tempus [121r] in esse est natus et fuerat existet tempus in esse. Est summus et fuerat durabit spiritus almus. Et pro tali ut directam perfectionem habeamus in sui cognitione. Et qualitas substantiam non tempnet, et ne substantia qualitate definiat, et quod in uno iunctionem possumus inspicere spectat in nos videre figuram tertiam, quia possit esse quod quidam in maiori parte laborarent, et si in illa istarum partium loco carentur, et quod in uno viderent et non in toto. Et si disiunctio non esset cum illius parte fortasse contrarietatem partibus illius inferrent quia communiter existunt in parte tantum iuncti quod in alia parte quicquam non est, et quod in unum et aliud unitatem non possis stare pro tali quia sunt separati et quemlibet variam inclusuram obtinet. Et hoc est fortitudo quod una aliam stringit et illum conservat ab omni tremore in illo loco in quo timor possit deferri ex parte; illarum primae spectat revolutio in litteratura Iudorum et quod principium est in terminatione illi qui est unus. Et sic in circumcisione usque ad terminum esse creatus. Et haec est prima constitutio ad auxilium libri conservandi ex secunde talis debet esse involutio cuius est principium, nec est genitor minoratus usque ad terminationem nec bene est sanctum flamen. Tertia quae se sit ostendit, et quae vim habet, ipsa iuncta cum aliis et quod deferatur super se scripta cum tanto quod fiat istius corporis totalis observatio sine aliqua partis diminutione, et quod fidei iungatur contra omnes spiritus malignos per trium dierum penitentiam ut prius enarratum est in tertio capitulo licet revolutionem[?] egeat quod circulariter fiat a principio. Est preter et fuerat; usque in finem durabit spiritus almus. Et ex ista talis subiacet forma. Valet eodem modo observata ut secunda descripta in tantum quantum illa. Valet etiam contra omnes formas spirituum malignorum, quia nullo modo timore possit implere, nec ei subiacet virtus quod aliquo

modo possint hominem defraudere; si istius virtus non extitisset nullus vim obtineret super anulorum consecrationum. Ista enim illos absolvit et cogit eos submitte ad hominis voluntatem. Et si aliquis esset qui consecrationem anulorum operari affectaret in tantum quod per se sola existeret in suo planeta tot anulos componet quod quanto alligatum est suum nomen literis vel in uno numero vel saltem in tribus. Sed necessarium est quod sciat illos abbreviatos, et quod obtineat constitutionem trium exorcismorum et quod infra annum educatur extra partes quae superbiam adducunt vel saltem in circulo operetur et postea fiet dignus in illo [121v] loco ab illis percipiendum vel suae voluntati obtemperet. Sed bene pertinet qui forum expedit de aleta ne bubo; fiat ei carus; hac ratione est necessarium quod ad suam confirmationem omnes res tollat quae superbiam possint conferre vel quod scriptum obtineat cum alterius scripti iunctura de libro ultimo cum 12 nominibus scriptis nec continentur in libro B observatum per 12 dies in ieiunio,

{*Sidenote*: Liber B}

et in quolibet dierum victualia 12 pauperibus exhibeat, et quam commedent similiter comedat licet tam sapiens debeat existere quod in ultimo die debet esse suus planeta, et ille debet obsereri[?] tantum in tantum usque transierit numerus substantiae sui nominis ad minus semel vel ter ad plus unde anuli ex tribus naturis debent existere. Tertia pars ex auro vel in longtudinem quod capiat tertiam partem, alia pars ex argento eodem modo disposita. Tertia pars ex calibe eodem modo disposita vel in pondere vel in longitudinem partis in tantum quantum, et postea debet circulum operi cum 10 angulis et nihil dicat nisi rote principium, et in superiori principio illorum anulorum mediatatem apponat. Et ex alio principio dextrae partis sit medietas partis alterius et in sinistra parte altera, et si tantum essent quod non possint contingere in quadrato in medio partis esset pars altera. {symbol}

Hic sunt 7 anuli ex mediatate tres existunt sine unius

decisione postea duo sine alterius decisione et sunt duo

qui superant et unus ex una parte et alter ex alia et

tres in capite primo illi duo qui superant sint in medio

constitutionis totius et si essent partes.

Sicut tali exemplo subiacet et sint 8 medietas eorum est 4or illa essent in principio et ex alia medietate est medietas duo, et illos componeret ex dextra parte alios ex sinistra ibi morentur tot diebus quot literae existunt in substantia sui nominis et in termini diffinitione veniat apperatus (appertitus) ut consecrationem faciat sicut dicitur in libro sacrato sacrarum consecrationum.

{*Sidenote*: Liber sacratus sacrarum consecrationum}

Adhuc sicut istius libri 11o capitulo; 11 capitulum docet operae perfectio ___ in omnibus quae superius existent terminantis illo inducto cuilibet accedet unus et sibi provideat quid eis praecipiet. Illa enim operabuntur, quae eis imperabunt et de cetero nichil et sciendum fiet difficile sed tantum illos observare debet sine fastu; cum superbia non possit retinere nisi tot diebus quot nominis substantia et qualitas transcendit, et scias

veraciter quod aliquis eum obtineat. Hoc est recta ars ad eum referendum; editus tertii libri notam quod notavi adimplere potest per dies 90 ut ad illius observationem vel ad honorem termino in termino et ad illorum [122r] terminationem illum habebis si ille eum aliquo modo obtineat, vel adhuc si alicubi si in mundo esset. Deinde infra unius anni spatium illum haberes. Denotat adhuc iunctionem istorum duorum nominium; i.e. Leo; observant in tantum quantum duo alia in qualibet predictarum figurarum disponatur, una litera ergo deservit ambobus capitulis et media pars superior est calida et humida, et alia inferior frigida et sicca.

{*Sidenote*: humida}

Et exhibet sciendi dignitatem naturam huius vim rursum similiter per 12 horas distinctas per unum diem et noctem.

[Section 26.3 Translation]

The Sixth Book about the Three Names

Sother, Sanctus, Unus

For discovering the sixth connection of the pursuit of nature and the subjection of part and the constriction of the part of nature for virtues, and to the total subjection which is included in it, which is the possession of the support of the part, and in the sixth case the protection is shown to us just as this form appears to our vision: {one ez followed by another ez}. And this resounds in diverse sounds and various words and it is the sixth word in the end of the ray pronounced to our human subjection. From this its arrangement proclaims itself at the first and afterwards G, pronounced Y by us, the beginning, whose reason is that it is its onset, and it is the sixth in its nativity. The same name is indicated through F, and the covering receives so much protection that it can in earthly things denote the name Sother, and indeed he can be called Sother, since he truly gives us the greatest good, he who is supreme of the supreme, and reason tells us that it is good that he should be called the highest, for he is just and holds justice within himself, and in the highest degree God is truth and everything is his. He has set aside truth because his truth was not full, and without substance it does not adhere to the parts of one, it not enclosed in another nor does it encounter the first period of time, because in true truth its period of time was in the beginning, and because of the period of time which undertook disjunction from the one from whom it took its beginning. The period of time caused harm to those in the period of time and it had no respite from all disjunction so that one was joined in one, therefore it suffered as much part as in O, therefore it was the name, therefore his mercy was highest because he will be highest. And if anyone was chosen through the lower and not the middle, he will be placed between one and the other. For in every part he choses by part and through his name, and "highest" refers to his eminence. It subjects as much in one day as you have part because otherwise there would not be the clarity of the seven voices mentioned above; in my opinion he would not suffer[?] faith because who would separate them into their parts? And he would be condemned if he was not given mercy, because he puts everything in anger because of his lesser part. And whoever fails in one thing sins in his entire part. But the part in parts retains parts. So this should be known and in what his virtue primarily remains. Why then would it not be his name? The main reason is that it is his name, and it has greater force than anything contained in this world. And if anyone should disagree with me in this, I will prove to him in many places in the Book of Words which begins "In primis partibus principiorum" [in the first parts of the beginnings],

{*Sidenote*: The Book of Words}

and it says that he existed before the constellations, the planets, and the elements, and not only [before] the constellations, planets, and elements, but all the parts classified below them, because before they were, the word held a place in these, as in this example, that a thing is occupied through the word before the thing is made; for before it was, it was

necessary for the completion of the thing, so that there there would be substance, or because the word would be substance, and thus I have proved that the word is substance. For if it had not been established in substance, then it would look to that so as to work as if it were substance. For if it has not been established in substance, substance would not be able to make it warm. Therefore the body is by this [?substance] between one and the other because it completes[?*fastigat*] the other or then the other cannot grow red through the word nor in any way change its color. Thus color without the other cannot be any other color. And color without the other cannot be color. And if you falter in this discourse the solution of the one and the other is in the same book, or it is as far as the second book about the dissolving of the dissolving of crooked signs.

And also Sanctus can denote this name, and indeed can he be called Sanctus because he is the holy of the holies. For he is holier than all the holy ones with matter and the origin of all others and such an origin that he is not decreased by anyone and cannot be increased by any other increases. He is one Sanctus who remains in being through time and he sees all other parts and there is no understanding of his part. No one can have force over other parts, for he cannot submit without his part and without the understanding of his part. For he said, you shall love the lord your God and serve him alone, and this because the sign[constellation] was in the first constitution that it was his seal that he could be condemned by no one and that for the head, as it was covered by a crown, it was worthwhile that the seal would be understood as the first definition and as the second and the third, as much as in part because it is suitable for the virtue of his claim and also for the consecration of strong consecrations. To those who produce force to make well in force for true perfection it is appropriate that there will be extensive labor; in the eleventh chapter I will show the rule of creating so that labor is brought in to those who bring in weariness to me, and if someone can create it as much as the teaching provides for, he will have force in the part for the will of his part without deception of form. Because the form considers whether he is the one who can sustain the part, and so it is that in no way can he bring condemnation on him, and because they were being considered for his pleasure. Next it falls to demonstrate the definition of the first seal, which has power against lions and wolves and the attack of bears, and against serpents with a change in wording. Also, against every kind of wild animal. Also it has power against fire and being struck by lightning, and if anyone is harmed in any way. And if anything is so great that it would destroy life in any way, because in my opinion he would not die within three days, and it would be written seven times and erased with wine, everything given in a drink, he would not die as long as he is not hanged by the neck; it is right that he would be made worthy just as the parts distinguish, and he would look to you as one having in the place of your part, since you will be to his honor of whom the name is for three days. The one who prays[*petit*] in his name that it might be to honor the name by the name and that through this he might have force, and if he is seen for the entire nature of his life that you are [?he is] worthy for this arrangement, if this is written in the middle of the day of his planet, he will be invincible in war and even in peace. And he can hardly be overcome in any way, and on the same planet[?day of the week] or in one who makes a petition, the same writing has power over the observation of fields and vineyards, and it has removed the

pain of teeth and nausea; he has removed the elated spirit of the proud person and presses it down. But this is necessary so that faith in it[*eam*] may be supported. So what is there except faith, since the others are maintained in faith and faith is not divided, disjunction from junction. And it is lawful that he may never see God and yet he believes that he is, and no one is under these rules if he had not believed in the first beginning that God was, he who arranged all that is, and from him he has separated everything that depends on him. And it is right for everyone together to know, before they are submitted to a thing, in what thing he composed it in the first dissolution.

So much in so much, place in place, time period in time period, and this name denoted Unus, since indeed he can be called Unus because he is God alone, always in substance; it is right that he is three in persons and yet only one in substance, one who always exists, and he alone will judge the living and the dead, and so that the art may not fail, and because he will make us worthy in so much as we persist in the way, he looks to us to observe him in fasting through the observance of one day. And if I have not told the solution more extensively I would not comply other than to say this. But he who has ears, let him hear, and who has understanding, let him understand, and let him not misrepresent what I was unwilling to misrepresent. And the middle part above is cold and dry, which seems to be in part, for the sake of a word, and the rest below is warm and humid. And it shows the worth of knowing nature [to obtain] his force over twelve separate hours through one day and night.

The Seventh Book about the Three Names

Radix, Virtus, Leo

For discovering the seventh connection of the pursuit of nature and the subjection of a part of the part and the constriction of the virtue of the part of nature, and to the total subjection which is included in it, which is the possession of part of the expression, and in the seventh case the protection is shown to us just as this form appears to our vision: {one ez followed by one ez over another ez}. And this resounds in diverse sounds and various words and it is the seventh word in the end of the ray pronounced to our human subjection. From this its arrangement proclaims itself at the first and afterwards R, which is told to us through the beginning for the reason that it is its source, and it is the seventh in its nativity. After that through G the same name is indicated, and the covering receives so much protection that it can denote the name Radix. Truly, he who is the root of all roots, and reason well tells us that he is proclaimed Radix since he is the beginning of everything that is. And just as the root produces branches from itself and the branches flower and the flowers become beautiful and even good tasting. So he planned the flowers [to come] from himself in the first constitution. Who besides him can consume without staggering? For they are changing in their constitution; otherwise they would be just as they were. They are as they were to the extent that he who wields power over them has completed them. And it is right to know that it is given effectively to the unjust as the just, because he has held domination over them, and in separation he has not surrendered it to another. It is necessary that through this name, which is their protection and which was their absolution

and first matter for him who was made and was the matter of everything, that he was and is and will endure for all time. And thus the one who embraces this name through the part and is, widely, the cause of the thing is the seal. It appears that we should submit to truth for one day for the one who is truth, and because by his virtue he made everything that is, for the constriction which we drive out in part, and he will discern the truth from which it was dissolved, and because he who created dissolution, and was protecting power, had them for his will to set apart as much as he may wish [reading *velit* instead of *vel*], and thus it comes to observe the general constitutions, without any diminution, for he divides from a separate thing into greater parts. For thus you see that the right part incurs harm for a thousandth part in the whole part, and just as seeing that an owl does not hold dominance in the parts of the day but in the parts of the night, through its own parts, and one [part] is the protection for the other and harms every other in such a way that one is mixed with the other in its entire bodily constitution. And as the nature of a certain nature shows that it was the same, although there was no similarity, and sometimes that it was different. Just as it proceeded from the masculine [nature] to this, there is no doubt that it was not removed in the same name, and even in the same planet [?day of the week], or in any part of a planet because he worked in the dissolution of the greater part, and because one [nature] has the name of another, it cannot be that it was caused by accident or by the protection of the orbit of a star, because it would not be from any part of him in the first part or in the second, and you can see color in colors, but in such it could be necessary that it would be worthwhile that you take the full teaching from the third book. And he has, to some extent, created difference because he provides a different nature from himself, as when a woman brings forth from herself a male child, in which such a great difference exists between her and the offspring, so there is a great difference between the one who observes one part and [the one who] looks on all the other parts. For when I have seen that someone has seen who has [reading *obtinuit* instead of *obstinuit*] a pronouncement about the moon, because of all the days that he can look at the moon, power has been given to him over his enemies, because that is his planet. And however much he hides himself, he has power over all women; he adds the parts in parts and the parts of the parts, and he puts them altogether in one, so that unity may not be divided. And he will have force in the first part if you look carefully, although there is effort and you are afraid; I have said that clearly[?*palpabilis*] mine were for none[?*nequiciis*] of them. So with my part you will not fear others because they are matter and by alteration they do not remain themselves, and it is valid for the constitution of the fifth. The second seal [is] so great that you will receive accurate sight because, as you understand, the one with such a seal hanging from his neck will see in daytime as well as in night. And if it happens that you also have this for the completion of the greater part, by this same writing, with its virtue, you will in true truth receive power over your enemies, with it written only once and in only one place. And if seven of them are written, you will receive power over all women who have seven letters in their names, on any day, whichever of them is touched on that day, it will receive force over her. And you will be the one for whom her love will remain constant. And if you are so wise that, gently, you cannot imagine that you are loved of her and you pretend that nothing is so humbling to you as she is, when the word is declared

to you, you will consider the opportunity for evil and within seven days you will have been fulfilled with everything that she possesses, nor will anything remain in her house except for her desire of you. And from that, as much as the diagram is in effect, the diagram which he illuminated in the day, which he took up to control part of nature and which gives domination over all enemies, and in so much it overcomes all women, so that he gets the outcomes, however improperly; either before subtraction or after addition, they will be concluded in fourteen [?days] by these written words, in nine or in as many as the will makes one. He will storm all women with his love, but also what is touched on in the card is thus determined. And it is true that this woman is thus disposed, and also for knowing if children will be involved or for knowing if another will be a friend to you or not, or for knowing if you will receive something you desire, or not, for knowing a more excellent position will be appointed for you in that place or in another, or for knowing whether someone trusts or not, or which of two people will live longer, or whether it will not come about as I predicted, and what should be thrown in water. If it is erased to the extent that it demands things by its parts; that is, it will be healthy in a period of time and that it not be true, it will be harmed so much that no letter will be visible to sight.

Also this name is given because it keeps so much covering that it can designate what is Virtus, and truly he can be called Virtus because he is the highest virtue of all other virtues, the virtues arise from him, and whatever others have, they possess through him. One is the highest in virtue and he arranges the other virtues according to his will; there is nothing which is not connected to his virtue, he who has in himself the fountain of virtue. And he forgives the part, he to whom it was pleasing that he provide for some strength over lesser strength. He alone has the places in places to forgive[?] and from the places he chooses some and others, and he has the virtue to place them under the will of his own virtue. And whoever desires to understand the complete teaching and wishes to have a correct knowledge over the parts. For what can be that he has not arranged by his word, or could the word not be confirmed in substance, or could he not transcend the word to a greater substance, what other substance could proclaim to him the deed of another, or would it not be the same substance? How can he keep the heavenly body? For we know that he commanded and it was made. And so it is necessary that we understand that by command he made his parts. Or whether we ought to recognize him in unity, or whether he alone governs everything that is, or whether unity could join secondity[second-ness] to itself, or whether secondity could attach triplicity[triple-ness]. For if we do not have understanding of him and we ought to find, through him, power over these parts, and [if] the greater part of him is weakened by us, it would be as if by someone who considered himself to be from his father and by law had not drawn out his origin, and as if by someone who supposed about himself that a distinction could not be made, or by someone who thought that he was born for dominance over everything that was. But the necessity is implanted in us that we recognize who is the one enduring Father and that he cannot have been created by anyone, and the existing Son is not considered to be created, and his nourishing Spirit is not considered to be created, nor is, nor was, nor will the Creator be threatened or cut short, nor is the Holy Spirit, nor was it nor will it be, and the Father, and he was and will endure through time in being, the Son, and he was, is time in being. He is the highest, and

the nourishing Spirit was, will be. And so on, that we may have fullness in understanding. And quality does not slight substance, nor does substance limit by quality, and because we can see joining in one he looks after us to see the third figure, because it could be that some people toil in the greater part, and if they are lacking in this place of these parts, and because they see in one not in the whole. And if disjunction is not with his part, perhaps they will bring in contradiction to his parts, because they are sharing in a part so much joined that nothing is in another part, and because [it is] in one and another, you cannot establish unity because they are separated and it has a different enclosure. And this is fortitude, that one draws together another and protects it from all shaking in that place in which fear can be removed from the part; the turning over of pages in the literature of the Jews takes charge of the first of them, and because the beginning is in the ending of him who is the one. And thus to be created in circumcision to the end. And this is the first constitution for the aid of this book by protecting from the second, such ought to be the involvement of which it is the beginning, and the Creator is not threatened up to the end, nor just as well the Holy Spirit. The third is that which shows itself and has force, itself joined with others, and because it is carried, written, over him with so much that it becomes the observation of the whole body without diminution of any part, and because it is joined in faith against all evil spirits through three days of penitence, as is explained before in the third chapter, even if it may lack a turning over in a circle, it is made from the beginning. Besides, he is and was; the nourishing Spirit will endure to the end. And from this form such is subjected. It can be observed in the same way as the second is described, to the same extent. For it is strong against all forms of evil spirits, because in no way can it fill with fear, nor is there subject to it any virtue that can defraud a person in any way; if he lacks virtue a person cannot have the consecration of rings. For this will set them free and compel them to submit to the will of a person. And if there is anyone who tries to work the consecration of rings to the extent that he is by himself alone, on [?the day of] his planet he will arrange the rings so that when it is arranged it is his name in letters or in one number or possibly in three. But it is necessary that he know the shortened version and that he have the constitution of the three exorcisms and that within a year he be matured[?*educatur*] beyond the parts that bring in pride, or at that he least work in a circle, and afterwards he will be made worthy in that place, taking from them or it will comply with his will. But he does well who manages the purchase of a bird, not an owl; it will become dear to him; for this reason it is necessary that, for his strengthening, he remove all things that can lead to pride, or that he have this writing with the joining of another writing from that last book with twelve names written, and not included in Book B, observed through twelve days of fasting,

{*Sidenote*: Book B}

and on each day he should provide food for twelve paupers, and as they eat so should he eat, although he should be so wise that on the last day it is the day of his planet, and he should plant as much as the number of the substance of his name exceeds to one or three less or more, since the rings will be of three natures. A third part [will be] from gold or in length which takes up a third; a second third from silver arranged in the same way; the

third from iron arranged in the same way, either by weight or in the length of the part, and afterwards he will make a circle with ten angles, and he will say nothing except by rote[? *rote*] (from) the beginning, and he will set out half of the rings in the higher beginning, and from the other beginning, half will be on the right and half on the left, and if it happens that they cannot be arranged as a square, the second part will be in the middle of the part.

Here are seven rings; three are from the middle without the

diminution of one, two without the diminution of another

and there are two above and one from one part and another from another part, and three in the first upper part, two which are above are in the middle of the whole constitution, even if they are parts.

A similar example is when there are eight, half of them is four. And these are the beginning, and from the remaining half, half is two, and he arranges these on the right and on the left; they should stay there for as many days as there are letters in the substance of his name, and at the end of that time, what was prepared will come so that he may make the consecration as spoken in the holy book of holy consecrations.

{*Sidenote*: Holy book of holy consecrations}

Also in the eleventh chapter of this book; the eleventh chapter teaches perfection of service ___ in everything which was above; one approaches anything introduced of the one determining and he may discern for himself what he can anticipate for them. For they have done these things which they demanded of them and about the rest, nothing, and knowing becomes difficult but he will observe them so much without disdain; with pride he cannot hold [?power] except for as many days as the substance and quality of the name transcends, and truly you know that someone can have that. This is the right art for proposing this; the showing[*editus*] of the third book can complete the note that I have noted for ninety days as for its observation or for honor word for word [?*termino in termino*], and you will have this to their ending if he may have this in any way or in any place in the world. Thus you have less than the space of one year. Also it denotes the joining of these two names, that is Leo; the two others observe as much, they are placed in any of the figures described above, so that one letter serves in both chapters, and the middle part above is warm and humid, and that below is cold and dry.

{*Sidenote*: Humid}

And it shows the worth of knowing the nature of this, [and obtaining] the force through twelve separate hours through one day and night.

[122r]

[Section 26.4]

Octavus Liber super tria nomina

Agios, Paraclitus, Alpha

Ad nexum octavum inveniendum naturae executionis ad partis subiectionem et ad constrinctionem virtutis partis naturae, et ad totalem subiectionem quae in eo concluditur quae est retentio partis expressionis in casu octavo tali nobis exhibetur obumbraculum sicut visui nostro haec forma ostendit {one ez over another and then one more following}, et istud resonat in sonis diversis et variis dictionibus et dictum est octavum in radii conclusionem ad nostram humanam subiectionem pronunciatum. Unde sequitur talis illius dispositio seipsum primo ostendit, postea A quod dicitur nobis per principium huius rei quae est causa quia eius extitit inchoamen et est octavum in nativitae eiusdem, post illud per H scilicet nomen notificatur. Et tantum umbrae istud umbraculum in se retinet quod interius potest denotare hoc nomen Agios. Ille vere et veraciter dicitur Agios quod est deus noster universalis. Ipse enim est deus universorum populorum et omni retribuit in quantum promeretur. Ille et veras cogitationes inspicit et quasdam ab aliis sequestrat dimittit remittit cui placuerit et quemlibet onerat secundum delicti pondus. Principium est omnium aliorum principiorum huius rei quae est causa fuit enim in primo principio nec aliquod quod in mundo existit principium potest sumere quod non deflectatur ad illum qui extat principium primum et iustum est scire cuislibet qui cognitionum rei expetit, ut sciat primum principium. Si enim ingrediatur in quantum tertia pars existeret minus quarta tertiae partis. Ita est de eo sicut de illo qui curiam in turri coadunat. Et imperat. Et quicumque ad curiam suam possit accedere; de cetero ei tantum confert quod in illo fiet egemus licet arx esset sine ianua compacta usque ad medietatem; in medietate medietatis extitit ianua cui deserviebat. Scala quadam cui deerat gradus superior. Et virtus alia scala extitit quae ex medio scandit in medio medietatis qui de est scandens [122v] gradus a superiori, et in gradu superiori hostium erat, et interius est ipse dictus qui affirmat quod quicumque hunc laborem aggreditur, ut ad eum scandat pro sola illius cognitione omne illud quod appetit ei adimplebit. Si bene est ratio diffinita quod homo qui vult curiam ingredi, et vult dummodo inspicere qui interius manet ut prius suum nomen agnoscat quod procedens querens eodem eo. Quicumque enim utetur unus pro alio diversas cogitationes animo illius administrat, et una aliam conturbat et animo assignat quod numquam extitit. Sed ideo necessarium est in tantum quantum honorat magna necessitas quod in libro isto omnes nominum partes cognoscantur. Sicut enim videt quod in alphabeto omnes materiae dictorum concluduntur praeter illud quod nihil est, et illud nomen concluditur in una forma quod ludos deceptores operatur quam aliqua aliarum licet cum hoc ratione completa fuerit nomen terminabo in capitulo ultimo. Et nullus absque illius nominis cognitione, quamquam dicit, si illud scribere nesciret nulla arte potestatem super aliquem spiritum possint habere, et ideo multi sunt decipientes in istius artis subiectione. Scire enim potest iste bonus doctor unum nomen illorum, sed fortasse ignoret illius nominis originem, ideo omnio minus sapiens extat. Sed multi

possent me inter stultos annumerare si ego hoc non dicerem in quacumque ratiuncula, sed tantum quod ego probabo sic et non et utraque illorum verum faciam. Vel falsum vel verum probabo vel verum falsum affectas tu mihi respondere. Non ego in negatione probabo quia nec unam partem nec aliam scis. Elige quod melius scis et haec directa ratione probabo non esse. Videamus ergo qualiter probabis quod deus non sit et scias quod hoc non est magnum, quia multis rationibus diffinitivus probabo illum non esse de loco in locum, de tempore in tempore et de persona in persona. Quid est quod hic non concludatur? Responde mihi in tantum quantum hoc est in tantum quantum ego dico. Ad quid ego bene scio quod in hiis tribus omne quod concluditur, ergo quod est in hiis, vel quod ea gubernat in hiis natura existit. Ergo hoc bene scis quod in hiis tribus omne quod est concluditur. Ergo quod est in hiis vel quod ei gubernat, ergo ille quod existit in natura et in illo. Scis enim bene quod deus natura gubernat. Ergo ille quod existit in natura et in illo. Scis enim bene quod si deus naturam non sustineret homo spirare non posset. Verum est ergo in nomine natura existit et homo in natura verum est quicquid est natura. Natura est, omnia tenens et nihil dimittens. Ergo (Quae) natura est ut deus quia deus est omnia tenens et nihil dimittens. Respondit est non verum. Verum est etiam et hoc [123r] bene scis, ergo deus non amittet aliquem hominem falsum, quia bonum erat homini illi si natus non fuisset.

{*Sidenote*: Iudas}

Ergo deus est illum amittens. Ergo est quod non fuit in primo enim creatione omnes in uno observabant. Ergo nullum eorum dimittebat. Ergo deo videtur bonum cum homo peccet. Falsum est enim ergo malum evidetur cum incidat in delicto. Ergo irascitur ille deus. Ergo non est deus, nec ergo est de loco in loco. Deus enim est ille qui in omnibus delectatur et nullum tempus est ei variabile, et qui delectatur in omni quod est, et cui placet esse bonum, et qui in se non irascitur, et qui ab eo petit veniam quod ille iuxta suum libitum non inveniat. Et deus est ille delectatur, et qui in se non obtinet tempus tedii. Scias enim si tedium iniret brevi tempore omne quod est interiret, et nihil posset ei obstare in aliquo quod vellet perpetrare. Ira scindens est et frangens et diminuens, rumpens, et exercitans unam partem et aliam, et habet motum a corde, et a partibus secretioribus usque ad cerebrum discurrit. Nec est pars nec alia quam non constringat in tota sui subiectione. Et pro tali tibi quod deus non est, tu enim in tempore poteris resistere quo opera tua deo non placebunt. Ergo erit et non erit. Erit in quantum non condampnabit, non enim in quantum te dampnare posset. Ergo est et non est, et pro tali quod si tu in aliquo delicto incidas in tantum quantum in delicto stares quod cognoscas, quod ille sit patiens quam tibi inferre posset. Si enim te dampnaret et si tu non cognovisses in quo virtus permanet quod te non condampnat tu in hac parte non esses dignus. Ideo tibi necessarium est ut initium rei agnoscas. Prius fuit voluntas quam res sicut in tali exemplo videtur sic quod tu velis cum scripto 12 virtutum primi libri observatione taliter qualiter ipse exponit. Sicut enim illud virtutem habet dominum suum observare. Et quod nulla re interveniente sui domini incrementum potest incurrere. Simili modo potestatem habet cum istorum trium nominum observatione virtutem alterius domini auferri. Sed tantum quod hic capit complementum ad illud operandum illa ars. Tu debes

obtinere totam constitutionem in uno corpore iunctam observatam sicut est determinatum. Et debes ire ibi ubi plus est de deo quod fuit et totiens quotiens termino duodecies terminetur. Et debes ibi stare per termini medietatem, et debes dicere onerationem quae quondam tibi fuerant quia preter illa non de illa. Sed saltem non diffinitio transactionum in eodem numero in tantum augmentum quia ipse vires exhibeat tibi super res quas expetis per suam scinssimam virtutem qui est virtus omnium aliarum virtutum, et sicut ipse omnium rerum existit principium quod ipse te faciat esse principium [123v] amore dulci quem exhibet 12 virtutibus in termino numeri eorum et alii enim exhibeat principium sine termini illius dampnationium. Ad inchoandum te velle esse in suo loco virtute omnium sanctorum dignissimorum nominium, et pro tali ut habeas illam vim et aliam et sis dignus istius principis quod credendum est quod ipse sit deus noster universalis subiacet ad habendum sigilla per unum diem in ieiunio in carta descripta, ut vim obtineas super maiorem consecrationem. Bene enim scias quod sine virtute illorum et sine totius istius observare non potest vim obtinere illo loco, vel si tantam dignitatem non haberes quod esses dignus super 12, septem istorum casuum vel in tantum quod illos in tua potestate per tres dies obtinisses. Et si bene vim retineas et notam breviationum quam super artes terminavi in ultimo libro in capitulo 6^0,

{*Sidenote*: Steganographia}

quicquid iam potestis scire in tuo sensu illae et regulae tibi cognitionem administrabunt, et non sunt vacuae magnae doctrinae superhabundantiae summatim enim omnes artes retinent sensum vel si studio animum tuum applices. Verbum post verbum. De quo brevior non potuit esse determinatio quam fuit diffinitio in uno nomine vel tribus de quibus in istis non possunt esse nisi 360 literae. Et ad sciendum tam magnam doctrinam qualiter tibi possum res minores exhibere. Et si ista tria nomina cognoscas in sexta constitutione et observasti ea per 360 dies, potestates habebis maledicendi cui libuerit, et hoc de corpore suo constringet quod pronuntiabis in spatio unius diei vel trium. Et in eodem spatio potes eam a malo proiicere a tua subiectione, et si te super ea fecisti dignum. Dixi quod iam potuit esse labor universus, sed in tantum quod parvus terminus est scire res tam magnas. Melius tantum est quod tu laborem assumas in 360 diebus et castitati submitti et ieiunio et penitentiae et in 30 diebus per tres dies a sermone abstinere, et tu in tribus illorum semel aqua munderis, et tu isto labore doctrinam retineas quaecumque modo totius subiectiones 7 artium, et postea in illo modo sensum earum possis amittere. Quod si ita non esset quam diu vivetis eas noscies, meo enim iudico quod sine consilio istorum vel illorum nullus unquam extitit qui illas sciret quod possint doceri homines ore. Et in tali casu tuus ipse benignus spiritus quod est dignum scire suum unicuique. Et non solommodo illum dignum sed et eius contrarium. Ipse idem infra terminum adimplet ei regularum perfectionem, et non erit quod in eodem termino et ex illo termino erit quod [124r] in eodem termino et ex illo termino in alium quam de nocte semel vel ter ei apparent qui observationem licet ab eo non discedat nec de die nec de nocte. Sed pro tanto quod ipse ei astat obscurus pro illius peccato. Sicut enim vides quod homo minoratur, unius suae partis incisione, et postea pars sua non est iusta. Tali modo sunt homines illi qui non habent suiipsius cognitionem cognitione tantum quantum

subiacet cognoscere malignum illius benignum. Et si voluntatem habeas istam doctrinam retinendi et illos eosdem cognoscere in illo eodem ultimo libro rectam constitutionem inveniet, vel de illis in libro Os.

{*Sidenote*: Liber Os}

Et cum regula iunctione cum illius nomine proprio potes transvolvere ad tui voluntatem, cum bono potes sensum illius augmentari et in possessionibus augmentum addere, et cum malo et cum illis eisdem regulis intermexis sensum ab eo potes auferre. Et in totali possessione munire in tantum nullum consilium est ei habundans postquam intrat intra terminum 30 dierum de quo subiacet. Haec ratio terminanda. Quia si dicerem, ratione praetermissa inter insipientes possim enumerare, hac ratione. Ratio haec est deffinita. Hoc est qui sensum amisit in termino 28 dierum minus ad plus 32. Cur quam est stultus non habet recordationi trium praedictarum figurarum de Ihesu Emanuel Deo? Scias enim re vera quod si tu es dignus eo quod huic corpori subiacet sine aliqua diminutione et illis magis observas in tantum quantum subiacet. Isti capitulo tibi. Qui postea es dignus suas manus intendens in tantum elargabit, et in te suis oculis humilibus tantum aspiciet, et suam mentem tantum versus te volvet quod illis potestatem habebis demoniae iciendi demonia. Verum etiam omnes leprosos poteris mundare, contractos rectos redere, et cecos illuminare. Fidem conserva quia unicumque solvetur meritum secundum quod promerverunt. Sed talis est ars hoc opus operandi. Lapis debet haberi qui interrena vocatur vel in libro M saltem non lapis atecta,

{*Sidenote*: Liber M}

vel serpens debet haberi qui interrena vocatur, vel saltem non ex abscisionibus mediis a acocta in tantum pulverizata. Unus et alius quod aqua desuper coniunxta possit quis scribere tres predictas figuras ex uno termino in alio, de illius in nexura tantum in quantum includatur super ascenso illius. Et cum aqua deleta, et in uno loco congregata, et tu postea proicias super illum in tribus proiectionibus diffinitis diceres in ore [124v] illius Ihesum et Emanuel Deus, et determinatis sicut predictum est in regula tabularum

{*Sidenote*: Regula tabularum}

vel in nomine patris et filii et spiritus sancti. Et ita factum ad ultimum terminum substantiae et qualitatis sine titubatione ab omni infirmitate sua erit mundatus, et adhuc tantum umbrae in se retinet quod in terminis potest denotatri hoc nomen Paraclitus, et ille veraciter potest nuncupari Paraclitus quia cuilibet quod se sustinet sustentator existit. Unde solus est qui omne quod est consolator. Unde omnia delicta respicit. Et remissionem exhibet omnibus qui suae misericordiae supplicant; in se misericordiam retinet consolationis omnium; bonorum est illuminatio, et sine illius cognitione non posset quis illuminari in tenebris et quod tale ut vim obtineamus super omnes alias virtutes, subiacet nobis ad medietatem diei quod abstineamus a mendaciis. Ita ut capiatur noctis terminus et per alios duos ad nos spectat nostra delicta confiteri sicut supra dictum est in illis eisdem verbis descissione et sine verbi augmento. Brevis enim sermo 7 celorum ianuas aperit ita illas quae breve verbo compactae fuerant. Et ad hoc denotat propter umbram quam in se retinet hoc nomen Alpha, et veraciter potest nuncupari hoc nomen Alpha qui eminet

super omnes eminentes, et est principium primi summi. Et est sciendum quod omne bonum quod accidit de sursum venit ex summo qui extat principium et non est principium alterabile sed semper in uno retinens suam substantiam. Unde solus est principium qui respectus habet in omnibus principiis quae sunt, et ad principium illius cognoscendum talis nobis existit descriptio. Tres enim sunt in personis, et unus solus in substantia, verumtamen minorari non valet. Theos enim est et maioritatem super omnia condita terrae iure naturali et iure positivo obtinet huius rei quae est causa quae ratio diffinita. Et pro isto subiacet se mundari in aqua in illa ex natura vel alia adducta extra suam propriatam naturam tibi etiam uno die. Et media pars superior est frigida et humida, et alia inferior est calida et sicca. Et exhibet sciendi dignitatem naturam huius vim similiter rursum per 12 horas distinctas per unam diem et noctem.

Nonus super tria nomina

Damadais, Trinus, Sacerdos

Ad nexum nonum inveniendum executionis naturae, et ad partis subiectionem [125r] quae in eo concluditu quae est retentio partis expressionis in nono casu tale nobis exhibetur obumbraculum sicut visui nostro haec forma ostendit {one ez over another ez followed by one ez}. Et istud resonat in sonis diversis et variis dictionibus et dictum est nonum in radii conclusionem ad nostram humanam subiectionem pronunciatum. Unde sequitur talis illius dispositio seipsum primo ostendit, postea dicit quod dicitur nobis per principium huius rei quae est causa quia eius extitit inchoamen et est nonum in nativitate eiusdem, post istud per I idem nomen notificatur.

{*Sidenote*: forte interius}

Et tantum umbrae illud obumbraculum obtinet quantum in terminis potest denotare hoc nomen Damaidas. Ille vere Damadais potest dici quod nobis boat misericordia et non solummodo misericordia sed etiam fons illius qui fuit est semper qui erit et qui in eternum durabit. Ille radix omnium bonorum existit et unus solus est qui ad directam perfectionem inchoavit. Ille deus est qui materia omnium materiarum aliarum permanet, et ille qui in omni bono delectatur, et suiipsius humilitate et ex se prestans misericordiae perfectionem. Ideo colit terrenae subiacere homini operari in diversis diversionibus; hac ratione opereprecium est; illa maiorem consecrationem intendunt operari, quia nec opere nec dicto vacui reperiantur inter immensas enim stultitias ista annumerare possit nec ad aliquam utilitatem; posset dictum istius accedere. Si puero unius anni operatur, tam electam rationem diffinite ut illa quae huic libro subiacet nec verbo magna stultitia esset, tam electos ludos operari ut hic determinatur. Vel adhuc omnino si mandaretur tam pulchram formam operari velut ista. Quia tempus in tempore in eo non est tempus sed tanto qui vult hoc opus operari ne contrarium quam tempus illius fuerit. A 12 annis.

Ultra	Et quod
sciat et	operari
tam paucum	opus

ut haec	forma
existit	operari
ita ut	sine
igne et	ferro

Et componat tam amplum clausulam quod possit operari tales 12 formas in uno corpore, sed tantum quod se observet ab igne et a ferro. Si enim ferrum vel ignis illos tetigisset, illorum qui ad ad consecrationem deferuntur. [125v] Ulterius non esset dignus ad consecrandum. Sed tantum quod necessitas importat quod tu ad clausulam operandum habeas de 12 variis pulveribus distinctis per supradictum numerum in eorum divisione ubi erit necessarium ex illo cuius maius est imponendus habeas dare lani civis eius de ceubrionie[?] et vi de supponere de machin[?] apparatu[?] sicut nam exigit. Sed pro tali ut scias quod tibi est necesse cum maiori parte illud os mundari et si tecum esset de illo qui in hoc praestat liquorem magis esset tibi utilis. Si tantum est quod non possit esse quod breviter possis eum invenire decoque tot ex aliis in illa quae in tantum dat in mundiciam usque quo totus liquor pinguedinis ab illis exierit. Postea pone illa ossa in desiccante et ibi morentur quousque possint pulverizare, et ponatur desuper usque supradictum pondus, et tu sis robustus vel hominem habeas qui robur habeat tantum girandi ut teratur magis quam forma, et semper habeas sanguinem hirci albi cum qua distemperes[?] paulisper et paulisper et toto hoc adimpleto sicut dixi et in eodem membro apperentur omnes illi pulveres in quibus est aliquid liquoris pinguedinis. Et divisibiles tot quot sunt in eodem numero ita componatur sicut docet capitulum pulverum quartum in libro Os qui est dignus meorum librorum dignorum.

{*Sidenote*: Liber Os}

Et qui observat omnes sanitates et non tantum modo sanitates, sed etiam curat omnes infirmitates nec aliqua egritudo magistro est impossibilis ad curandum. Ipse enim curare potest corpus et animam tribus, i.e. verbis, lapidibus, et herbis multis dicentibus magisteriis verbo animam vel etiam corpus, et animam opere ita, et corpus anima per observationem observationis. Ita et corpus et meo iudico nullus nisi illius sciat constitutionem. Unum sit iotam de arte, et rauci efficiuntur inter alios raucos. Scio enim quod anima maior pars existit corporis, et quam maior pars impellitur per alias partes licet una illarum tormentetur; maior magistri aspicit aspectum, et libenter ab eo acciperet consilium, et maiorem expetit misericordiam decies quam infirmus. Hoc dico in termini initio. Et cum misera anima conqueritur, alii miserae animae, et miser misericordiam non vult obtinere, et ille magis non intelligit quam bestia nec ex una parte nec ex alia si remanet bestia remanet bestia. Et ergo pro bestia non reputo nescit enim magis quam bestia quid operetur. Video enim quod corpus ad nihilum devolvitur, cum anima deficiat. Et ideo medici qui corpori medelam exhibent et non animae, sunt velut unus solus homo qui delapsus est in pelago profundiori maris, et videt navem transire observatam in tanta

virtute quantum ipse habet, et plus per 360 excepto illius [126r] munimine, et vi vult omnes illos perire, et simili modo navem dimittere in abissum; licet multis habeat vim; videam qui multorum corpora et animas in inferno detrudunt. Unus est enim eorum demon, vi, va, cur non sumpserunt primum dignum principium; suis principiis inceperunt, sed multum turpiter peregerunt. Iam enim dixi elementa sunt 4: ignis, aer, aqua, terra. Et si quis solummodo ignis naturam cognosceret pro sola cognitione super tres ignes posset devolare ergo sunt plures. Credendum enim est quod unum elementum ignis ante supernam maiestatem sit. Alter in nostri presentia. Alter in inferni termino. Si enim bonae animae calorem paterentur ex igne infernali qui scindit et rumpit et extoxicat et scalpit et ad nihilum substantiam devolvit, in multis variis modis ad quid egerent ut bonum impetrarent. Sed tantum modo malum, vel si male animae calorem paterentur ex igne superiori qui consolidat et explanat et coniungit et humiliat et format et decenciat substantiam variis modis ad quid egerent ut malum impetrarent sed tantummodo bonum. Et ideo quia deest eis cognitio ignis illius qui cognitionem mei operis non obtinuerunt in illo casu eis viam iram presto, et non solummodo viam iram sed etiam totius populi. Et ideo non est quod ita phisicam non adimpleam tantum in tantum per doctrinam ad opus docendum et ad operandum istam pulverem qui est diureticus necesse ut habeas de radicibus ulmius pondera bestiae vel minus afferas et habeas tantum concavatam infra terram vivam quod omnes ille interius sumantur et ad terminum terrae defunctae. Tu ignem accendis in tantum quod materia intus possit accendere. Deinde eandem terram desuper pone qui obnitus extracta fuerat, et in uno cornu foramen dimitte usque ad minus terrae quae sit ibi ponenda, et super illud foramen ex ipsis eisdem radicibus pone tot quod terra quae desuper poneretur interius labi non possit et in tantum terrae desuper ponatur quod fumus grossos non valeat exire et colamen virtutum habeas quod cum combustum fuerit per unum diem et noctem; interius proiicias sed tam sapienter quod tota materia ignis non deperdatur et ita fac per 9 dies et in capite aliorum 9 dierum. Interius lapides invenias qui valent maxime ad Alchimiam, et si illud virtutes omnio diffinire illi facere ut ex auricalco aurum purum in colorem et substantiam in pondere, sed qui in hoc valet desiderare perfectum complementum in libro Geberii inveniet sine aliqua deceptione.

{*Sidenote*: Liber Geberii}

Sed tantum est quod ipse debet esse dignus verbo [126v] et in ipsa eadem Darda ex istis debent poni in eodem pondere, et debent in tantum teri usque simulentur farinae, et ipsam ita parata dicitur esse bruto, et habeas in eodem pondere folicam calcem et uber in furtam tenerium baccodam tebgagam de uno, et de alio omnibus contritis. Unde virtute alba yrci compone duas Dardas, et una illarum ponderet tantum quantum alia. Et illas ab igne observa, quia nimia caloris adustio posset eos fundere, et stent in aeris beneficio per tres dies una separata ab alia. Vel quod una ante aliam compositam sit tribus diebus, et quod in eodem aeris beneficio stet in eodem spatio. Et qui vult huic formam operari quod est necessarium consecrationi pertinet hoc tale dicere formam. Everte folium et invenies spatium formae.

10. Et qui de denariis consecratis rectam perfectionem intendit obtinere ut in tali modo sicut consecrati quod in eodem die quo ponerentur ad loculum revertantur, vel

In minori termino si minorem affectat in tanto termino quanto defatigabitur haec tria nomina dicere Asteron, Terroon, Secudor. Coniuro vos per illum qui est fons fontium et materia materiarum, deus deorum, et per omne illud quod huic deo subiacet, et per omnes vires quae eo sunt dissolutae, et per omnes virtutes quae in eo extiterunt et existent, et per omnes earum subiectiones et per omne illud quod in deo se tenet et tenuit et tenebit, et per illam virtutem quam deus mihi in meo nomine contulit, et per virtutes omnes quas vos alii in constitutione prima obtinuistis, et per eandem virtutem quam modo habetis ut iste nummus ad hunc loculum confestim revertatur, vel si plures sunt plures revertantur in hac eadem hora vi virtutis dei immensi qui est trinus ad nostram salutem, et de virtute omnium sanctorum nominium suorum, et in maiori termino revertentur nummi in tantum quantum ligamen literarum tui nominis tenet in illius conclusura sicut est in tali exemplo. Sic quod tui nominis [127r] Astaron, ecce quod hic sicut 7 literae per talem illos numeros ipsamet naturam faciet eos redire in diebus 7 vel in suo nomine pauciores, sicut literae in termino eodem minori vel maiori. In maiori sicut natura in initio posuit nomina. Et adhuc tu scias quod si essent cesi vel in igne positi in ipsa eadem forma ipsemet rediret ad te sine omni deceptione. Sed tantum est quod opus ut sis ita sapiens. Si enim omnes ponas quem cognoscas planetam unius et alter quod artificem observes in illo die ne videas fundere in die tui planetae. Leviter enim qui sunt districti in illo corpore ignis impulsione et pro appropinquatione quam tu haberes illi qui super te dominium obtinet maius quam aliquid de excepto quam viderent subsidere in cursum suum facere, et aliam planetam invenire qui potius venit, et intrare in suo dominio et occupare totum locum, seu ille hac ratione possit evenire quod ipsi te extra tuum sensum sisterent vel possint tibi unam auferre de viribus tuis maiorem, hoc videre vel intelligere vel audire vel turbare unum sensum in alio quod unus alium non possit observare, sicut videtis quod cecus surdum non potest videre, nec surdus cecum audire, et sicut ille qui non habet intellectum quod unum nec alium capit, et ideo de te possit esse detrimentum quia est tuus planeta in detrimento postquam transit secunda hora quae est prima illius horae usque in termino illius eiusdem horae potest esse positio illorum unde spectat, quod talis constitutio in qua debet exprimi debet esse ex omnibus predictis pulveribus, et debet iniungi in tertio die cum ursi sanguine pro tali quod una alii non cohereat in desiccatione enim remanet liquor pinguedinis et lenius[?levius] surgit carta, et non solummodo carta, sed omne quod de metallo fit secundum quod tantum sic quod trahi possit excepto pulvere quem maxime retinet liquor. Sed tantum quantum essent bene desiccati cum aqua melius possis eos mundare, pinguedo enim retineret quod pulvis non posset cum illis consolidare ut in desiccatione quam accipiunt de positione magnae quietis. Sed tantum quod ars est diffinita propter formae ostensionem. Quid ad me pertinet quod ita eam demonstrem quod alius possit habere scientiam. Vim operandi ille qui sub subiacet meis regulis, et quod ponatur terminus magnorum terminorum in terminis, et quod sint tantae etatis vel pluris, et quod non habeat aliquod membrorum principalium impeditum nec aliquam partem quae eis subiacet. Ille idem qui ita describitur debet exprimere cum stilo ereo formas predictas ita dispositas sicut diffinitur dispositio in hac eadem carta vel ex eadem bestia quae est virtus expressionis [127v] sub

illa punctus puncto, litera pro litera, regula pro regula, circulus pro circulo et tantum in quantum quousque tota forma fiat sicut est in isto libro, et quam subterius apparebit designatio superius et videbit quod in una quam una forma in alia remanebit, et nihil erit minus in secunda quam prima. Licet varii colores possint remanere illa quae est albioris coloris quae non debet ferro tangi nec aliquod metallorum est digna super constitutionem primerae[?] in tot iotis[?istis] quot literas in tuo nomine obtines. Et illa ipsamet ita debet componi sicut ista supradicta componitur ad aspectum unius et alterius in coniunctione, et si una sit subterius una forma alia reddet expressam ubi debet esse expressa. Sed tantum quod pressura intus ibit pro impressura stili, et si non esses sapiens in ea volvendo quod forma aurea non esset interius concava quae debet ponderare 12 numeros de moneta in qua moram facis, et quod regulae exterius non exirent velut in moneta alia non esset digna ad consecrationem, pro tali opus est quod tu impellas pollicem superius ubi venit secunda designatio et cum apparueris ita unam tabulam de tanto sinistram quantum dexteram, et quod unaquaque habeatur tantum de signis quantum in alia. Debes eas dimittere stare 12 dies et cum videris quod bene erunt desiccatae tantum quod figurae se non non possunt dampnare nec possint frangere propter auri decursum, debes habere aurei coloris fractum in tantum quod possis apparere vias de una figura ad aliam. Et opus eorum debet esse inceptum ut operentur in die tui planetae. Si in tantum est necessarium quod tu sis tantum discretus quod in illis nihil nil opereris, nec de uno nec de alio desuper substantiam tuam et qualitatem. Si tu velis ad directam perfectionem numeros facere dignos ad consecrationem maiorem consecrationum. Sed si tantum esset quod desiderares facere consecrationem in minoribus consecrationibus et non esset tibi ponderosum de re in rem venire et quod tempus in tempore esset in eis tempus antequam terminus accederet ter in alio vel ad minus vel ad magis quantum erit in substantia et qualitate, quod haberes tot socios quot erunt literae in tuo nomine, et quod composuisses tot in illis quod vos omnes ascenderetis in substantia et qualitate, et quod illi ponerentur in novo marsupio et quod starent in posse cuiuslibet quantum numerus literarum sui nominis ferret ter et postea ultimus poneret eos in loco locorum maiorum virium. Sed tantum quod observator maioris partis exprimeret super illud omnes vires sine defectu alicuius diei, postea ille idem qui fuit terminus primus ante illum traderet illi quam faceret iuxta eandem rationem, et idem alii, et alius alii usque ultimus terminus esset totius societatis [128r] post terminationem illius in quantum gerunt substantia et qualitas erit consecrata pars illius et in terminatione eiusdem termini erit consecrata pars alterius, et similiter alterius, et de alio in alium usque sit terminus omnium vestorum aliorum ulterius erit quaelibet pars consecrata cuislibet et tu habes marsupia de diversis coloribus in quibus ponas quantum diffinitur tuum numerum in conclusura conclusarum, et qualitercumque sic debes obtinere vestimenta nigra in tuo dominio per spatium 30 mensium, sed tantum quod in principio illius sine ablatione debes deferre per 12 dies postea sunt consecrati quod redibunt omnes in marsupio usque ad dies 12 excepto uno qui tibi amittetur et erit alterius. Ita omnes posses amittere tempore in tempore tam longum posset esse tempus. Sed tantum quod diffinivi observationem in multis meorum casuum et in partibus quae ita subiacent, et maxime in libro Os per quem tu es dignus in maiori parte, tui quae digna cognoscere non solummodo illam sed illius contrarium.

{*Sidenote*: Liber Os}

Et una et alia facit te dignum in multis meorum casuum et in partibus partium qui audiunt quod dixi et non audiunt. Et de aliis debes habere tot in tantum quantum est substantia tua scriptis de auro. Et quod non faceres plures in cunctis sed tantum quod isti sint in ultimo in substantia et qualitate, nec plus nec minus nec veniat nisi ad istum numerum quod ultimus numerus fiat ultimus numerus. Et si estis tres magistri ad maiorem consecrationem pro quolibet eorum tot sint ibi quot sint ligamina cuiuslibet. Et si essent 12 fuisset in eadem materia. Et si velis determinare quod possint esse 4 vel 8 vel 9 vel tot quot velletis et 12 inferius habeas descriptiones nominum 9 quae dixi tibi in libro ultimo vel 12o quae sunt in libro proximo huic. Et si ex istis ligamina componas quod inter 4 tria ponas duo superius et unum subterius et ita in qualibet partium et desubtus subteriori nomine ponas nomen illius quem vis devinci, et illum quem vis ut eum vincas. Scribe super duo vincet alium iuste vel iniuste vel in bello vel in causa ligitiosa vel illo pueroślelioraretur mea doctrina ad intelligendum, posset enim plus discere in uno die quam alius in uno mense, et in uno mense plus quam alius in uno anno, in uno anno plus quam alius in 30 annis cum illis eisdem potes alii auferre omnem suam doctrinam. Sed necessarium est quod tu observares istum casum sine aliquo defectu antequam fias scriptor tam dignae rei. Qui enim vult operari verbo opus est ut fiat dignus verbo, quia stultitia est [128v] si homo qui numquam loquutus est nec unquam fuit imperaretur ut proferret tam rectum sermonem ut ego. Quis potest rem componere nisi eam operari addiscerit, vel quis est qui aliquid facit nisi per me? Observa. Observa istud nomen per unum diem sine mendatione.

Et adhuc te in se tantum umbrae quod potest denotare hoc nomen Trinus qui veraciter potest dici Trinus, qui est unus et trinus, et trinus sine uno, nec unus sine trino, qui est pater et erit pater et fuit pater in celestibus et ita in terrestibus, et non solummodo in terrestribus verum est dominus in inferius. Hac ratione qui habet cognitionem domini debent illi qui domino subiacet deservire illius cognitioni. Habuit enim cognitionem domini et debent eum adorare, et illi soli servire pro tali qui erit dignus secundum istum casum et qui tantum erit apud illum. Ille enim idem cum illo eodem dabit ei dignitates super multas partes; remuneratio enim illius versus alium non est arbitranda solvit enim unam et aliam. Et cum ei placuerit in contrarium nectet. Quid est quod ratione non disponat vel quod ipsemet non sit iusta ratio? Si enim ipse ratio non existeret vel si quicquid disponit ratione non disponetur, vel si non intelligeretur quod ipse esset iustum pondus, vel quod ipse non teneret omnia iusta quae existunt in isto casu non esset dignus. Ipse enim existit in prima materia solus quondam nihil extitit. Tunc ex nihilo poteris formare quid ei placuerit. Sicut existit una forma quae est tenens omnes alias formas, et una est forma sola quae est materia materiarum formarum ex se praestat omnes formas in se retinens omnium formarum materias. Et si procederes sine ulla cognitione quondam enim fuit quod illa non extitit et nescires quae fuit pars pro qua composita fuit vel pro quot nominibus se sustinet ad directam perfectionem non posses operari consecrationem. Solutio talis erit determinanda, et non solummodo in re tanta, sed solutio erit in maiori causa. Iam enim dixi quod deus non erat. Unde meo opinio erat iuxta tale exemplum.

Sicut enim vides quod homo dormit et in dormitione quam fecit est in mea gloria et possessio illius luctum facit ad usuram in multis variis modis, vel sit talis quod consilium prestiterit super universos inimicos suos, exercitum ducere. Et dum dormit alii inimicos suos interficiunt. Te decore magister qui nescis unum sermonem indica illum in hoc seculo vel in alio. O tu homo qui discrete dicas si sit in una parte vel in alia, vel qualis est eius terminus. Si enim sit in uno termino celesti usque ad alios et ille est movens, et non movens in tantum sine alicuius loci quiete et non movens de tanto quod non possit discere a loco quietis quam est in alio seculo, et est in isto et capit dominium in digna parte mei. Hoc est quod ei videtur esse in gloria et quod videtur ei quod habet possibilitatem [129r] operandi super illam totalem partem, ponendi quem libuerit, expellendi quem placuerit. Ergo est quod non est, et quam per preceptum alii interfecerunt omnes suos inimicos quamvis dixisses quod in illis staret etenim cum quievit alii operabantur hoc quod ibi non sunt, et per illum totum adimplebatur hoc est illius mandato. Ergo ibi fuit et non fuit. Et quam ille dormit super illum saxum, et non timet meum gladium de quo mandato ei fundere corpus et animam. Et ego ei minor tali modo quod virtutem non possum describere. Scio enim quod si ipse me audiret se movit ergo ibi est et non est, quia tunc non vidit neque audit. Et quam accidit terminus in quo ille deferat lucem quam in anno excrevit recuperavit virtutem in quolibet suorum membrorum principalium et libenti animo lucrum non ab illo accipit. In tali exemplo potes inspicere quod ipse non extitit, et in hoc eodem potes intelligere solutionem. Sed in fide directa talis est tibi intelligenda. Sicut enim unus deus extitit et qui virtutem obtinet super omne quod existit non est alterabilis nec in sua persona movetur de loco ad locum, et est in tantum compatiens quod a quolibet reperitur ad misericordiam paratus; est trinus et unus. Et unus solus deus, et in sola sua cognitione opus satis sufficiens esset omni tempore desiderare; ipse enim non est alterabilis, et nos omnes alteratione movemur, licet hoc totum per illum operemur, et illi omnes per illum movebunt pro tali quia nobis possit deficere sua cognitio in tantum quod nobis non deficiat. Oportet nosmetipsos submittere per unum diem penitentiae, postea per tres ieiunio ad illius cognitionem qui trinus et unus existit. Quartus enim dabit ei cognoscere et omne suum opus cum eiusdem humilitatis coniunctione. Et pauci existunt qui eum solummodo possint intelligere. Et ego in meo libro tertio eum prevaticinari paucis verbis ad totius sui dicti conclusuram. Et omnia quae ei submittuntur dedi rationem casu illuc de deo cognescendo et solutionem qualiter erat et qualiter non erat vel qualiter disposuit quod mundus extitit. Et bene solutionem audivistis, quare homo compositus erat, vel qualia erunt opera quae ipse deberet adimplere. Satis enim bene quod in meo doctrinae admonitione quam ego tibi in illo libro fieri et virtutem quam tibi exhibui cognoscendi fidem super omnes alias fides, quia cum mei doctrina non esset tibi impossibile ad operandum, et ideo non erat quod ad mea loca non accedas et ille hic est. Qui quondam tibi fuit qui extitit dignus ut ab omni homini cognoscatur partem in parte, locum in suo loco, sicut hic tu cognoscas locum istius illos illo compellere ad motum quia sine cognitione recti casus pro te se non movent efficarius quam pro illo stulto, potest esse quod omnes pro stultis diiudicem si non habeant cognitionem omnium meorum casuum. Sed subtili meo sensu unum ab alio distinxi, et unum innexui cum alio quod unus est sine alio quia quaelibet per se potestatem obtinet sui impossibilitatem [129v] sicut de duobus

fratribus: unus post alium est heredans in partem alterius. Ille enim qui est propinquus huic exhibet sacrationnem super maiores conservationes sicut iste in minoribus maiorum consecrationum, bene enim tam sapiens existit corpus enim quod est tam immensum nihil est. Hoc nihil est ad angeli comparationem. Et homo potestatem obtinet per istos super illos, et iustum est scire. Et fides quaedam maiorum istarum. Quia per illos potestatem non habent super istos. Et pro tali quod unus alii non fiat contrarius tantum adhuc unbrae in se obtinet quod cognitio sui et aliorum omnium facit dignum super istius partem quod potest denotare hoc nomen Sacerdos. Et vere potest Sacerdos nuncupari dignus super omnes alios dignos. Illius enim cognitio omnes alios indignos facit dignos rem enim exili omnes iniurias remittit, fidem inspicit super omnes alias fides dignitatem obtinet super omnes alias dignitates, castitatem maxime super omnes alias castitates. Et dicta istius nominis cognitio sicut determino. In hoc proximo libro voluntatem aufert super omnes alias mulieres licet contrarium diffiniatur in libro Os qui docet potestatem habere super mulieres in unius licet laboriosus sit apparatus.

{*Sidenote*: Liber Os}

Sed postquam labor fuerit sustentatus non solummodo per unam horam, verumetiam in tam exili termino in quo tu sapiens possis illas ad risum excitare, et in quocumque modo possis eas cachinno movere, postea exhibetur tibi possibilitas super omnem illius potestate. In tanto termino quantum substantia et qualitas tuis nominis obtinet, et quolibet die illorum si ipsa te totiens non possit frui quot literas in tui nomine habes in tantum quantum deeset terminus quem spatium contineret. In tantum febra calida excitaretur super omnes exestuantes et postquam spatium transiret substantiam et qualitatem et veniret ultimus terminus, terminus in tuumet[?tummet], si infra illum terminum illas cachinno non excitasses de cetero non daretur facultas eas cognoscendi etiam cum difficultate. Licet semper tibi exhiberent de sua facultate si prius eas usque ad ungues non depredasses sed tantum de eo quod haberent vel possunt habere tibi ad libitum tuum distribuerent. Illud ergo est observandum per unum diem a mendaciis cum tanto quod ante illum diem debet fieri confessio ter in ipso eodem die. Et obtinet adhuc distinctiones numerorum et eorum partes, et videtur esse in parte sagittae. Medietas superior est calida et sicca, et alia inferior frigida et sicca videtur esse, et exhibet sciendi dignitatem naturam huius vim similiter super 12 horas distinctas per unum diem et noctem.

[Section 26.4 Translation]

Book Eight about the Three Names Agios, Paraclitus, Alpha

For discovering the eighth connection of the pursuit of nature and the subjection of part and the virtue of the constriction of the part of nature, and to the total subjection which is included in it, which is the possession of the expression of the part, and in the eighth case the protection is shown to us just as this form appears to our vision: {one ez over another ez followed by a third ez}. And this resounds in diverse sounds and various words and it is the eighth word in the end of the ray pronounced to our human subjection. From this its arrangement proclaims itself at the first and afterwards A, spoken to us at the beginning, whose reason is that it is its onset, and it is the eighth in its nativity. After that through H the name is indicated, and the covering receives so much protection that it can in denote the name Agios. Indeed and truly can he be called Agios because he is our universal God. For he is the God of all people and he repays everyone as much as he deserves. And he examines our true intentions, and some of them he sets aside; he dismisses, he sends forth, as it pleases him, and he charges according to the weight of the offense. He is the beginning of all other beginnings, the reason for this being that he was in the first beginning and nothing that exists in the world can take its beginning which is not turned back to him, and it is right to know [this] for anyone who desires the understanding of the thing, that he would know the first beginning. For if he would enter into as much as a third part exists, minus a fourth of a third part, thus it is concerning him as concerning one who holds court in a tower. He commands. And anyone can approach his court; as for the rest it conveys to him that we lack what is there, even though the castle is without a locked door as far as the middle; in the middle of the middle there is a door of which he has deserved. There is a staircase which lacks the highest step, and virtue is another staircase which rises in the middle of the middle, which rises from one step to a higher one, and on the highest step there is an army, and inside there is the one mentioned above who encourages him to approach, whatever the toil, so that he may climb up to him only for his understanding of everything he wishes him to accomplish. For this is the real reason why a person would want to enter the court, and at the same time he would wish to examine who remains inside so that he would recognize his earlier name, which coming forth, laments to him. For whoever is used one for another controls various thoughts in his mind, and one thought stirs up another, and in his mind he imagines what never existed. But behold it is necessary, even a great necessity, that all the parts of names in this book should be learned. For just as it is clear[?*videt*] that in the alphabet is included all the matter of words, except for what is nothing, and the name is included under one form which leads to deceptive games rather than anything else, although, for the complete underlying principle, I will define the name in the last chapter. And no one, apart from the knowledge of this name, no matter what he says, if he cannot write it, by no art can they have power over any spirit, and many deceive in the application of this art. For some good doctor can [know] one of the names but perhaps does not know the origin of this name, and so he is a little less wise. But many will consider me among

the foolish if I do not say it for such a small reason, but I will probe the yes and the no and I will decide which of them is true. I will probe either the false or the true, or you will try to respond to me that the true is false. I will not probe by negation because you do not know one part or another. Choose what you know better and I will prove by direct reason that it is not. So let us see how you will prove that God does not, and you know that this is not great, because by many clear reasons I will prove that it is not from place to place, from time to time, or from one person to another person. What is it that is not included here? Respond to me to the extent this is and in that extent I speak. As to that I well know that everything included in these three, therefore what is in these, or what he governs by it [nature] is in these by nature. So you well know that everything that is is included in these three. Therefore what is in these or what he governs for it[?], therefore that which is in nature and in him. For you well know that God governs by nature. So what exists in nature also [exists] in him. For you well know that if God did not sustain nature, a person would not be able to breathe. It is true then, nature exists in the name, and a person is in nature, whatever nature is. Nature holds all things and lets go of nothing. So nature is like God, since God holds all things and lets go of nothing. He answers – it is not true. But it is true, and you well know this, so that God does not hand over any false person, because it was good for that person if he had not been born.

{*Sidenote*: Judas}

Therefore God hands that one over. So it is that he was not in the first creation for they all observed in one. Therefore he dismisses none of them. Therefore when a person sins it seems good to God. That is false because evil is made clear when he falls into sin. Then God is made angry. Therefore he is not God, and he is not from one place in another. For God is he who is delighted in everyone, and to him no time is variable, and he delights in all that is, and to him it is pleasing to be good, and he is not made angry in himself, and whoever seeks forgiveness from him, he will not find it according to his own will. And God is the one who is delighted and who does not have within himself any time of weariness. For you know that if weariness comes in for a short time, all that is would be lost, and nothing would be able to withstand him in anything he would wish to do. Anger cuts, breaks, diminishes, bursts, and fights one part from another, and it has its motion from the heart, and from hidden places it runs about to the brain. Nor is there one part nor another which he does not control in his entire subjection. And thus to you it is not God, for you can resist for a time, in which your deeds are not pleasing to God. So he will be and will not be. He will be to the extent that he will not condemn, but he will not be to the extent that he can condemn you. So he is and is not, and so if you fall into any sin, to that extent you will stay in sin because you have understanding, because he would be patient rather than be able to blame you. For if he were to condemn you and if you hadn't known where virtue remained, because he did not condemn you, you would not be worthy in that part. Behold it is necessary for you to recognize the origin of the thing. The will was before the thing, as is seen in such an example as this, because you wish with writing the twelve virtues of the first book, by such observation it shows it. For thus it has the virtue to observe his lord, and because nothing intervenes he can incur the increase of

his lord. In the same way he has power with the observation of these three names to remove the virtue of another lord. But so much that the art takes completion for working this. You will receive the entire constitution joined in one body, observed, just as it is determined. And you will go there where there is more from God because he was, and as many as twelve is determined in the end. And you will stand there through half of the time period and you will speak the burdening, which once was for you because prior to that it was not about that. But at least I do not define in the same number of transitions in such increase, because he may show to you his forces over the things you seek after through his harsh[?*scinssimam*] virtue, he who is the virtue of all other virtues, and thus he is the beginning of all things, because he caused you to be, the beginning through sweet love which he shows in the twelve virtues in the termination of their number and of the other, for he may show the beginning without end of their condemnation. For starting you to wish to be in his place by the virtue of all the most worthy holy names, and so that you may have this force and another, and you may be worthy of this foremost thing, that it is necessary to believe that he is our universal God, it is required to have the seals through one day in fasting as described on the card, so that you may receive force over the greater consecration. For you well know that without their virtue and without observing all of this, you cannot receive force in that place, or if you do not have enough worthiness that you would be worthy over twelve, seven of these losses, or to the extent that you would have them in your power for three days. And if you well keep the force and the short note I have defined about the arts in the sixth chapter in the last book,

{*Sidenote*: Steganographia}

whatever you already know in your own perception, and the rules contribute to your understanding, and they are not empty of an abundance of great teaching in brief, for all arts keep perception, or if you apply your mind eagerly. Word for word.[?*Verbum post verbum.*] Of which there can be no shorter definition than a definition in one name, or three, of which they cannot be in them unless it was three hundred sixty letters. And for knowing such a great teaching, as I can show you lesser things. And if you would understand these three names in the sixth constitution and if you have observed them through three hundred sixty days, you will have the powers of cursing anyone you please, and this will control the person's body because you will speak in a space of one or three days. And during this time you can, by evil, throw her from your subjection, if you have made yourself worthy over her. I have said that there would be vast labor, but in so much that it is a short time to know such great things. It is much better that you take on labor for three hundred sixty days to be submitted to chastity and fasting and penance, and in thirty days to refrain from speech for three days, and on three of them to bathe once with water, and by this labor you will attain the teaching of all the subjects of the seven arts, and afterwards in that way you will be able to lose their sense. Because it is not that you would need to live a long time to know them, for in my opinion, no one who knows them is ever without the guidance of these or those, because human beings can be taught orally. And in this case it is your own benign spirit that is worthy to know his singular one[?*unicuique*]. And not only the worthy one but also the contrary. He fulfills the perfection of the rules,

within the time period, and it will not be that in the same time period and from the time period, it will be that in the same time period and from the time period in another when once or three times they will appear to him in the night, since he does not remove his observation from him either by day or night. But for so much that he causes the darkness to be present to him for his sin. For thus you see that a person is diminished by the cutting of one part, and afterwards his part is not right. Such are the people who do not themselves have understanding by understanding, so much does it happen that they understand his evil as good. And if you have the desire of retaining this teaching and to understand these same things, you will find the correct constitution in the same last book or about them in the Bone Book.

{*Sidenote*: Bone Book}

And with the rule in conjunction with his own name you can fly over to your will; with good you can have his sense increased and make an increase in possessions, and with evil and with the same rules intermingled you can remove the sense from him. And in the total possession there is no great advice for him to prepare after he enters a period of thirty days to which he is subjected. This thinking must be ended, because if I were to say among the unwitting that I could enumerate by the permitted reasoning, then this reasoning is defined. That is the one who loses the sense at the end of a period of twenty-eight to thirty-two days. Why is it that the foolish do not remember the three aforementioned figures of Jesus, Emanuel, God? For indeed you know that if you are worthy of it, it applies to the body without any diminution, and you will observe these as much as it applies. In this I capitulate to you. Since afterwards you are worthy, he will release you, reaching out his hands, so much, and so much will he look upon you in his generous[?*humilibus*] eyes and turn his mind so much toward you that you will have the power of casting out demons. Also you will be able to cure lepers, make cripples whole, and enlighten the blind. Keep the faith because to each a benefit will be given according to what they have deserved. But this is the art of accomplishing this work. A stone must be had which is called "interrena" or at least not a stone uncovered

{*Sidenote*: Book M}

in book M, or a serpent must be had which is called "interrena", or at least

not from interruptions in the middle from so much uncooked[?*acocta*] powder. One and the other, because when water is joined together he can write the three aforementioned figures from one end to another, about which is included in the joining even his rising up, and when the water is removed and it is gathered in one place, and you throw [it] over him in three separate throws, you say in his mouth Jesus and Emanuel God, and with the definitions given in the rule of the tables

{*Sidenote*: Rule of the Tables}

or in the name of the father and the son and the holy spirit.

And when that is done to the final extent of substance and quality without faltering, he will be cured from his every infirmity.

Also he has in himself such protection that in the end he can be denoted Paraclete, and he truly can be called Paraclete because everything which exists he sustains as the sustainer. So he alone is the consoler of everything that is. He looks upon all sins and shows forgiveness to all who beg for his mercy; he holds within himself the mercy of all consolation; he is the illumination of good, and without his knowledge no one could be illuminated in the shadows, and so that we might have force over other virtues, it falls to us to abstain from lying for a half a day. Thus the period of time of a night is taken, and through two more it falls to us to confess our sins in the words spoken above, in the same words, [not] deviating and not with any increase of word. For a brief speech opens the doors of the seven heavens, so [it will open] those which were shut by a brief word.

Also it denotes the name Alpha on account of the protection which it holds in itself, and truly can he be called this name Alpha, he who is eminent over all the eminent and is the beginning of the first mountain peak. And it should be known that every good thing which happens comes from above, from the highest point which is the beginning, and the beginning is not alterable but always holding its substance in one. So he alone is the beginning, who has respect in all the beginnings which are, and for understanding his beginning, such is the description. For he is three in persons and only one in substance, and he cannot be diminished. For he is God and holds the superiority over all creatures of the earth by natural law and positive law, the cause of this being the defined reason. And for this it is necessary to be washed in water either from nature or with something else added beyond its own nature, also for one day. And the middle part above is cold and humid and the part below is warm and dry. And it shows the value of knowing its nature [and obtaining its] force is through twelve separate hours through one day and night.

Ninth (Book) about the Three Names Damadais, Trinus, Sacerdos

For discovering the ninth connection of the pursuit of nature and the subjection of the part, which is included in it, which is the possession of the part, and in the ninth case the protection of expression is shown to us just as this form appears to our vision: {one ez over another ez followed by a third ez}. And this resounds in diverse sounds and various words and it is the ninth word in the end of the ray pronounced to our human subjection. From this its arrangement proclaims itself at the first and afterwards it says that it is spoken by us through the beginning, the cause of which is that it is its beginning and it is the ninth in nativity after which the name is identified through I.

{*Sidenote*: inward strength}

And it has so much protection that in the ends it can denote the name Damaidas[*sic*]. Indeed it can be called Damadais because it sounds to us mercy, and not only mercy but also the fountain of it, who was, who is, and who always will be and who will endure in eternity. He is the root of all good things and he is one alone who has undertaken for perfection. He is God, who remains the matter of all other matters and he who delights in all good, and gives from himself the perfection of mercy by his own generosity. Behold, he gives honor to the earthly part to allow the human being to work in various diversions; for this reason it is worthwhile; these things plan to work the greater consecration, because

neither by the act nor the word of the ineffectual will these be discovered among great foolishness, for this[*ista*] cannot add to any usefulness; its word can come near. If it is done by a boy of one year, determine such a good reason that that which is included in this book not be, by a word, a great foolishness, to carry out the good sport as it is determined. Or even entirely if it is required to work such a beautiful form as this. Because time at this time is not time so much as he who wishes to do this work not be as opposed as his time was. From twelve years.

{Two-column chart with seven rows with words; the intension seems to be that the words be read across.}

"Moreover, what he may know to perform such a small work that there is a form to work, such that [it is] without fire and iron."

And it gives the broad conclusion that it can work twelve such forms in one body, but [only] so much as he guards himself from fire and iron. For if iron or fire has touched the things which pertain to the consecration, then he will not be worthy for the consecrating. But to the extent that necessity requires that to finish the work you should have [some] of twelve different kinds of powders, as the number mentioned above, in their arrangement where it will be necessary to establish which of them is greater; you have to give to the butcher of the town his goat[?*ceubrionie*] and to support by force the prepared ___[*machin*], as is required. But you should know that it is necessary, with the greater part, that the bone be cleaned, and if you have ones in which there is much liquid, that would be useful to you. If it should happen that you cannot easily provide it, boil it all away, as much as gives cleanliness, to the point where all the liquid fat runs out of them. Afterwards place the bones in a drain and leave them there until they can be pulverized, and the weight mentioned above should be placed on them, and you, if you are very strong, or have someone who is very strong, turn it so much that it is rubbed away so that it loses its form [*magis quam forma*], and you should always have the blood of a white male goat with which you can blend in little by little, until it is all accomplished as I have specified and all the powder in which there is some of the fat liquid is incorporated in the same mixture. And this can be divided up in the same amount as it is composed, as it explains in the fourth chapter on powder in the bone book, which is a worthy one of my worthy books.

{*Sidenote*: Bone Book}

And if he follows all the health rules, and not only the health rules but also how to cure infirmities, there is no sickness that is impossible for the master to cure. For there are three things that can cure the body and the mind, namely words, stones, and plants, with many masters saying that by word [you can cure] the mind or also the body, and the mind by this work, and the body by the mind through the observation of observation. Thus the body, and in my opinion no one knows unless he knows its constitution. It is one small bit[?*iotam*] of the art, and the hoarse voices are heard among the other hoarse voices. For I know that the mind is the greater part of the body, and how the greater part is driven through the other parts, although some of them are in pain; the greater part looks at the

appearance of the master and freely takes advice from him, and receives ten times as much mercy as the sick person. I say this in the beginning of the period of time, and when the suffering mind complains to another suffering mind, and the sick person does not wish to have mercy, and the master does not know how [it is] and animal, nor from one part or another, if the animal remains an animal. Therefore I do not think he knows about the animal, for what he works is greater than an animal. For I see that a body dwindles to nothing when the mind fails. And behold doctors who provide healing for the body and not the mind are like a person alone who falls into the deep sea, and he sees that a ship goes by observed in as much virtue as he has, and more, through [?a factor of] three hundred sixty, with its protection omitted, and he wishes that they would all perish by force and in the same way that the ship would fall into the depths; although he may have force in many things, I may see those who get rid of the bodies and minds of many in hell. For one of them is a demon, ___ [*vi va*], because they have not taken up the first worthy beginning of their beginnings; they began by their own beginnings, but carry out a great deal of evil. As I have said, there are four elements: fire, air, water, earth. And if anyone understands only the nature of fire, from this understanding about three fires he can deduce that there are many. For we must believe that one element of fire is over the supreme majesty, another is in our presence, and another is in the realm of hell. For if they are exposed to the heat of a good spirit from the infernal fire which cuts, breaks, poisons[?*extoxicat*], scratches, and reduces substance to nothing, in many various ways what they do brings about good. But also with evil, and if they are exposed to the heat of a bad spirit who repairs, displays, joins, humiliates, informs and assigns substance in various ways what they do brings about evil but also, in such a way, good. And behold, because the understanding of fire is not present in them, because they did not receive it from my work, then I lead them into the anger way, and not only the anger way, but also of all people. And it is not so much that I would not complete the natural science for teaching this work or for working this powder, which is a necessary diuretic, as that you would have the weight of nine animals from the roots of an elm or you would take away less and have so much hollowed living earth below, because all the things inside would be taken and [it would go] to the end of the dead earth. You should ignite such a great fire that the material inside would ignite. So from above, firmly place the same earth which was drawn out, and in one corner push out an opening at least as far as the earth which had to be placed there, and over this opening, from the same roots, put all the earth which had been placed above so that it cannot slide inside, and place so much earth that thick fumes cannot go out, and you will have a filter[?*colamen*] of the virtues which were with combustion through one day and night; send it in but so carefully that not all the material of the fire will be destroyed, and do this for nine days and the beginning of another nine days. Inside you will find stones which are useful in alchemy, and, defining the virtues for everyone, to make gold out of brass, gold pure in color, substance, and weight, but if anyone can desire perfection in this, let him find the complete version in the book of Gerber, without deception.

{*Sidenote*: Book of Gerber}

But it is such that it will be worthy of the word, and in the same "darda"[?] from these they should be put in the same weight, and they should be ground to the point that they resemble flour, and when this is prepared it is said to be "bruto"[?], and you will have in the same weight a limestone sack and an abundance of rash theft ___ ___ [*baccodam tebgagam*] from one and from the other with everything worn out. Then by the virtue of a white male goat make two "dardas" and one of them should weigh the same as the other. And keep these away from fires because too much heat can melt them, and let them stand in the fresh air for three days, separated from each other. Or if one is made three days before the other, then it can stand in the same place in the fresh air. And if anyone wants to perform the form, which is necessary for the consecration, he should say: "Turn the sack inside out and you will find the space of the form."

{Then there follows a fragment of a paragraph, numbered 10.}

10. And if someone intends to receive correct perfection by sacred pennies, as when are consecrated, on the same day when they are put into the little container they will come back, or

{There is a blank space in the manuscript, and then a new part begins.}

In a shorter period of time, if he strives for less in as much time as will weary him, say these three names Asteron, Terroon, Secudor. I conjure you through him who is the font of fonts and matter of matters, god of gods, and through everything that pertains to God, and through all the forces which are released by him, and through all the virtues which were, or are, in him, and through all of their subcategories and through that which God holds, and had held, and will hold within himself, and through the virtue that God gives me in my name, and through all the virtues which you others received in the first constitution, and through the same virtue, however you have it, that this coin will return immediately to the little container, or if more return at the same hour by force of the virtue of the great God, who is threefold for our salvation, and from the virtue of all your holy names, and in the longer time period the coins will return in the same amount as the binding of letters of your name holds in its enclosure, as in the following example. Consider your name Astaron, of seven letters, so that through the numbers it imparts its own nature so that they return in seven days, or fewer according to his name, as letters so the time period can be less or more. More so as nature placed names in the beginning. And also you should know that if they were lost[?*cesi*] or put into the fire, it would return to you in the same form without any deception. But it is good for you to be wise. For if you appoint everyone of whom you know the planet of one and another[?] because you observe a trickster, on that day you will not see resolve to pour out on the day of your planet. For those who are slightly strict by the influence of fire on the body and for the drawing near, which you had toward the one who has dominion over you, more than anything except what they resolve to cause to run down in its course, and to find another planet which comes more powerfully, and to enter its dominion and take up the whole space, or by this reasoning, it can turn out that they may cause you to be beside yourself or they can remove from you the greater one of your forces, to see or to understand or to hear, or they can confuse one sense with another, because one cannot observe another, as you see that a blind person

cannot see a deaf person and a deaf person cannot hear a blind person, and so he who does not have understanding that he takes neither one nor the other, and this can be a detriment to you because your planet is in danger after it goes through the second hour, which is the first of the hour up to the end of the same hour, their position can be as much as it pertains, because the constitution in which it will be expressed will be from all the powders mentioned before, and on the third day it will be joined with the blood of a bear, but one will not cling to another in desiccation because of the liquid of the fat, and the document will rise slightly, and not only the document but everything made out of metal, according to what is so great that it can be drawn except for the powder which the liquid greatly retains. But they such that, when they are well dried, you can cleanse them better with water, for the fat stays but the powder cannot unite with them, as in the desiccation which they receive from a position of great peace. But so much is the art defined for the demonstration of the form. What pertains to me that I would show it so that another could have knowledge? The force of working, he who would submit to my rules, and because the end of the great periods of time is placed in periods of time, and so that they may be of such a great age or more, and so that he may not have any principal member disabled, not any part of his. Also he who is thus described will express in a noble[?*ereo*] style the forms already mentioned, thus arranged as the arrangement is defined on this same card or from the same animal which is the virtue of expression under it, point by point, letter for letter, rule for rule, circle for circle, so much that the entire form will be made as in this book, and however low the design will appear [it will be] above and he will see to it that it remain as one, one form in another, and it will be no less in the second than in the first. Although there may be many colors, that which is of a whiter color, which should not be touched by iron nor any other metal, is worthy above the constitution of the first, in as many iotas[reading *iotis* instead of *istis*] as you have letters in your name. And it will thus be made as the one mentioned above is made in appearance of one to another, in conjunction, and if one form is below, another will give back the one that is expressed where it ought to be expressed. But the inward pressure will go before the pressure of the stylus, and if you are not wise in turning them, because a gold form is not hollow inside which ought to weigh twelve numbers of money, in which you make delay, and because the rules do not go outside as if other coins would not be worthy of consecration, for this is the thing to do, press your thumb above where the second design comes and then you will see a table, as much on the left as on the right, and each will have as many signs as the other. You will let them stand for twelve days, and when you see that they are well desiccated, so much so that the figures cannot[reading *non non* as *non*] be harmed nor can they break because of the deterioration of the gold, you will have a piece of gold color so that you can see ways from one figure to the other. And their work should be begun so that you work on the day of your planet. But if it is so necessary that you be separate because you can do nothing on these days, not by one or another above your substance and quality. If you wish for perfection, make worthy numbers for the consecration of the greater consecrations. But if it is so much that you desire to make the consecration in the lesser consecrations, and if it is not too difficult for you to go from one thing to another, and what the time may be in time, the time in them, before the end occurs, three times in

another or for less or more as much as will be in substance and quality, that you have as many servants as there are letters in your name and that you arrange all of them so that you may go above in substance and quality, and that they be placed in a new purse and stand in force of whatever number is the number of letters in your name, that he carry three times and then the last may place them in the place of places of greater forces. But so much that an observer of the greater part may express over it all the forces without omitting any day; afterwards he who was last [?is] first, before he hands it over to the one as he acted according to the same plan, and the same for the next, and the next after that, up to the last of the whole group of servants, after the ending they act in the amount the same as the substance and quality, part of it will be consecrated, and in the ending of the same time period another part will be consecrated, and similarly for another, and from one to the next up to the end of all your others, each part will be consecrated and you have a purse of various colors in which you place as many as your number defined in the conclusion of conclusions, and in any case, you ought to have black vestments under your control for a period of thirty months, but so much that in its beginning you will wait without detachment[?*ablatione*] for twelve days after they are consecrated that they will return them all in the purse up to twelve days except one, which is lost to you, and it will be of another. So you can lose them all, one at a time, as long as there is enough time. But so much have I have defined the observation in many of my cases and in the subheadings, and especially in the Bone Book through which you are worthy in the greater part, worthy to understand not only that but also its opposite.

{*Sidenote*: Bone Book}

And one and another will make you worthy in many of my cases and in parts of parts, if they listen to what I have said, and if they do not listen. And from others you ought to have as much as your substance from things written in gold. And because you do not make more in all, but just as much as those things finally in substance and quality, neither more nor less will come except just to that number, because the final number is the final number. And if you are three masters for the greater consecration for any of them there are as many there as there are connections[*ligamina*] of any of them. And if there are twelve, there would be twelve in the same matter. And if you wish to determine that there can be four or eight or nine or any number you choose, and you have twelve descriptions of nine names below, which I have told you in the last book or in the twelfth which are in the book right after this. And if you arrange the connections of these so that you put three among four, two above and three below, and thus in each part and above and below the name you put the name of the one whom you wish to conquer, and the one whom you wish, and you will conquer him. Above two write, "may he conquer another justly or unjustly, in war or in a lawsuit, or may my teaching be improved by the boy, for he can learn in one day as much as another in one month, or in one month more than another in one year, in one year more than another in thirty years, since you others can take all his teaching from the same ones." But it is necessary that you observe this case without any flaw before you can become the writer of such a worthy thing. For whoever wishes to work by word, it follows that he should become worthy of the word, because it is foolishness if

someone who never speaks nor ever has spoken should be commanded to produce words as correctly as I do. Who can make something unless he has learned how to do it, or who is it who makes something if not through me? Observe. Reverence this name through one day without lying.

And such protection for you that this name can be called Trinus, since truly it can be called Trinus who is one in three, [not] three without one nor one without three, who is father and will be father and was father in the heavens and on earth, and not only on earth but he is lord under the earth. For this reason whoever has understanding of the lord ought to serve, by his understanding, those who serve the lord. For he has had understanding of the lord and they ought to adore him and serve him alone, so that whoever will be worthy in this case and also whoever will be with him. For he will give the same to the same, those worthy over many parts, for the reward of one against another is not decided by arbitration, for he rewards one and another. And when it pleases him, he binds to the contrary. What is it that he does not arrange by reason or which he himself is not the fair reason? For if he were not the reason or if he arranged anything [not] by reason, it would not be arranged, or if it were not understood that he is the just weight, or that he does not hold all the just things that exist, in such a case he would not be worthy. For he alone is in the first matter, when nothing existed. Then he[reading *poterit* instead of *poteris*] would be able to form from nothing whatever is pleasing to him. So there is one form which holds all the other forms, and there is only one form which is the matter of the matters of forms, from which he brings forth all forms, retaining in himself the matter of all forms. And if at one time you were proceeding without understanding, it was because it [?matter] did not exist and you did not know what the part was for which it was composed or for how many names he sustains himself to perfection, then you could not carry out the consecration. Such an outcome must be determined, and not only in such a great thing but it will also be the outcome in the greater case. For I have already said that it was not God. So in my opinion it was according to such a pattern. For so you see that a man is asleep and in his sleep what he does is for my glory, and his possessions cause sorrow through usury, in many different ways, or it happens that his plan to lead out an army against all his enemies is outstanding. And while he is asleep, some others kill his enemies. You, proper teacher, who cannot declare a word in this age or the next, oh you person, who speak discretely if it is in one part or another, or how it is the ending of it. For if it is in the ending of heaven up to others and it is moving, and not moving to that extent without the non-moving of any place, and not moving from so much that it cannot learn from a place of non-moving as in another age, and it is in this [age] and it has dominion in the part worthy of me. This is because it seems to him to be in glory and because it seems to him that it has the possibility of working over the whole part, of placing whatever he wishes, of expelling whatever he wishes. Therefore it is because it is not, and rather than through command others have killed all his enemies, although you have said that he would remain in them also, although he quit, others did this because they were not there, and through this it was fulfilled by his command. Therefore he was there and he was not. And to that degree he slept on the stone and was not afraid of my sword whose command it was to pour out his body and life. And I was so much less that I cannot describe his

virtue. For I know that if he had heard me he would have moved himself, therefore he is there and he is not there, because then he had not seen and does not hear. And however it turns out that he remove[*deferat*] the light which in a year has increased, he has regained virtue in each of his principal members and does not receive profit from him with a glad heart. In such an example you can see that he has not existed, and in the same example you can understand the solution. But this must be understood in faith. Thus one god has existed and he who holds virtue over everything that exists is not alterable nor does he move in his person from place to place, and yet he is so compassionate that he is discovered by everyone as ready to [give] mercy; he is three and one. He is the one God and in his understanding alone will the work be enough to long for all time; for he is not alterable and we are all moved by alteration; it is right that we do everything through him, and everyone has moved through him, because his understanding can [not] be deficient for us as much as it can be not deficient. We should submit ourselves to penance for one day, and afterwards for three [days] to fasting for the understanding of him who is three and one. For the fourth will grant to him to understand, and all his work with the joining of his humility. And there are few who can understand him alone. And in my third book I have set it forth in a few words to the inclusion of his entire speech. And I have given everything which is submitted to him, the reason in that case from understanding God and the solution as to how he is and is not or how he has contrived that the world would exist. And you have well heard the solution, how the human being was made or how the works were done which he would complete. For it is enough that in my admonition of teaching which I made in this book and the virtue which I showed to you for understanding the faith over all other faiths, because with my teaching it would not be impossible for you to work, and behold it was not that you would not approach my places and it is here. Who was at one time for you, who was worthy that he be known by everyone, part in part, place in his place, as you would know his place here to compel them into motion, because without knowledge of the right case they would not move effectively as because of foolishness, it could be that I would judge everyone for foolishness if they did not have knowledge of all my cases. But by my discriminating sense I have distinguished one from another and I have woven together one with another because it is one without another, because whatever he has power in himself [it is] impossible for him, just as if, about two brothers, one after another is the heir to the other. For he who is near shows him the consecration over the greater conservations, just as in lesser ways of the greater consecrations, for the body is so wise that what is immense is nothing. That is nothing in comparison to an angel. And a person has power through them over them, and it is right to know, and you place trust in some of these greater ones. Because they do not have power through them over these.

And so, because one does not become contrary to another, it has so much protection in itself that his knowledge and that of all others makes him worthy over his part so that he can denote the name Sacerdos, and truly can he be called Sacerdos, worthy over all other worthy ones. For his knowledge makes all other unworthy ones worthy, for it remits all injuries of ruin, looks upon a faith over all other faiths, and has dignity over all other dignities, chastity over all other chastities. And the spoken understanding of this name [is]

as I define. In the next book it puts the will over all other women, although it is defined differently in the Bone Book which teaches [how] to have power over women one at a time although the preparation is difficult.

{*Sidenote*: Bone Book}

But after the work has been done, not only for one hour but indeed for a longer period will you be able to make her laugh and in whatever way you can move her to loud laughter, after the possibility is shown to you over all its power. In a period as long as the substance and quality of your name, and on any day if she cannot take delight in you as often as the number of letters you have in your name, to that extent will the period of time be missing which the space contains. She will be excited to such a warm fever, over all warmness, and after a length of time has gone by, the length of the substance and quality, and the end of the period comes, within that time period if you have not moved her to loud laughter, then after that the ability of knowing them [?her] will not be given [to you] except with difficulty. Although they will always show to you from their ability if you have not first plundered, even a little, but as much from what they have or could have they may share with you to your liking, So it should be observed for one day with no lying, as long as before that day confession is made three times on the same day. And this will also bring you the distinctions of numbers and their parts, and it will seem to be in part of an arrow. The middle above is warm and dry, and below seems to be cold and dry, and it shows the value of knowing his nature, [and of obtaining] force over twelve separate hours through one day and night.

[Section 26.5]

Decimus liber super tria nomina

Yasym, Graton, Sother [130r]

Ad nexum decimum inveniendum naturae executionis, et ad partis partis subiectionem, et ad virtutis partis naturae constrictionem, at ad totalem subiectionem quae in eo concluditur quae est retentio partis expressionis in decimo casu tale nobis exhibetur obumbraculum sicut visui nostro haec forma {ez followed by ez}. Et istud sonat in sonis diversis {ez} et variis dictionibus, et dictum est decimum in radii conclusione ad nostram humanam subiectionem pronunciatum. Unde sequitur talis illius dispositio: seipsum primo ostendit postea I quod dicitur nobis per principium huius rei quae est causa, quia eius extitit inchoamen, et est decimum in nativitate eiusdem, post illud per B idem nomen notificatur. Et tantum umbrae istud umbraculum in se obtinet quod interius potest denotare hoc nomen Iasim. Ille veraciter potest dici Iasym qui nobis sonat castitatem, et non solummodo castitatem, fontem eiusdem ex illo qui est materia materiarum et deus deorum et dominus dominantium et est semper habundans in modis universis, et inspicit iustos et iniustos et dimittens ubi ei[?enim] placuerit, et ex se prestans misericordiae perfectionem. Et rursum ideo colit terrenae subiacere homini operari in diversis divisionibus; hac ratione operprecium est illi qui ostendunt maiorem consecrationem operari quod nec dicto nec opere vacui reperiantur et quod non sunt pigritantes super opere vix enim invenitur quod ipse sic ita incipiens suum opus sicut ipse fortasse vellet sua principia. In principio enim operis denotat opus quod posset esse opus, et qui in suo animo deliberat talem constitutionem operis habendam, et per illam posset protegi ab omnibus armis, non in re tanta esset utilitas salva. Sed maxime est in labore observationis totius corporis licet quibusdam satis fiet paucis istorum et quidam pro quibusdam facient doctores vilipendere. Sed bene sis[?scis] qualiter diffinivi tibi in libro figurarum,

{*Sidenote*: Liber figurarum}

quod nullus sine istius cognitione vel sine istius partis subiectione non posset illis ostendere aliorum aliquem in tanto termino unius horae, vel in mediate horae, hic enim est materia illorum omnium qui quondam poterant recipere decisionem licet in uno consisterent; habeas intelligentiam et te in meis verbis non oneratis tediose. Sicut enim vides quod ille oneratis sua bonitate est terminus in accipiendo terminum in illius bonitate non posset se diversificare ad aspera reddendum quare posset esse dampnans omnia alia corpora. Et quem terminus alium terminum transivit illius obscuritas [130v] potest in illo esse dampnans, vel illius fortitudo exhibet mihi demonstrandi per figuram loci partem et locorum demonstrationem subtilitati cordis ingeniosi, unde ratio est diffinita ad magnum studium quod diffinivi hic ad discendum. Illi enim qui sunt titubantes et moventes ex una parte alia, nec sunt firmi in fortitudine omnium meorum brachiorum nec retinuerunt plenariae dictorum meorum summam, pro eo solummodo possit esse labor ad cognoscendum istarum cognitionum et in dignitate quae nobis deest.

Et quia non intendunt nisi in decipiendo, et non habent aspectum coadunandi meum dignissimum thesaurum, quia postea illi pauci qui illae regulae subiacent omnio mundana sunt contempuentes, sed tantum quod illorum diffinitio intrabit in mea parte omni dubitatione remota. Et si aliquis illorum posset se castitate submittere per 30 mensium spatium, postea plures suarum voluntatem adimpleret et quemlibet meorum per se librorum quilibet sciret in linguis diversis. Unde operepretium est ut in isto casu fiat dignus ad undecimam partem inspiciendum, quae sunt solummodo unus solus licet se divolvant in multis variis dictionibus sicut haec litera L in Lune existit computatione et in Ludia quae piscis extat in mari cum pilis variis et in terra inludicaca quae valet multum ad sensum humanum impediendum. Et ideo si in isto casu mandaret intellectum capere suarum partium petent a me valde ab illo petitur qui docet cum una litera et alias negligunt, literas non curant, nec solummodo istam scire licet impossibilitas esse si dignum maxime illum non invenisset, sed indignus hanc doctrinam confero pro tali quod visus solus faciat eos dignos ad consecrationem maiorem, de adimplendo in termino in tanto quantus est eius terminus. Sed si esset ultra modum diffusus pro eorum gravamine non esset quod ipse adhuc eis non sit diffusior. Sed tamen erit sine magno labore pro faciendo eas. Solummodo habebis eum in tanto quantus erit terminus medius ut equalem prestes primae matri. Et similiter prestes equalem alteram partem alterae tuae matri, et cum termino matris quae tibi est secunda quamvis illa tantum debeat obtinere cum aliqua aliarum per equales portiones et residuum quod in parte non intrat cum parte tui partis, i.e. in tantum quantum erit terminus istius proximae partis distinctae per cursum illius vel per 6 dierum qui varios in capite trium horum terminorum, vel pluris quantum totum est tuus dignus spiritus partis dexterae cum sanctitate illa quam obtineres ex sua cognitione tibi dabit locum inveniendi librum consecratum in quocumque sit istorum terminorum,

{*Sidenote*: Liber consecratus}

vel ad minus ille tibi [131r] ferret illum istarum dignitate. Sed in tantum est necessarium quod tibi submittas ad operandum vel ad operari faciendum corpora illorum inter diem et noctem totiens quot literas obtines in tuo nomine, et quod eas ex parte sinistra deferas illi enim concludunt fortitudines in unius partis et alterius. Bene audivistis in proximo quod precepti componere decisioni tuae vel in partis tactum qui esset super terminum absque decisione quod illis preciperes quod eis commodare pro maxime tenendo virtutem super illos. Ego demonstro tibi figuras quae sunt tenentes quasdam partes alias per 12 distinctas sicut veniunt in numero 12 prima {three dots and a raised v or b} cubum[?] et dicitur constricta ex omnibus constrictis partis et occupat has 5 vocales u, o, i, e, a, et plus septem consonantium proximarum sic distinctas v, j, l, m, n, r. s, x quarum duae primae non sonant nisi in quantum una. Consonantium aliae sunt semivocales. Aliae sunt mutae. Semivocales sunt vi[number 6], l, m, n, r, s, x. Quatuor ex hiis sunt liquidae scilicet l, m, n, r; x quoque est duplex consonans et plus ix[?] mutas occupat b, c, d, f, g, k, p, q, t. Et semper est haec recipienda in unius numero. Secunda est illa {four sumbols I, pointy h, 4, n} et dicitur distincta in diminuendo et occupat o, e, a et plus vii consonantium proximarum sic distinctas v, j, l, m, n, t, s, x, quarum duae primae non sonant nisi quantum una consonantium. Aliae sunt semivocales, aliae mutae.

Semivocales sunt sex l, m, n, r, s, x. Quatuor ex hiis sunt liquidae l, m, n, r. Similiter x duplex consonans et plus 9 mutas occupat b, c, d, f, g, k, p, q, t. Et semper est ista recipiens pro uno secundorum numerorum. Tertia figura est ista. {figure seems to have three parts joined by a horizontal line}, et dicitur internexa ad locorum inclusuram, et in eadem distinctione tenet sicut diffinitum est de duobus aliis unam et aliam, et non unam sine alia proximam proximae diffinitionem aliarum et plus h, z, v. Et semper est ita recipiens pro numero tertiorum numerorum. Quarta talem nobis ostendit formam {figure seems to have four parts}. Et tenet distinctionem quarundam et aliarum, et non unam sine alia, nec alias sine alia. Et semper est ita recipiens pro uno quartorum numerorum. Quinta talem nobis ostendit formam {maybe seven parts, at least one looking like a Greek letter}. Et tenet distinctionem quarundam et aliarum et non unam sine alia nec alia nec alias sine alia. Et semper ista est recipiens quintorum numerorum pro uno. Sexta talem nobis ostendit formam {figure has three non-letter symbols}. Et tenet similiter distinctionem quarundam et aliarum et non unam sine alia nec alias sine alia. Et semper ista est recipiens sextorum numerorum pro uno. Septima talem nobis ostendit formam {figure like a fancy J W}. Et tenet similiter distinctiones quarundam et aliarum et non unam sine alia nec alias sine alia. Et [131v] semper est ista recipiens pro uno septenorum numerorum. Octava talem nobis ostendit formam {three symbols: a large 7, a large but lower case n, X}. Et similiter tenet licet ista ex aliis non formet distinctionem quarundam et aliarum, et non unam sine alia, nec alias sine alia. Nona talem nobis ostendit formam {three symbols: h, I, sideways S}. Et similiter tenet distinctionem quarundam et aliarum et non unam sine alia. Et semper est ista retinens pro uno nonorum numerorum. Decima talem nobis ostendit formam {a double W followed by a superscript c}. Et similiter tenet distinctionem quarundam et aliarum, et non unam sine alia. Et semper est ista retinens pro uno decimorum numerorum. Undecima talem nobis ostendit formam {script m, fancy lower case b and d, ʻ e}. Et similiter tenet distinctionem quarundam et aliarum et non unam sine alia. Et semper est ista retinens pro uno undecimorum numerorum. Duodecima talem nobis ostendit formam {branchy symbol with two dots, c over three dots, 2 with elongated foot with four dots, 9 with a hook, 9 and 4 joined by a line}. Et similiter tenet distinctionem quarundam et aliarum et non unam sine alia nec alias sine alia. Et semper est ista retinens pro uno duodecimorum numerorum. Et per ista similiter potest scire omnes spiritus malignos qui sunt extra omnia corpora quae sunt, tantus enim extitit eorum occasus quod sine istis regulis omnes illos non possis scire, nec sine istis posses hunc librum operari. Et scias quod nihil aliud faceres a termino 12 annorum usque ad 60 tantum quantum continerent novem horae diei et tres horae nocturnae. Et quod in qualibet componeres 60 tot scias esse famuli tui maligni spiritus, vivos comburentes, operantes, salientes, et currentes ut adimpleant eius voluntatem de tanto quantum potest invenire, i.e. certa persona. Unde necessarium est quod scias nomina omnium et non unius magis quam alterius. O quis possit eos te docere nisi ego? Et ideo vos decore magister qui putatis vos habere totius mundi sapientiam, nihil deest vobis propter cognoscere omnes doctrinas solo dicto vestro putatis enim vos scire omnes linguas? Non est ita. Prius enim nasum deflexisti quam alium unam novissetis. Nec adhuc diffusum tempus est elapsum quod me loqui audivistis. Putatis ergo scire omnia verba mea, non,

non de me non est ita sicut de vobis decursus enim unus scripta decurritis, et non ut interius sensum inspiciatis. Non est providere ba ba secundum[?] pro scire boat {8 with a tail}. Temptare deberes unum sensum et alium antequam aliis dominareris[?]. Inde enim scio immensam utilitatem si prorsus vellem mean artem diffinire. Sed quia non habes aliquam bonam scientiam, nec deus aliquem bonum sensum mandavit quam habeas, ideo non est mihi curae tuam doctrinam meliorare. Veraciter enim possum haberi pro ignorante et quod nullorum meorum doctorum esse utile in illo facto. Sed ego caverem ante illas bestias quibus deus numquam horam constituit quod intellectum possunt habere. Sed tale est quod gurgitem commendatum non debes accidere piscatum gurges enim est altus, et pisces in fundo natant, et si tibi competerent tam longus hamus ut iste est compositus in [132r] quo nec finis nec virga extitit in cuius capite hamus dependeret inescatus. Si hoc tibi deesset qualiter possit a fundo educere. Consilium aliud non discerno nisi istud: Me intelligas si me intelligere possis, tantum docebo te tantum extrahere licet dormias. Qui cum evigilaveris tot habebis quot possunt collo deponere. Intellige si intelligere possis. Sed non volo ut praetermittas; habeas ad hoc unum dignorum dignissimorum secundum quod ille fiet dignus. Et in tanto numero tu teneas de illo, et quod quibus esse possit unius et alterius, quot literas obtines in tuo nomine, et deferas illos vinctos ad illud magnum flumen, et de quolibet frangas in parva quantitate et proiicias in flumen iuxta ripam memorans tot de tuis mancipiis indignis tot quot iam diffinivi; postea dormi in lictore tam longe quod pondus tui possit poni inter te et aquam. Cum vero vigilaveris adminus tui pondus inveniens vel tot plus quantus est illorum numerus licet per istud de illis periret, nepbra, multum ex illis. Multi enim sunt qui illi parti fidem non adhibent. Cur deus in illis numquam partem obtinebit? Multi enim sunt ex illis reprobi ad directam cognitionem illius qui sunt disputatnes secus suam partem ex hoc cuius nec unam partem nec aliam inspexerunt. Ceci sunt omnes illi inter alios excecatos pro eorum grava intelligentia. In abissi gurgite multos detrudunt. Scias enim quod nullum computo dignum si non habeat cognitionem scientiae dignae. Videmus enim quod scientia digni fuerunt. Digniores hac ratione omnes illi ceci efficiuntur, ad quod se non cognoscant nec sui duas partes et omnes servos ex illis partibus. Si enim rationem ne scirem proponere quare eas tenentur cognoscere esset de me velut de illo qui arborem vellet abscindere et non radicem, vel radicem et non arborem, et qui talem opinionem estimat quod illud quod est sub terra sit de eadem terra, et quod est supernus sit de aere et quod nullum in alio operetur nec aliud in alio. Sed talis debet esse intelligentia directa quod homo qui una pars existit et quod pars est elementata de quo satis decenter in primo libro determinavi qualiter potui esse illius complementum et quod elementa ei deserviant et qualiter in eo capiant eorum proprietates, et quot sunt ibi compositiones velut de virtutibus non praetermisi signa, et planetas nec certum casum a quo debuit se dissolvere. Et sicut est quod totum suum complementum obtinet divisus est electionibus sic quod aspiciat versus boni partem. Necessarium est quod in animo suo firmet quae sit pars sine abscisionis, et illa quae magis est decurrens per omnes alias partes ut oneretur ut reddat ei salutem. Illud enim est caput suae primae orationis, et sicut illam novit non esse quod anima non videat versus illam partem et quod illa non habet suos promeritores. De qua [132v] te docui in libro Os,

{*Sidenote*: Liber Os}

qualis erat in die et qualiter tu possis scire det quolibet fortasse possis bonum operari in quolibet dierum quare necessarium fuit, quod rectum nuntium tuum scires, per talem enim nuntium possis exeniumtuum diligare. Quod si nomen ignorares, et illius cognitionem fortasse posses incurrere nuntii et exenii detrimentum nec unquam tibi fieret sermo de uno nec de alio. Et iustum est scire quod pro eo composui omnes istos libros. Alia enim rationem ne quis ammitteret in dei obsequio. Si ante aliquis amitteret dei obsequens non video quaequam lucrum possit pullulare. Et quam scis quod mea digna subiacet quod voluntatem tuam adimpleat, et tu dulcis amice dignus es super illos, et per eum qui est dignus super omnes alios dignos, et pertinet tibi te submittere ut per tres dies aqua munderis. In quarto penitentiae te submittas et ieiunnio per unum diem ad illius nominis honorem quod tibi podium praestat ut super hunc casum dignus fias. Et adhuc tantum umbrae in se retinet istud obumbraculum quod interius potest denotatre hoc nomen Graton. Et revera potest nuncupari Graton qui nobis sonat tantum quantum gratus, magis enim est gratus omnibus gratis. Ille enim veraciter sanctior est omnibus sanctis, materia enim et fons est omnium sanctarum materiarum, in eodem nomine est intelligere hoc nomen Natam qui nobis luac patrem et filium et spiritum sanctum, verum etiam signorum constrictionem et planetarum et omnium dignarum partium illuminatorem, ponens et mittens lumen dignum in loco sustinens et retinens celum et terram ille qui est expediens lumina obscura et clara ponens ubi placuerit, qui est trinus in persona, et unus solus in substantia. Ille qui est unus deus inspiciendus firmior rebus omnibus quae formae existunt qui unam partem firmat in alia et aliam in alia. Una non est intelligenda sine alia. Iusta enim est pars quae est prima respectum enim habet ad unam partem et ad aliam. Ita 2a pars inspicit partem anteriorem et posteriorem. Unde iustum est scire qualiter debet intelligi pater in filio et filius in patre. Quod si terminatio istius casus non esset et unam partem haberet, et aliam linquerent quamvis duas bene cognovissent et tertiam linquissent propter ignorantiam quam in una parte possis accipere indignus essem in hac parte. Hac ratione fili decore nolo ut unam praetermittas nec aliam. Si enim in ista derelinqueres ille indiscretus magister te vindiculum acciperet; non est ille solus insipientium tenens, sed omnes illi qui se cum illo alligant; unam partem nec aliam abiicis qui ei fidem adhiberet; stultos omnes te redderes [133r] unam post alium. Et prius esset terminus mensium 14 quod aliquod bonorum istorum possit nocere. Cognovi eum prius quam esset magister et nuncupatus magister. Licet propter nomen suus status non minoraretur prius erat nimis reprobus modo, se nimis elatum composuit propter superbiam quam habet; non intelligit tantum se existimat scire quod sensum amittat. Hanc regulam non intelligeret quam tibi exhibeo ut eum decipias et quam possis eum transire, et ad nihilum suam sapientiam devolvere pro elatione quam habet eam non inspiceret, et si eam non intelligeret, bene confunditur talis magister multum enim bonis sensibus capistrum abstulit, pro uno enim sermone alium ostendit quod ipse unum nec alium unquam vidit. Tu amice dulcis in principio omnium principorum ut tu habeas voluntatem eos coartandi. Accipe primum, secundum, et tertium, et cum puncto pro sexto, cape tertium, pro puncto pro decimo secundum, tali modo eam disponas tot quot habebis in oratione tuae terminationis. Ista regula coherebit quam super istum casum eris dignus.

Sine ista potentia non haberes pro aliqua re quam dicere potuisses admodo possum disponere hoc quod indignos ad magnum opus et quaerere gladium eorum non possis vereri nec eorum formarum transformationem; debes eligere principium primum, secundum, et tertium. In primo ergo sit tuus planeta et quod in eo emas calibem omnio mundum tuum quod possis facere componere cultellum ad modum trium pollicum latum ex eadem mensura quater in longo excepto manubrio quod erit album, decorum caprino, in quo haec tria nomina sunt scripta ex puro argento; eum sculpere descriptione sicut haec presens pagina demonstrat. Quicumque est qui eum componat scias per artem tres de servis tuis malignis, postea ille cultellus est dignus ad interficiendum album agnum pro adimplere maiorem consecrationem. Et si velis eos retinere ut appareant in die quo positi ibi fuerant, et ut habeas eas ut respondeant de omnibus factis de quibus fiet eis questio cum tanto quod non est opus, quod tu aliquid ab eis queras in alio die, et est necessarium quod tu aliis nominibus non reveles super decimam partem numeri et qualitatis, quia si ipsum terminum transires postea manifeste tibi non dicerent veritatem. Tibi data est per me potestas illos ligare in libro digno omnium aliorum dignorum et qui tenet secreta secretorum.

{*Sidenote*: Liber dignus}

Et si aliquis sit dignus super illam partem licet debilis magnus pondus computet vice tam parva, et non habent arbitrium in rebus quis sit earum terminus. Scio veraciter quod nulla res nascitur, vel quod ego capiam terminum in rei illius descisione quod in recto termino ei maior pars rerum non habet complementum donec 30 dies transerit, et illi qui non vident rerum complementum nec habuerunt [133v] umquam doctrinam principii rei, et illi qui non vident nec inspexerunt unam partem nec aliam sunt stulti, et in magnis rebus brevem terminum postulant sicut ille qui erat saturninus et habebat constellationem omnibus illius partibus. Et qui in complemento 30 annorum in principio 12 debuit eligi; in una fuerim[?] maiorum sedium quamvis staret multum pauper et erat vexatus in una regione, et in aliis pro tali: non erat quod bene non sciret quod in termino debet esse habundans in omnibus possessionibus tantum quantum subiacet tertiae parti, et ille stultus erat potens et temptans. Si aliquis esset qui breve astrum possit ei conferre pro suo diffuso et se sciente invenit quendam lumanum qui subiacebat malae subiectioni habundantem in possessione communi qui tenebat ex 30 millenis partibus quolibet illorum partito in 30 milium, et illo eodem partito in tantum in pace, et sine lite et guerra alicuius hominis et erat maior dominus sub deo. Sed tantum deerat ei quod deum non agnoscebat nec illius virtutem. Unde rectam iustitiam super corpus eius posuit quod ad complementum sui iures omnes vires suas amittebat, et pro spatio presenti dabit tam magnam partem et intrabit in mali subiectione et in parva possessione, et dabat suas immensas divitias pro brevi terminis exspectatione pro quo obnixe postea in robusta incidit potentiam quam mali sustinuit afflictionem. Et omnio maxime quam vidit eum dominii imperio. Et eius non exstitisset magna penitentia omnis extitit maior cum in possessione prorsus fuit attenuatus et totius mali in eo remansit fortitudo, et si ipse audivisset huic proximum vel saltem suus extitisset per spatium 30 dierum non contigisset ei talis forma. Nec dampnum esset ei aliquod signorum malorum imprimebatur ille enim

huic habentia; illi qui non possunt terminos observare quales eis posui, et qui se non observaverunt ne mendaciis fedarentur, paucos enim computo; quidam tantum solummodo voluit dictum meum observare, et illi qui sunt fortiter de mundo et qui delectantur in obtinere divitias et inspiciunt maiorem partem et meam maiorem permittunt. Si observaverunt istius maiores partes, si in eas operando haberent voluntatem electam eas observandi licet totum plenariae non possint adimplere. Dignitas mei scientiae virtutem ei exhibet super illum postquam per 12 dies non obtinerit tantum quod ad illud opus sit observatus per 12 in ieiunio, et illo termino ipse idem suus spiritus benignus apparebit; pronuntiabit quod debeat esse ei opus primordiale vel in termino omnio sine omni deceptione extremi termini substantiae et qualitatis, sed ad cognoscendum naturam directam et fortitudinem quae super res est disposita. Licet pauci sint qui virtutem cognoscant non plus [134r] quam illi qui scirent formare per istas omnes spiritus corporum sicut docet liber figurarum

{*Sidenote*: Liber figurarum}

et si sint formati ex sua materia exeunt sicut sunt dispositi in primo capitulo. Quidam enim sunt currentes ut debent paulisper nominari. Alii qui sunt tardi et qui debent vocari velociter. Alii qui nec sunt currentes nec tardi. Et qui sunt in media existentia debent memorari in tali qualis est diffinitio tui nominis sint. Si haberent 7 literas, 4or currentes et tres tardiores. Et tu qui cognoscis naturas et observasti partes ex quibus naturae processerunt et in una parte et in alia et qui debet mea verba mea intelligere tantum fortitudinis habet haec parva pars naturae; si haberes de illis disiunctis definitis in maiori parte omnibus viris ex se expulsis. Et de illis essent tot de quot unum nomen eligeres et omnibus obtineres zonam, et quod unam alii aligares in medio cuiscumque re qui in medio staret, et haberes in eodem numero tot lapides candidos de rivo et habeas voluntatem faciendi aliquam eorum informari pone unum super in illius nominis maledictionem, et ad gravandum quodcumque membrorum affectas, et in eodem termino infirmabitur tantum quantum desuper erit lapis, et in tali termino in doctrinam quae[?] principalis serviens in quolibet die de omni bono quod facies ante meam presentiam veniet. Scias quod pro bona intelligentia quam habes in illa digna doctrina. Et pro illa digna cognitione tuorum dignorum nunciorum potes in meam gratiam accedere et totius populi. Et potes te in tantum illa digna scientia adducere quod nullo modo maiorem tui partem admitteres. Sed adhuc si haberet solummodo scriptum sigillatum sed tantum pausillum sensum habes, et extimas te tantum scire quod nullum sermonem meorum putas esse verum pro tali non erat quod ego doctrinam tibi traderem brevem ad videndum in directa perfectione, quare tu dignus super omnes linguas, et desuper arbitrasses meum subtilem sensum, et si tu solummodo scires operari super aliquam illarum et retinisses unum solum omnio a deo parum appreciaretis meam sapientiam, et bene vidisti quod ego tibi exhibui regulam sciendi tuam totalem generationem,uqis fuit pater primus tui, et pater sui patris. De omni scire usque ad 12 primos homines, et si ego viderem quod tu haberes bonum intellectum de quo video tantum de te quod te annumerare non valeo inter sapientes, cogitarem quod scires volvere caput operari super omnes illi tibi caderent usque ad observationem istius capituli vel omnes communiter postquam transibit substantia et

qualitas quod obtinuisses istum librum tanquam tuum et sigilli sicut diffinivi figuris et literis illum quod voles demonstrare, et per eundem ordinem usque tot habeas quot sunt literae in suo nomine, et si velis quod appareat sibi pater suus et pater primus sui omnes illos poteris sibi monstrare usque ad tantum de sua generatione quot literae sunt in [134v] suo nomine cum tanto quod tu debes proiicere unum lapidem qui remansit in medio in alia manu memorans tot vicibus illum qui apparet in forma patris sui, vel in tali forma qualis erat concordia tui et illius, vel talis qualem tu velles, postea videbis illum in tali forma et in tali etate qualis ipse fuit in 30 annis, vel si adhuc non habuisset 30 annos esset in tali forma qualem eum natura formasset in illo termino, postea securae et sine aliquo tremore querat ab illis quis fuit primus in sua generatione. Et si velis scire qui homines tunc fuerunt vel quod fuerat factum illorum, vel adhuc generationem spirituum, ille sine aliqua deceptione illos definiet de tanto termino quam sua vita carnalis exstitit. Et quidam habent tali modo haec nomina quae diffiniantur in 11o capitulo. Et si bene regulas meas memoriae commendasti, et figuras et puncta, et eorum terminos nullus sensus tibi deficit quem per eas non possis habere. Et per eas potes verum a falso discernere et cognoscere potes quis est tuus amicus tantum quanto termino erit vita tua, et mors tua, et per illas cognosces rectum tuum dominium. Et si ipse velit querere a secundo quae fuit eius generatio ipsemet debet respondere de omni eo quod queris, sed maxime est tuus terminus de eo quod fuit quam unus in carne extitit. Unde multos invenient per istum secundum furta et thesauros sub terra. Et si sit sapiens inquirendo tam bene poteris partes occidentales seu istas orientales, licet tu scis in eorum locorum varietate. Et si tertius de generatione est parte per quem reficitur iungit in forma 30 annorum erit pro revelatione zonarum et pro lapidis propositione qui debet esse tertius terminus. Ille idem loquetur tempus et factum in quo extitit in generatione sua. Et si bene cum exorcismes es dignus habere tot pulchras rationes et quod eas observaveris in talibus partibus quae ibi sunt et illas maxime quae te appodiant ut fias dignus super omnium verborum maiorem partem. Et si tu possis illum librum obtinere qui vocatur genitor per trium dierum spatium postea potes illum facere maledicere ille de quo foderit tibi voluntas in istius nominis virtute.

{*Sidenote*: Liber genitor}

Et si tu fecisses ei auferre sensum posse illi illum resignare cum 12 nominibus de quibus multis casus pessimi sunt ablati, et signa incommoda et pauca negotia in mundo existunt in quibus illa non sunt utilia, potes enim cum illis omnes illas maledictiones quas illi facias imponere. Sic quod si facias eum excecare [135r] vel surdum reddere vel fortitudinem linguae extrahere vel desiccare omnia sua membra in quocumque modo possis eas transvolvere inde sanabis unum et alium. Unde necessarium est quod tu scias quot sunt species. Quatuor enim sunt species huic intelligendum; prima curat auditum nominibus scriptis in carta virginea delatis in collo suspensis per ipsum spatium quot literae sunt in suo nomine postea sanitati restituetur adeo electae ut prius extitit. Secunda curat visum scriptis in carta virginea nominibus deletus cum aqua quae labitur in die sui planetae. Et quod in eodem die detur ad potandum, et quam transierit terminus absolutionis sui nominis salvus erit ab omnibus infirmitatibus suis melius et decentius quam primo erat. Tertia curat ligamen quod in nervis existerit et carnis desiccationem et

disiunctionem partium ossium scriptis nominibus et in carta virginea deletis cum eadem aqua mixto ei vino in duplo maius, et ille proiiciatur desuper illum de tribus in tribus proiectionibus super omnia membra sua dicendo: primum et secundum et tertium cum sancto spiritu quod sanet in sua virtute qui est unus et qui durabit tempus in esse, postea sanus efficietur melius et decentius quam prius extitit. Quartam autem diffinivi tibi in libro tertio,

{*Sidenote*: Liber tertius}

et si quartum ei velles propalare da 4 revolutiones a puncto subteriori usque idem sit in eodem loco qui prius extitit ba, man, mandata si bene observares et non ea diminueres. Quod si te tibi appodiat tuus sensus contemptibilis tanti numquam amissionem passus es in tam brevi termino, et ideo non remanetur quam mea digna doctrina sine intermissione subsisteret et non pro parvo computes mea doctrina parva; pone unum superiorum cum duobus de quibus sunt iam vestimenta in puncto subteriori priusque eas volvas pro tali ut melius cognoscat punctum rectum et super eodem tui lapidem siste qui quondam extitit tibi quercus. Et similiter voca quartum spiritum talem qualem natura ostendit sicut tibi praediffinivi in predictis figuris. Et si velis quod appareat in illius generatione apparebit vel hoc modo cum tot sociis quot literae sunt cum qualitatibus in suo nomine. Et scias quod nullus potest stare sine tot quot literae sunt in substantia et qualitate, et tot apparebunt tibi infra circulum quot zonas amplificabunt. Et interius videbis tot de omnibus officiis quot sunt, quosdam citharizare, quosdam zambusare, quosdam calamos inflare, quosdam sibilare, quosdam flare, quosdam dentibus frendere et dentibus illidere, quosdam unum oculorum artare, et cum alio palpitare et similitudinem gerent et caput movebunt quasi alios vocarent, [135v] quosdam labia detorquere, et quosdam rugas fortiter fronti imprimere, quosdam propalare dentes subteriores et alios cooperire, quosdam alios volvere in contrarium, quosdam habere os in tribus partibus qui stant et videtur quod videant ante et post, quosdam videbis equitare in forma elephantis, quosdam in forma leonum, quosdam in forma draconis quilibet istorum armatum sicut aliquis militum, sed in hoc est differentia quod differunt scuta a parte sinistra quemlibet videbis tenere gladium sanguinolentum, quosdam videbis capita amputare, quosdam vulnerare etiam capitis discrimine, quosdam auferre humeros dextros, quosdam vulnerare per latus sinistrum, quosdam intestina deponere et sanguinem effundere adeo ut esset ursinus, quosdam omnio fundere ex una parte et alia et cadere unam partem hinc aliam inde, quosdam utrasque manus auferre, quosdam utrosque pedes amputare, quosdam in forma ursina, et illos videbis transglutire alios sicut essent cadavera, quidam sunt et videtur quod equos equitent ad modum aliorum equorum, quosdam videbis domos disponere, quosdam arbores inscindere, quosdam lapides adducere et quicquam necessarium est ad edificandum, quosdam videbis mensurare, quosdam secare ubi mensura ponitur, quosdam funes ligare, quosdam lapides ponere in quaxillis, quosdam sursum trahere, quosdam lapides cum lapides adiungere, quidam in domo morantur sicut essent domini in introitum ianuarum, quosdam videbis terram adurere, quosdam arare et apparere sicut deberent seminare, quosdam seminare et custodire usque ad terminum quo possint herbas inutiles tollere, quosdam segetes manipulos coadunare, quosdam ex illis tenere et

comedere vicissim, quosdam falses tenere et scindere segetes, quosdam congregare, quosdam paleas excutere, quosdam semen mundare, quosdam ad molendinum deferre et machinare, quosdam ex illis apparere velut esset utilis ad vescendum, quosdam mensam ponere et omnibus cibariis adiungere, quidam sedent tanquam vellent comedere, quosdam stare paratos lucrari, quosdam alios et ridiculum accipere, quosdam et alios diiudicare et decidere alios, quosdam cadere, quosdam surgere et aliquem super alios potestatem obtinere, quosdam alios ligare, et quosdam alios absolvere, quosdam videre diversos ludos componere, quosdam super alios sputum emittere, et quosdam ludos componere quales volo tibi propalare, quosdam alios exuere, quosdam deferre omnia vestimenta, quosdam locum componere qualiter quiescant; quosdam videbis emere et vender et maxime bestias plus quam res alias, quosdam videbis iudicare in contrarium, quosdam videbis accipere hoc quod domino attinet, quosdam nummos eligere, quosdam refutabunt [136r] et illos accipient, quosdam videbis res furto subripere, quosdam videbis pro furto retinere, quosdam videbis flagellare et eisdem diversis ad malum compellere, quosdam videbis illos diiudicare, et quosdam ex illis videbis detrudere in carcere, et quosdam videbis abire, quidam in loco remanent et heredant et domos et campos struunt, quosdam videbis regere scolas, quosdam studere astronomiam, quosdam arismetricam et quosdam geometriam, quosdam geometricam, quosdam musicam, quosdam rethoricam, quosdam dyalecticam, quosdam gramaticam, quosdam ex illis magnos et parvos videbis, quosdam videbis alios deridere et se appreciari et alios componere, quosdam ex illis videbis falsa ludicra operari, quosdam videbis ire et comedere, quidam videbuntur remanere et omnes res ab aliis mutare et abscondere et furari in partibus et adhuc scribere de una tabula in alia, quosdam ex istis videbis ordinare, quosdam videbis officia sua exercere, quosdam teres sermocinare, et quosdam ex illis legere et diversis modis canere[?], quosdam videbis in legendo legere et verbum pro verbo subripere, quosdam videbis de illo loco abire, quosdam videbis illos alloqui, quosdam videbis transire et diversis modis sternutare, quosdam videbis alios invitare, quosdam videbis capere et alios dimittere, quosdam videbis facere ad mensam sedere et ante illos ponere quaecumque indigent ad manducandum, quosdam videbis monetam operari, quosdam videbis fabricare cum follibus sufflare, quosdam cernes forte calefacere, quosdam videbis illud maleare, quosdam videbis igni opponere carbones, quosdam videbis illorum limare, quosdam videbis opera sua compellere, quosdam videbis eadem ferre advertendam, quosdam videbis emere et alia culpare et eligere bonum a malo, quosdam videbis componere cupos et ciphos, quosdam videbis vomere unam aquam versus unam partem et aliam versus aliam, quosdam videbis piscari, quosdam videbis molendinam operari, quosdam videbis navi imponere et remos ducere et unum versus alium currere, quosdam videbis navem componere et patriarum vehicula, quosdam videbis intus intrahere et omnibus mutare modis, quosdam videbis partes suas signare et sociatates inire, quosdam cum aliis, quosdam videbis in manibus stare, quosdam videbis ex manibus piraticis debellare naves et unam aliam perforare, quosdam videbis armatos in manum propugnaculis et [136v] lapides proiicere et plumbi magnos globos, quidam sunt qui alios ceperunt et eos ducunt, et qui eos dividunt, et quilibet eorum habet suam partem, et alii alias qui eos per mare ducunt, et quilibet eorum habet suam partem, et alii ducunt ad portus, quosdam videbis

suere et scindere, quosdam videbis ordiri et texere, quosdam videbis capere et folia ducere, quosdam videbis folia ponere et adimplere, quosdam circulos ligare et doliis imponere, quosdam videbis agnos interficere et bestias diversas et pelles extendere et ad desiccandum in sole ponere, quosdam videbis equos observare cum pellis caballinis, quosdam videbis conservare asinas cum magnis auriculis et cum earum pullis mixtis cum mulis parvis qui forte possit procreari ab equabus vel azinabus, quosdam videbis capras et hyrcos conservare, quidam sunt qui emunt et qui non emunt et observant eos ut nutriat et non nutriat, quosdam videbis pingere, quosdam videbis picturas notare, quosdam videbis colores distemperare, quosdam videbis illos miscere cum aliis, quosdam videbis illos violare et in locis ponere ubi stare non debent, quosdam videbis proiicere in aliorum faciebus, quosdam videbis ridere et alios deridere, quosdam videbis capita formare et manus discernere et aures exprimere ubi esse debent, oculos formare ex eisdem coloribus talibus quales attinet ad ostendendum facturas quas volunt, quosdam videbis uteras formare usque ad genua et omnes partes denotare quae interius existunt, quosdam videbis pedes formare usque ad genua et articulos separare, quosdam videbis qui venient spectatum ut sit bene compositum et corrigunt ad eorum voluntatem quidam sunt qui dant et quidam qui accipiunt. Et in qualibet partium habet stare pars talis qualem ducit sua pars ad naturae separationem. Et si quartus desuper poneretur licet tibi definivi in tertio libro quae sit eius virtus cum indampnationis illius qui dampnatus est in parte ignis de quo cum eiusdem vestimentis te diffinivi esse invisibilem in die qui quondam fuit terminus qui iure fuit malus terminus in positione ignis videbis de illo qui est quintus et est lectum. Et sextum diffinivi in libro F licet bene scias quod eius contuli sed tantum quod tu in positione scires diffinitionem.

{*Sidenote*: Liber F}

Et 7 diffinivi tibi in libro qui dicitur H sed in positione videbis diffinitionem.

{*Sidenote*: Liber H}

Et 8 tibi diffinivi in longitudine illorum predictorum terminorum qui dicitur per librum P. Sed tantum quod in positione videbis diffinitionem.

{*Sidenote*: Liber P}

Et 9 diffinivi tibi in libro qui dicitur Os, sed in positione videbis diffinitionem.

{*Sidenote*: Liber Os}

Et 10 diffinivi in libro X sed tantum quod in positione videbis diffinitionem.

{*Sidenote*: Liber X}

Et 11 tibi diffinivi in libro B sed tantum in positione videbis diffinitionem.

{*Sidenote*: Liber B}

Et 12 tibi diffinitionem [137r] feci in libro E sed in positione videbis diffinitionem.

{*Sidenote*: Liber E}

Et scias quod nulla nomina quae umquam sint dissulta in corporibus; postquam terminus mersit[?] 15 non tibi subiacet in isto casu si non haberes librum figurarum in tali loco quod ille sit queras tibi ut ei demonstret rem aliquam.

{*Sidenote*: Liber figurarum}

Et tu in terminis tot quot voles haberes socios separata per vim libri figurarum, vel adhuc tui cordis subtilitate tot formas quot accident, secundum rationem cuilibet de tot quot eritis ad istud maius opus et ad honorem illius nominis digni pro quolibet termino debes inire confessionem de tribus in tribus ieiunium immiscere usque ad 4.

Et adhuc tenet in se tantum umbrae quod interius potest denotare hoc nomen Sother, ille veraciter potest nuncupari Sother qui nobis sonat compositor omnium quae sunt. Ille de quo habemus spiraculum, et qui in nobis iungit omnes sensus quos possimus habere, ille solummodo non est carnis iunctor sed etiam animae iunctor in parte qua attinet pro tali aliam partem non praetermittat; unus est solus qui habet insistere super omnes nostros actus de quo alii qui in eo existunt non sinit eos dimittere nullam ipsemet est trinus et unus et non trinus sine uno nec unus sine trino, ipse est solus ad intellectum clarificandum. Sed enim malus intellectus non esset separatus in proximo casu; decisionem maior pars possit accipere. Solus dicitur Pa enim extitit antequam partes alii extitissent. Ille est pater et est sanctus est filius et sanctus, quia in principio erat verbum i.e. filius sanctus in illo, qui durat sanctus; supponat spiritum complemento. Unus terminus delectat in alio, sicut verum est quod ego diu innexus sum vestro iusto amore, et ex corde non potest rumpi per spatium unius horae, et amor est comprehendens ex parte superna quod non possum deum amittere nec in iram populi devenire ad equalitatem plus non est mihi amor maternus. Ideo vos sum memorans in presenti non praetermitto propter detentam quam linguae possint iam dicere gentes prave, in quibus quorum deus aliquem sensum non intromisit quam modo et semper cordi mihi sic obligata in nexu primo, qui nullis rebus volverit qui mihi contingere possint me et mea observatae quia illi existunt tanquam vestra propria. Vestra cordis ordinatio machinalitur ut actus vestri sciantur debeo enim facere iuxta vestrorum mandatorum voluntatem sicut enim luna non se amittit propter sui decrementum et suiipsius semper est complementum expectans simili ratione de vobis computo quodcumque modo essetis de me contristata quod ad gaudium vestri mandati in bonam spem redirectis. Heu de alio non cogito nisi de vobis. Vos cordis mei essis lucerna, et semper inter meas manus vestri actus volvantur. Et si vobis non essem memorans esset de me velut de leone qui est attemptatus omni genere bestiarum et quaelibet illarum tollit suam restrictionem; cor vestrum cor meum alligat in tantum [137v] quod fere exspiro. Oculi et toti vestrae compositiones quaelibet per se me tantum adducit quae vix aliquod bonum novi eligere. Nihil de vobis bonum possit pronunciari quod ex gaudio quod inde mihi assumo. Et de spe bona quam de vobis expecto non faciat me frendere in tantum quod vix aliquod bonum possum eligere. Vester magnus intellectus faciat me versus vos dignum meis verbis brevibus in tantum enim posset qui de vobis bonum pronunciare quod per scriptum per anum unum non valeret pronunciari. Salvet vos et illos quorum bonum vestrem mentis sedet; ille qui vos composuit et qui durabit in omne tempus et est trinus et unus. Et ipse permittit me divino inspicere quod ego per

spatium unius horae indem os vestrum pronunciare. Media destinat alteri medio sicut proxima venit per iustum ordinem et nomen se alligat cum illa sicut esset nomen suum proprium iustum illa eadem deserviat ultimae prima quintae deserviat, tertia sextae ministret. Et coniunctio sit inter nexum iusto amore, et quod unus versus alium non menciatur[?] saltem quamdiu hoc opus durabit propter adimplere hoc opus et eligatur mundus in tantum quod ibi non sit mulierum accensus quod scias bonum per spatium 9 dierum quod ibi tibi attinuerit nec in tanto termino quantum est quarta societas iuste eo quod infra illum terminum erit sacratus sine omni fallacia et in qualibet debet imponi quolibet istarum persarum ad planetam.

In principio est necessarium quod istud capitulum sciat bene ille
qui debet huius artis esse magister. Ergo hic inchoat exor
cismus qui est amangelvo, ycon, Satoycon, Zeli, ma
raton, Itmgycon, Adiaciendos omnes angelos perversos
de tytubantibus aut de rebus vacillantibus, ut illos vale-
amus nostro imperio submittere. Psalmus. Qui habitat
in adiutorio altissimi totum psalmum.

Hic sequitur verbi gratia P

Igitur si quis exigat possibilitatem super omnes aeres moventes et super omnes malignos spiritus et super 12 cognationes quae de celo casum passe sunt in temporibus antecessorum suorum in primordio hoc capitulim memoriae commendet et paritales eorum cognitionum et omne genus et eorum recognoscat sed hoc scientiae meae infigat et auditu percipiat, et diligenter intelligat quod omnes et spiritus adversi per _______ procreati sunt et de eorum numero sunt qui ex putrifactione orti sunt et ex incisione ignis qui de ligno prodeunt. Unde eorum nomina typpus nuncupatur. Et quidam sunt et ipsi ventus efficiuntur, et per illos coniunctio perpetrata est quod qui ex [138r] illis qui obstant exorcizare verbo quod ex ore dei vivi exit, et de ore coniuratoris exierit et ad presens non accesserint de alterata nece exspirabunt omnesque in tuberositates seu lepram immundissimam casum pacienter, hac de causa princeps autem ubi fuerit repentae accedant. Et sicut verbum quod procedit de coniuratorum oribus et quod transit in aere seculi quia illud ventus existit, et ventus in presentiarum discurit iram ut ipsi vento conformentur, et ipsi similio in medio vestri congregantur, et quasi venti accedunt hiis, vero in memoriam adductus et libro bene repetico legendo. Tunc quacumque hora illos in virtute congregare intenderis voluntatem exclusa eorum arte tui presentiam illos obstare volveris rursum locum secretissimum viridum et purum et ubi nulla mulier nullam moram facit ad eas et ubi donum dispone 4or hostia continentes a 4or mundi partibus construas atque instruas impleas iuxta hunc modum quod ante unumquam hostium unus constituatur circulus in quo vel in quibus succinctus operi stare, vel sedere decenter queat et in uno quoque hostis olla nova operi tradita, nulli accensis carbonibus repleta ponatur in quibus coxabrum oleo sanricum supponatur fragrantiam odoris habentia sicut incensum quod per tres alias noctes in qualibet debet exorcismus adimpleri carusinius.

Necessarium est et demus cum 4 angulis circulus non operatur nec desuper aliquo tegimine obumbretur. Hiis vero rite peractis scilicet domus ab omni turpiloquio et polutione purificetur predicti circuli non coniungatur per unius ulnae spatium, et ex illa parte unde exitur et intratur uti ista formula monstrat tunc dehuic in ea nocte neque in adveniente die illam amplius ullo modo quidam adeat, nec ingrediatur. In 2a vero nocte 12 nomina incipiat scribere et ea in sinu tuo pone sicque circulum ingrediaris. Insuper ubi cultrum supradictum obtineas quae de indico ferro factus in quo haec tria nomina sint suprascripta ex puro argento cum sculpturae descriptione sicut haec presens pagina demonstrat. Si vero ipsam authoritatem et carbones super omnes testas ad faciendum predictam fragrantiam de ligno olivarum quod vocatur piloalmus iterum ponas in illa hora vel eo tempore aliquem vel aliquod qui non audiat per tres horas noctis et tunc dehuic exorcismus dicendus est, et super cultri manubrium in medio circuli cereus ad hoc agendum sufficiens et conveniens decenter pondus erit. Sed tantum hoc opus solummodo in Mercurii nocte si magister sit Mercurialis operari tenetur. Et tunc dehuic fortiter et viriliter et cum maxima virtute quasi vir habens gladium suum evaginatum undique prudenter providus coniurare et exorcizare inchoes. Sed hoc bene ad unguem tibi notificetur [138v] ut nullatenus expavescas nec metuas quicquid audieris vel videris sed viriliter sis providus cum ad te accedent, et vocem tuam exaltes et firmiter stes, et tunc si praesentialiter ante te debeverunt quasi tortuosi scias proculdubio illos intendere te partem facere. Non tantum timeas sed sis robustus et fortis quasi dominus et potens in quacumque enim hora tu compositor vel doctor huius artis hunc librum in manu tua tenueris et supradicta 12 nomina in sinu tuo tenueris

{*Sidenote*: 12 nomina}

nullus illorum amplius tibi condempnationem inferre poterit. Verbi gratia per potentissimum et corroboratum deum, fortem admirabilem, perlaudatum et mundum et glorificatum, et virturabilem et sanctum et bellum et magnum et terribile. vos exorizo et vobis impero ut nullam moram faciatis et sine strepitu et cum omni affabilitate et absque omni deformitate versatis. Tunc in eadem hora revertatis super illos, et habeat epistolam in qua hoc 12 nomina scripta videntur de sinu tuo trahas et dicas per istius libri nomen et per omnes eiusdem libri virtutes ne tortuosae vel deformes ad nos veniatis, sed in omni letitia et affabiliter ad nos venite, et hiis dictis paulisper taceas. Qui si in forma hominis venerint proculdubio illos ad totam voluntatem tuam venisse scias et tunc dehuic in eadem hora tu factor huius operis in omnibus tuis necessitatibus cum illis loquens et revera omne tuum desiderium rationabiliter completum erit. Illos in pace redire precipias et ne illos diu tardes vel detineas. Et dicat unuquisque vestrum ad suum locum in pace revertatur, et pax vobis et nobis et pax inter nos et vos.

[Section 26.5 Translation]

Tenth Book about the Three Names Yasym, Graton, Sother

For discovering the tenth connection of the pursuit of nature and the subjection of the part of the part and the constriction of the virtue of the part of nature, and for the total subjection which is included in it, which is the possession of the part, and in the tenth case the protection of expression is shown to us just as this form appears to our vision: {figure: one ez followed by another ez}. And this resounds in diverse sounds {ez}and various words and it is the tenth word in the end of the ray pronounced to our human subjection. From this follows its disposition: it shows itself first, then "I" [the letter] which is spoken to us through the inception, the cause of which is that it is its beginning, and it is the tenth in its nativity; after that the name is denoted through B. And it has so much protection in itself that inwardly it can be called the name Yasim[*sic*]. Truly can he be called Yasym which means chastity, and not only chastity but the font of it, from which it is the matter of matters, god of gods, and lord of lords, and he is always abundant in every way, and he looks upon the just and the unjust and sends where it pleases him, and brings forth from himself the perfection of mercy. And behold he gives back love to the earthly person to allow a human being to work in the various divinations; for this reason it is worthwhile for someone who wishes to perform the greater consecration that they may not be found empty, by word or deed, and that they would not be slow in effort, for it is found that he himself thus undertakes the work, as if perhaps he himself wished the beginnings. For in the beginning of the work he designates [it] because he can be the work, and who in his mind considers having such an instituting of work, and through this he can be protected from all arms, and there would not be as much usefulness in a salve. But mostly it is in the effort of observation of the entire body, although for a few of them it may become enough and for those, some may cause learned ones to hold [it, the effort] in low esteem. But you well know [reading *scis* for *sis*] how I have set out for you in the book of figures that no one without its understanding

{*Sidenote*: Book of Figures}

or without the subheadings of its parts could show to others anything in the space of just an hour or in half an hour, for this is the material of all who could ever receive the knowledge, even if they consist in one; you must have the understanding and you will not be heavily burdened by my words. For thus you see that this is the time period for those burdened by his goodness, in receiving the time period in his goodness he cannot change himself to return hardships and so be damaging to all other bodies. And how when the period of time goes across another period of time its darkness can be damaging in itself, or his fortitude shows me through a figure, part of the place and the showing of places by the deceit of a heart full of trickery, from which the reason is given for the great effort which I have defined for learning. For there are those who stagger and move from one part to another and are not firm in the fortitude of all my branches and do not fully retain the compendium of my words, only because it can be hard work to learn these ideas and because we lack worthiness. And because they do not try, except in deception, and do not

have the appearance of gathering up my very worthy treasure, because afterwards the few who submit to the rule are scornful of everything on earth, but so much that their ending will, no doubt, enter in my part. And if any one of them can submit to chastity for a period of thirty months, then it will fulfill many things of their [reading *suorum* instead of *suarum*] will and through that each of my books, whoever is skilled in many languages. Thus it is worthwhile in this case that he be made worthy to see the eleventh part, which are only one although they branch off into many words just as the letter L is in Luna for computation and in Ludia, which is a fish in the ocean with many kinds of hair, and on land *inludicaca* which greatly taxes the human sense. And behold if it is necessary in this case to take the understanding of its parts, they strongly ask of me as if it were asked of one who teaches with one letter, and they overlook the others; they do not care about the letters, not only to know it, although that is impossible unless he seeks what is most worthy; but I humbly give this teaching so that seeing alone may make them worthy for the greater consecration, for fulfilling in the end to the extent as is their limit. But if it is long delayed beyond measure, it would not be to their disadvantage because he would still not be more delayed than those. Also, it would be without great toil for doing these things. You will have it to the extent that it will be a medium period of time, so that you may be equal to the first mother. And similarly you may be equal to another part of your second mother, and with the ending of the mother who is a second one to you, however much she may receive with some things of the others through equal proportions, and the remaining which has not entered into the part with the part of your father, that is, as long as the period of time will be of the nearest separate part through its course or through six days, since you change [reading *varias* instead of *varios*] at the beginning of a three hour period or more, as much as your spirit is worthy of the right side with the holiness which you obtain from the understanding, I will give you the place to discover the consecrated book,

{*Sidenote*: Consecrated Book}

in every time period or at least it will give this to you by their worthiness. But it is necessary that you submit yourself to work or for making, by work, their bodies day and night as many as you have letters in your name, and that you remove those from the left, for they will imprison the forces in one place or another. Then you have well heard that I have taught to put together by your decision or in the influence of a part, which would be at the end of the time period apart from the decision, because you would admonish them to help them by holding virtue over them. I am showing you figures which have all the other parts through twelve separate ones just as they come in the number twelve, first {Figure: three dots in a little triangle and a raised u or b} quantity, and it is called constricted from all the constricted ones of the part, and it has these five vowels: u, o, i, e, a, and there are seven [but lists eight] related consonants: v, j, l, m, n, r, s, x, of which the two first do not sound except in one quantity. The others of these consonants are semivowels; the rest are mute. There are six semivowels: l, m, n, r, s, x. Four of these are liquids, namely l, m, n, r; and x is a double consonant, and there are nine more mutes: b, c, d, f, g, k, p, q, t. These always have one number. The second is this: {Figure: four symbols, possibly a letter I, a pointy h, 4, and n} and it is said to be separate in

diminishing, and has o, e, a, and seven more separate related consonants: v, j, l, m, n t, s, x, of which the first two do not sound except as much as one of the consonants. [This section is an approximate repeat of the part several lines above.] The others are semivowels and the rest are mute. There are six semivowels l, m, n, r, s, x. Four of these are liquids: l, m, n, r. Similarly x is a double consonant, and there are nine more mutes: b, c, d, f, g, k, p, q, t. And this always receives for one of the second numbers. This is the third figure {Figure: three parts joined by a horizontal line}. And these are said to be bound together for the inclusion of places, and it holds the same distinction as is defined by the two others, one and the other, not one without the other, the closest definition by the closest of the others, and also h, z, and v. And this always receives for the number of the third numbers. The fourth shows this form to us. {Figure: four figures, the first a curved hook ending in two dots, the second roughly three sides of a rectangle, the third a fancy capital S, the fourth a raised 9 with a dot underneath.} And it holds the distinction of some and the others, and not one without the others nor the others without another. And it always receives for one of four numbers. The fifth shows us this form {Figure: a gamma, a capital A without the horizontal, an I, a V, tilted, with one dot, a 9, not raised, a horizontal joined to a vertical, with 2 0 above the horizontal.} And it holds the distinction of some and the others, and not one without the others nor the other nor the others without another. And it always receives for one of five numbers. The sixth shows us this form {Figure: three graceful figures, the first like a capital J but with the horizontal extended to the left, the second like a branched tree, the third like a J with no horizontal on top but one in the middle, followed by a dot.} And this similarly holds the distinction of some and the others, and not one without the other and not the other without another. And it always receives for one of six numbers. The seventh shows us this form {Figure: like a fancy capital J followed by a capital, script W.} And similarly this holds the distinctions of some and the others, and not one without the other and not the others without another. And it always receives for one of seven numbers. The eighth shows us this form {Figure: three symbols – a large 7, a large but lower case n, and an X.} And similarly it holds, although this is not formed from others, a distinction of some and others, and not one without the others and not others without another. The ninth shows us this form {Figure: h, I, sideways S.} And similarly it holds the distinction of some and the others, and not one without the other. And it always retains for one of nine numbers. The tenth shows us this form {Figure: two W's joined together followed by a superscript c.} And similarly it holds the distinction of some and the others, and not one without another. And it always retains for one of ten numbers. The eleventh shows us this form {Figure: script m, fancy lower case b, fancy lower case d, apostrophe, e.} And similarly it holds the distinction of some and the others, and not one without another. And it always retains for one of eleven numbers. The twelfth shows us this form {Figure: a branchy symbol with two dots, a raised c above three dots, a 2 with extended horizontal and three dots above the horizontal and one dot below, a 9 with an added hook, a 9 and a 4 joined by a horizontal line.} And similarly it holds the distinction of some and the others, and not one without another nor the other without another. And it always retains for one of twelve numbers. And through these it is possible to know all the bad spirits who are outside of all the bodies that are, for so great is their

downfall that without these rules you cannot know them all, nor could you work this book. And you should know that you will do nothing else from the end of twelve years up to sixty, as much as nine hours in a day and three hours in a night. And whenever you make sixty you will know that the bad spirits are your servants, living, burning, working, jumping up and running to fulfill your will concerning as much as it can find, that is another person. Thus it is necessary that you should know the names of all of them and not of one more than of another. Oh, who can teach these to you unless I do? And thus you, esteemed teacher, you who think that you have the wisdom of the whole world, that nothing is lacking you because of understanding all teachings by one word alone, for do you suppose that you know all languages? Not so. For you have turned up your nose rather than learn something, and not long ago you heard me speak. So you thought you knew all my words, but not so from me, as from you, for you ran through the written words in one reading and did not inwardly see their meaning. Nor does that give *ba ba* so as to know how to sound. {Figure: possibly a fancy 8 with a tail off to the right.} You should try one meaning and then another before you rule over others. For I know great usefulness if I wish to thoroughly define my art. But because you do not have any good knowledge and God has not ordained that you have any good sense, it is not any concern to me to improve your teaching. For truly I can be considered ignorant and that in practice there is no usefulness in any of my teachings, but I am careful before the beasts, for which God never made an hour that they could have understanding. But such it is that you will not fall into an abyss for fishing, for the abyss is deep and the fish swim at the bottom, and if they are suitable for you, such a long fish hook as can be made in which there is neither end nor rod, so that the hook hangs down in its head to entice. If you lack this, how can it be led up from the bottom? I have no other advice but this: understand me if you can, I will so much teach you that you will draw out so much even if you are asleep. Since when you are awake you will have as much as they can lay aside from the neck. Understand if you can. But I do not wish you to omit; you should have for this one of the worthy ones of the most worthy, as he may become worthy. And you will have as much from him, and because it can be to them of one or another, as the number of letters in your name, and you will bring the honored ones to the great river, and from any place whatever you will break it into a small quantity and throw it into the river near the shore, remembering your unworthy rights of ownership as I have defined; after that, sleep on a bed big enough so that you can put a weight between you and the water. And when you wake up finding less of your weight, or more, as much as is their number, although it has declined through this, much water[reading *nebra* instead of *nepbra*] from these. For there are many who, for their part, do not keep to the faith. Why does God never have any part with these? For there are many counter arguments to direct understanding of those who argue against their own side and carefully consider neither one side nor another. They are all blind, they among others, made blind by their heavy intelligence. They will throw many into the deep abyss. For you should know that I do not make anyone worthy, if he does not have an understanding of knowledge as worthy. For we see that they are made worthy by knowledge. More worthy to the extent that they were all made blind, so that they did not understand themselves, neither their two parts nor all the servants from these parts. For if I

am not able to set forth the reason why they need to understand these things, it would be for me as if for someone who wished to cut down a tree but not the root, or the root but not the tree, and whoever is of the opinion that that which is under the earth is from that same earth, and because it is above it is of the air, and that it cannot do anything in another nor anything else in another. But it ought to be obvious that a human being who is one part and that the part is composed of elements, about which I have set out adequately in the first book, how I was able to be its completion, and that elements are subservient to him, and how the properties are taken up in him, and what the number of compositions is, as I did not overlook the constellations by their virtues, and the planets, nor a certain case which ought to resolve itself. And thus it is that their entire completion occurs, divided by choices such as what looks toward the part of the good. It is necessary that he should make strong in his mind that it is a part without any division, and that which is greater runs through all the other parts as it must so that it might give him health. For this is the source of his first prayer and thus he knows that it is what his mind does not see contrary to that part and that it does not have his deservers. I have explained about this in the bone book,

{*Sidenote*: The Bone Book}

how it was in the day and how you can know that he may grant, perhaps, to everyone, that you can work good every day when it is necessary, because you know your correct angel, for through such an angel you can send out your orders. Because if you do not know the name and its understanding, you might incur harm to the angel and the gift, nor would you ever receive word from one or the other. And it is right to know that I wrote these books for that. For another reason, that no one would lose their obedience to God. Before, if someone lost obedience to God I do not see how he could sprout wealth. And as you know that it is subordinate to my worthy [part] that it may fulfill your will, and you, dear friend, are worthy over them, and through him who is worthy above all worthy ones, and it is appropriate for you to submit yourself so that you will bathe in water for three days. On the fourth you should submit yourself to penitence and to fasting for one day to the honor of this name, because his staff stands before you so that you may become worthy in this matter.

And also this covering retains so much protection that it can inwardly be called the name Graton. And indeed it can be called Graton because it signifies to us grace, for he is more graced than all the graced ones. For truly he is holier than all the holy ones, for he is the matter and font of all holy matters, and in this name it is to know Nata which conveys to us father, son, and holy spirit, also the definition of the constellations and the planets, and the illuminator of all the worthy parts, placing and sending out worthy light in place, sustaining and retaining heaven and earth, he who brings forth light in the dark and in the clear, placing it wherever he pleases, who is three in person and only one in substance. He who is one God, to be seen as the creator of everything that was formed, who establishes one part and the other in another. One cannot be understood without the other. For the just is the part that is first considered for it holds to one part and another. Thus the second part looks at the part before and the part after. So it is right to know how the father is

understood in the son and the son in the father. Because if there is no ending to this case and he has one part and gives up the other or even if they know two and give up the third on account of ignorance, just as you can receive that I am unworthy in the part. For this reason, dear son, I do not wish you to overlook one or the other. For if you are remiss in this, the careless teacher may receive payment from you; then he is not the only foolish one, but all who ally themselves with him. You should not throw away one part or the other, he who adheres to faith; you will make them all foolish, one after another. And the first time period will be fourteen months because it can do harm to anything of their good. I have recognized him who was the teacher before and was called teacher. It is right on account of the name that his status at first was not threatened too much. He made himself too puffed up on account of the pride he had; he did not understand how much he considered himself knowing, because he lost his sense. He did not understand the rule which I give you, that you deceive him and, as you can, pass him by, and decrease his wisdom to nothing for pride, as he has not regarded it, and if he has not understood it, such a teacher will certainly be very embarrassed, for he has removed the halter from his good sense, for in one word he shows that he himself has never seen one or the other. You, dear friend, in the beginning of all beginnings may you have the will to put these together. Take the first, the second, and the third and with a point for the sixth, take the third, for a point for the tenth, the second, thus you arrange it as many as you have in the speech of you termination. This rule will hold so that you will be worthy in this case. Without this power you would not have anything that you could say, as "from now on I can arrange this," because of being unworthy for the great work, and you would not be able to seek their sword nor could you revere the transformation of their forms; you should choose the first, second, and third beginning. Thus in the first will be your planet, and that on that [? day] you may buy steel anywhere since you are clear of guilt, so that you can have made a dagger measuring three thumbs wide and four thumbs long except for the handle which will be made white, the color of a goat, on which the three names are written in silver; shape it according to the description as this page shows. Whoever makes this, you should know through art three of your evil servants; then the dagger is worthy to kill a white lamb, to carry out the greater consecration. And if you wish to retain them so that they will appear on that day in the place where they were placed and so that you have them so that they respond at all times when a request is made to them, in such a way that it is not work, because you will want something from them on another day, and it is necessary that you not reveal the names[*nominibus*] to others above a tenth part in number and quality, because if you go over that limit, afterwards clearly they will not speak the truth to you. Power is given to you through me in the book worthy of all other worthy ones and which holds the secrets of secrets.

{*Sidenote*: The Worthy Book}

And if anyone is worthy over this part, it is right that he should count as light the great weight [reading *magnum pondus* instead of *magnus pondus*] compared with such a small one, and they do not have judgment in these matters of what their ending is. Truly I know that nothing is born or that I will take the ending in a thing's decision, because at the right

time the greater part of things does not have completion until thirty days have gone by, and those who do not see the completion of a thing nor have any teaching of its beginning, and those who do nor look into one part nor another are fools, and in great matters they demand a short time, such as the one who was Saturnine and had the constellation in all his parts. And whoever in the completion of thirty years ought to have chosen twelve in the beginning; I would have been in one of the greater places, although a poor person would have stood for a long time and been plagued in one realm and in others, such as: it was not that he well knew that in the end he would be abundant in all possessions as much as pertained to a third part, and he, the fool, was powerful and difficult. If there is anyone who can confer on him a small home for his advancement, and [if] by knowing himself he finds some light which is subject to bad subjection, abounding in common possession, since he had from thirty thousand parts, however they were divided into thirty thousand, and in that same division he is in peace and without strife or war with anyone, and he was a great lord under God. But he so much failed that he did not recognize God nor his virtue. Thus he had placed right justice over his body because in the end he lost all his legal forces, and for the present he will give such a great part and enter into bad subjection and in slight possession, and he gave his vast riches for the short expectation of a time, for which, just afterwards, he fell strongly into the power which gave him affliction of evil. And very much as he saw it, by the command of the Lord. And there was no great penitence on his part; it was greater before, when he was meager in possessions, and the strength of all evil remained in him, and if he had heard what was closest to him, or at least it was his for thirty days, such a pattern would not have befallen him. Nor would there have been harm if any evil signs were imprinted on him, on account of his riches; those who cannot observe the endings as I have set out to them, and who have not observed themselves or have been polluted with lies, for I think there are a few, some wish only to observe my word and those who are strongly apart from the world and who have been chosen to receive riches, and they consider the greater part and neglect my greater [part]. If they have observed their greater parts, if by doing these, they have a good will for observing these, although they cannot fulfill all of the fullness. The dignity of my knowledge shows virtue to him over that, after twelve days they have not received so much that for this work it was to be observed through twelve days in fasting, and at the end of this time his benign spirit will appear to him; he will explain that he ought to do the primordial work or in every time, without any deception, of the final ending of substance and quality, but for knowing the real nature and the strength placed over things. Although there are few who recognize virtue, no more than those who can form through them all the spirits of the bodies, as the book of figures shows,

{*Sidenote*: Book of Figures}

and if they are formed from matter they go out as set out in the first chapter.

Some are fast, as if they would be named in a little while, others are slow, as if they would be called quickly, and some are neither fast not slow. And those in the middle will be remembered as it is determined by your name. If you have seven letters in you name, four will be fast and three will be slow. And you who understand natures and have

observed the parts from which natures proceed, and in one part and in another, and those who will understand any of my words, this little part of nature has so much courage; if you have from the disjoint definitions in the greater part by all the forces expelled from you. And from them there would be as many as [in] any one name you would choose, and you would have a belt[?*zona*] for all, and that you would detain one in another in the middle of whatever thing stands in the middle, and you would have in the same number as many white stones from the river, and you would have the will to do something to be informed of them, put one over the curse in his name, and for oppressing whatever member you are inclined to, and immediately it will be harmed as much as the stone will be above, and at the same time in the teaching which works principally, in whatever day he will come because of all the good that you do in my presence. You know what knowledge for good as you have in this worthy teaching. And for this worthy understanding of your worthy angels you can come into my grace and that of all people. And you can bring yourself along by this worthy knowledge because in no way would you acknowledge your greater part. But also if you had only the sealed writing but you had such little sense and you considered yourself to know that no discourse of mine is true, then it would be that I would convey to you the short teaching for seeing in direct perfection how you [can] master all languages and you would expect my subtle sense, and if you can get only some of them and you retain only one through God, you will appreciate, a little, my wisdom, and you have well seen that I showed you the rule of knowing your entire generation, who your first father was and your father's father, as much as to know up to twelve first people, and if I see that you have good understanding about which I see so much about you that I could count you among the wise, I would think that you could turn your head to master all [that] fall to you up to the observing of this chapter, or all those generally, after it goes beyond the substance and quality, because you have had this book as if your own, as I have defined, in figures of a seal and in letters, that which you may wish to see[?*demonstrare*], and in the same order up to as many as you have letters in your name, and if you wish that your father should appear and the first father, you can view them all up to as many generations as there are letters in your name, because you will throw one stone which is in the middle in the other hand, remembering all the times he who appeared in the form of his father or in the form as there was peace between you and him, or whatever you wish, then you will see him as he was at the age of thirty years, or, if he did not reach thirty years, as nature formed him at his death; then without care or tremor he will ask about those who were first in their generation. And if you wish to know who the people were then or what their history was, or even the generation of spirits, he will explain, without deception, from what time as your carnal life was.

And some have, in this way, the names which were given in the eleventh chapter, and if you have well committed to memory my rules and figures and details and their time periods, no sense will be lacking to you [except] what you cannot have through them. And through them you can distinguish the true from the false and you can know who is your friend for as long as you will live, and your death, and through these you will understand your proper sphere. And if he wishes to ask, as a second question, which generation was his, he should answer everything you ask, but mostly it is your ending from him, which

was as one exists in the body. Thus through the second point they will find many things, thefts and treasures under the ground, and if he is wise for asking, as well as you can, [about] the western parts and the eastern parts, you should know about variation in these places.

And if the third [question] about generation is about the part through which it is accomplished, it joins, and the form it will be at thirty years, for the revelation of belts[? *zonarum*] and for the arrangement in stones, which will be the third ending. He will tell the same time and history in which it was in his generation. And if, when you have exorcised well, you are worthy to receive all the beautiful reasonings, and because you have observed them in such parts as are there, and mostly those that support you, so that you are made worthy over the greater part of all words. And if you can obtain the book called "Genitor", for three days you will be able to cause him to curse, he by whom your will will goad you, in the virtue of his name.

{*Sidenote*: Father Book}

And if you act so as to remove sense from him, to be able to reverse it for him with twelve names from which in many cases bad things are removed, and troublesome signs, and there are few matters in the world in which these are not useful, for with these you can [remove] all the curses which you can impose. Thus if you act to blind him or make him deaf or to draw the strength out of his tongue or to dry up all his members in any way, you can undo these so that you will cure one and another. Thus it is necessary that you should know how many kinds[*species*] there are. For it should be understood that there are four kinds. The first involves hearing, when the names are deleted, the names that were written on clean paper and suspended around the neck for as long as there are letters in your name, and then the person will be restored in health as good as he was before. The second involves seeing, when the names that were written on the clean paper are washed away with water that was poured on the day of your planet, and on that same day it should be given for drinking, and as the time of absolution of his name goes by, he will be cured from all his illness and be better than he was before. The third involves the connection in the tendons and the desiccation of the body and the disjunction of the parts of the bones, when the names written on the clean paper are deleted with the same water mixed with two parts wine and that is thrown over all the members three time, saying on the first, second and third times "with the Holy Spirit which heals in its virtue, which is one, and which will endure throughout time," and then he will be cured and he will be even better than he was before. I have given the fourth in the third book,

{*Sidenote*: The Third Book}

and if you want to perform the fourth, give four turns from a lower point to the place where you started; "ba," "man," "mandata" [Note: *mandata* means "ordered, commanded"] if you have observed well and do not abbreviate them. For if your sense protects you, you will never suffer the loss of so little in such a short time, and behold it does not remain except that my worthy teaching holds true without interruption and not for a little do you credit my little teaching; place one above with two from which the

clothing is already in place below, and first you should turn them in such a way that you will better recognize the correct point, and stop in the same place above your stone, which at one time was an oak to you. Similarly call the fourth spirit as nature shows, as I have outlined for you in the figures above. And if you want him to appear in his generation, he will appear or in this way with as many associates as there are letters with qualities in his name. And you know that no one can stand without as many letters as are in substance and quality, and as many will appear to you under the ring as they extended the belts[*zonas*]. And in the inner part you will see all the activities there are; some playing on the cithara, some on the harp, some blowing on reeds, some whistling, some blowing, some gnashing with the teeth, some dashing with the teeth, some closing one eye and trembling with the other, and they carry an image [?make a face] and they move the head as if calling to others, some twisting their lips, some wrinkling their foreheads, some showing their lower teeth and overwhelming others, some turning others around, some having a mouth in three places so that when they stand it is seen that they can see in front and behind, you will see some riding in the form of an elephant, some in the form of lions, some in the form of a dragon, each of them armed like a soldier, but with the difference that they carry their shields on the left; each one you see holding a sword full of blood, you will see some cutting off heads, some wounding at the separation of the head, some carrying [severed] right arms, some wounding the left side, some spilling the intestines and shedding blood as if he were a bear, some pouring out everywhere from one side and another and one part falling and then another, some removing both hands or cutting off both feet, some in a bear-like form, and you will see them swallow others like corpses, some are and seem to be riding on horses like other horses, you will see some preparing houses, some burning down trees, some gathering stones and whatever is needed for building, you will see some measuring, some cutting where the measurement is, some tying ropes, some putting stones in baskets, some carrying them back, some joining stones with stones; some stay in the house as if they were lords in the entryway of the doors; you will see some setting the earth on fire, some plowing and appearing as if they would sow, some sowing and tending [the crops] until they can pull up the non-useful plants, some gathering handfuls of corn, some taking them and eating them, but some, on the other hand, considering those to be wrong and tearing the crops, some assembling, some shaking out the chaff, some cleaning the seeds, some taking it to be ground and arranging [for it to be ground], some separate what is useful as food, some set the table and put out the food, some sit down as if they wished to eat, some stand ready to acquire, some others receive a joke, some judge others and decide which will fall and which will rise, and some gain power over others, some bind others and some loosen others, some see various games to play, some spit on others, some play jokes such as I wish to tell you about, some strip others, some take all their clothes, some construct a place where they can rest, some buy and sell, mostly animals more than other things, some judge in opposition, some receive that which belongs to their lord, some choose coins, some choose coins, some reject and receive them, some seize things by theft, some retain from theft, some whip and drive various people to evil, some pass judgment and some of these put people in jail, some go away, some stay in the same place and inherit and heap

up houses and fields, some direct schools, some study astronomy, arithmetic, geometry, music, rhetoric, dialectic, grammar, some are great and small, some deride others and some build others up, some do false jokes, some go and eat, some remain and take everything from others, and steal in parts, writing from one table to another, some are in charge of these, some exercise their offices, some speak smoothly, some lecture and in various ways make music, some read text and steal word for word, some leave that place, some question them, some go across and in various ways bray, some summon others, some seize and dismiss others, some go to sit at a table and place before them whatever they need to eat, some make coins, some work with the bellows to puff air, some make things very hot, some beat it with a hammer, some place charcoal in the fire, some polish, some oversee the work, some bring things to attention[?], some obtain by merit and reproach others and choose the good over the evil, some make cups and beakers, some spew water against one part and the other against another, some fish, some work a mill, some put out boats and use the oars and run [race] one against another, some build a ship and the vehicles of their native lands, some go inside and change everything, some seal their parts and enter a fellowship, some are with others, some stand on their hands, some fight out ships from piratical hands and pierce one another, some are armed and have battlements, and throw stones and great balls of lead, some seize others and lead them and divide them and each gets his share of them, some lead others through the sea and each gets his share of them, and others lead to port, some sew and tear, some lay the warp and weave, some take and form pages, some place the pages and fill them up, some tie them in circles and place them in wide-mouthed jars, some kill sheep and other animals, stretch out the hides and put them in the sun to dry, some take care of horses with long manes, some take care of asses with large ears and with their mixed young, with little mules which can be brought forth from mares and female asses, some take care of male and female goats, some buy and some don't buy [them] and they take care to feed them or not feed them, some paint, some sign their pictures, some mix the paints [with water and glue], some mix them with other colors, some dishonor them and place [them] in places where they ought not to stand, some throw [?paint] in others' faces, some laugh and deride others, some form heads, distinguish the hands and model the ears where they ought to be, and they form the eyes from the colors so that show the workmanship they want, some form the abdomens down to the knees and indicate the parts that are inside, some form the feet up to the knees and indicate the joints, some will come to see to it that it will be well made and they amend [it] at their will; there are some who give and some who receive. And in whatever part they have to stand each part leads to the delineation of nature. And if the fourth is placed as I instructed you in the third book, which would be his virtue with his protection, he who is harmed in the part of fire about which I instructed you with his clothing to be invisible in day time, when the end was bad by injury in the position of fire, you will see about the fifth, which is excellent. And I have defined the sixth in Book F, although you well know that I have brought it together, but so much that you will know the definition in position.

{*Sidenote*: Book F}

And I have defined the seventh in the book called H, but you will see the definition in position.

{*Sidenote*: Book H}

And I have defined the eighth on the length of their predicted ends, which is given in Book P. But so much that you will see in position.

{*Sidenote*: Book P}

And I have defined the ninth for you in the book called Bone Book, but you will see it in position.

{*Sidenote*: Bone Book}

And I have defined the tenth in Book X, but so much that you can see in position.

{*Sidenote*: Book X}

And I have defined the eleventh in Book B, but so much you will see in position.

{*Sidenote*: Book B}

And I have made the twelfth definition for you in Book E, but you will see it in position.

{*Sidenote*: Book E}

And you should know that there are no names that would ever be unsteady in bodies; afterwards the time period plunges 15 does not apply to you; in that case, if you do not have the book of figures in such a place that it would be available for you to look at, that it would demonstrate anything to anyone. {*Sidenote*: Book of Figures}

And you, in the endings, would have as many individual [reading *separatos* instead of *separata*] servants as you wish through the power of the book of figures, or by the subtilty of your heart you would form as many as would be appropriate, according to the reason ratio as you would be to this greater work, and to the honor of this worthy name for whatever period of time you should go to confession by threes [?three-day periods] to intersperse with threes of fasting up to four.

And Sother has so much protection that it can truly be called Sother, which means the creator of all that is. The one from whom we have breath and who joins in us all the senses that we could have, and he is the maker not only of the body but also of the soul in the part where he reaches, so that he would not omit any other part. He alone can watch over all our deeds, concerning which there are others who exist in him, but he does not allow them to dismiss anyone; he himself is three and one, not three without one nor one without three; he alone is for clarifying the intellect. For a bad understanding is not separated in the next case; the greater part can accept division. He alone was called "Pa" before all other parts existed. He is the father and he is holy, and the son is holy because in the beginning was the word, that is the son, holy in him who remains holy; he underlies, in completion, the spirit. One period of time delights in another for it is true that for a long time I have been entangled in your just love, and from the heart it cannot be broken

through the space of one hour, and love grasps from the part above, because I cannot omit God nor reach the anger of the people for greater similarity; to me it is not maternal love. So I remember you, I do not now neglect [you] because of what is held back, which foreign tongues can say incorrectly, into which God has not sent them any sense in any way, and always bound to my heart in the first connection, because in no way will he turn away, since they can pertain to me and my observances, because they are as if your own. The arrangement of your heart is ordered[?] so that your acts are known, for I will act according to your commands, for just as the moon does not disappear because of its waning and always awaits its waxing, so I consider, concerning you, in whatever way [reading *quocumque* instead of *quodcumque*] you are distressed by me, that you would send me to the joy of your command in good hope. Alas, I do not know about any other except you. You are a lamp to my heart and your deeds are always rolled between my hands. The eyes and all the compositions, whatever brings in force through me, so that I could hardly choose anything good. Nothing from you could pronounce good, which [is] from joy, which thus I take to myself. And from good hope, as I expect from you, it will not make me gnash my teeth so much that I can hardly choose any good thing. Your great understanding would set me against you, worthy one, by my brief words as much as I could, because good [can be] pronounced by you which through written word for one year could not be pronounced. It will save you and those on whom it rests, your goodness of mind; he who made you and who endures through all time, and is three and one. And he permits me to see by faith what for one hour I grant your mouth to pronounce. He sends the means[*media*] by another means as it came next in order, and the name binds itself with it as if it were its own [and] it gives service; the first gives service to the final five, the third helps the sixth. And the joining is connected by righteous love, and because one does not threaten[reading *minatur* instead of *menciatur*] the other, at least as long as this work lasts so as to complete the work, and the clean one is chosen so that it is not aroused by women, because you know goodness for nine days, which then applies to you insofar as it is a fourth company for the just one, because in that time he will be holy without any deception and wherever he is placed, even to the planet of the Persians

{The next paragraph is set off like poetry.}

In the beginning it is necessary that the one who will be a master of this art should know this chapter well. So the exorcism begins amangelvo, ycon, Sataycon, Zeli, maraton, Itmgycon, for throwing all the perverse angels from those staggering or from vacillating things, that we may submit them to our command. Psalm. "Who lives in the protection of the most high," [quoting the beginning of Ps 91]. The entire psalm.

Here follows the grace of the word P

Thus if anyone would summon powers over all the winds and over all evil spirits and over the twelve related ones who fell from heaven in the times of their ancestors, in the early times should commit to memory this chapter and the principles [*paritales*] of their understandings and should recognize every kind of them, but he should take in this of my knowledge and learn by listening and diligently understand that all evil spirits were

procreated through ______ and among them there are some who come out from wood through rotting and through the cutting of fire. Thus their name is called typhus [fever or vapor]. And some were made winds and through them the conjunction is perpetrated and because those who resist exorcism by the word that is from the mouth of the living God and goes out from the mouth of the conjuror, and to the present they have not come near; they perished from an altered death, all suffering lumps and unclean leprosy, from this cause where reptiles went. So the word that comes forth from the mouths of conjurors and goes through the air of the created world, because that is the wind and the wind runs about in the rage of those present so that they are conformed to the wind, and in the same way yours are brought together as the wind yields to them, and it is led in memory and by the repeated reading of this book. Then at whatever hour you wish them to assemble in virtue, your present will to stand before them by their separate art, you will turn them back to a secret green place, pure, where no woman has dallied; there place your offering containing the four sacrificial beasts from the four parts of the world; you will heap them up and prepare them and you will fulfill according to this way, because before one of the sacrificial beasts has ever been placed, the circle in which it is provided for him to stand, or he can sit properly, a jar bought new for this work, coals never having been kindled in it, it is placed full in which incense holy oil [reading *oleum sanctum* instead of *oleo sanricum*] has been put having the fragrance of odor like incense, which through three other nights wherever the exorcism is going to be carried out ___ [*carusinius*]. It is necessary and we would give a circle with four angles, that it not be worked and not shaded by any roof from above. When these things have been completed by a true ritual, namely the house should be purified from all obscenity and pollution of the before-mentioned circle, it will not be joined through the space of one ell and from that part from where it went out and entered so that, this formula then shows in that night and not at the coming of day, more than any way, someone is there, nor will he leave. On the second true night he begins to write twelve names; put it in your bosom and thus enter the circle. Before that you should obtain the before-mentioned knife which is made of iron from India on which the three names are written in pure silver, with modeling as described on this page. If indeed that authority [?] and coals over all the embers to make the before mentioned fragrance from the wood of the olive tree called "piloalmus", again in that hour or at that time you put someone or something who will not hear through three hours of the night, and then the exorcism should be said, and above the handle of the knife in the middle of the circle a candle big enough for this purpose and of a reasonable weight. But if the master is mercurial, then only on the night of Mercury should this be done. And then bravely and with great strength you begin to conjure and exorcize. And you are well warned not to be terrified or afraid whatever you hear or see, but be bravely daring when it happens to you and lift your voice and stand firmly, and when they have surrendered [reading *devoverunt* instead of *debeverunt*] before you like coiled things, you will know without a doubt that they intend to act on your behalf. You will not be so afraid but you will be strong and brave like a lord and powerful, for in whatever hour you (are) the arranger or doctor of this art you will have this book in your hand and the before-mentioned twelve names in your bosom.

{*Sidenote*: Twelve Names}

None of them can cause you harm. By the grace of the word through the most powerful and strengthened God, strong, admirable, praised and pure and glorified and strong and holy and war and great and frightening. I exorcize you and command you that you make no delay and turn without disturbance and with all affability away from all deformity. Then in that hour you will turn [?something] over them and it will have the paper on which the twelve names are written [and] they will be seen, that you carry them in your bosom, and you will say through the name of this book and through all the virtues of this book: "do not come to us twisted and deformed but in all pleasantness and affability come to us," and when these are spoken you will be silent for a little while. If they come in the form of a human being then you will know without a doubt that they have come to do your complete will, and then in that hour you, the doer of this work, telling all your needs to them and indeed everything you desire will be completed rationally. You will get them to return in peace and you will not delay or detain them. One of them will lead{reading *ducat* instead of *dicat*} you to your own place [and] go back in peace, and peace be to you and to us, and peace between you and us.

[138v]

[Section 26.6]

Intellige practicam et diligenter intende

Quicumque nititur ad hoc mirabile instrumentum tantarumque celsitudinum culmen pertingere, primum caute et succincte corpus et animam honestare invigilet expulsisque viciis, bonis moribus omnio studium satagat adiungere. Igitur in omnibus sis vigilans, et ab omni superflua et vana gloria te obtemperes, et dum ad huius rei principium veneris, et cum circulum ingressus fueris sic te habeas viriliter atque constanter quasi quidam rex et dominus in solio suo sedendo. Deinde vero audias et prudenter intelligas; animus tuus sit valde pervigil in illa hora nec pavescas, nec aliquo modo pertimescas. Et sis robustus et prepotens et tanquam victorizans[?] in duello campestri, sisque iocunditate plenus, et hilaritatum dilatatus ad intelligendum presentia preterita et futura [139r] et audiendum et videndum, et audiendo obmutescas, et per breve spatium in circulo maioris in quo verba tua perversis spiritibus cum confidentia enuclees; ex omnibus instantibus negotiis tuis memorem habeas animum neque in sermonibus tuis tremulosus fias. Si enim inspexerint te de levi expavescentem profecto intensius et intensius te tentori addicent. Quod si te invenerint robustum et hylarem ______ efficacius te quam aliquem angelorum celestium perhorrescent. Itaque si in primo termino non accesserint in 2^0 termino exorzizentur. Quod si accideris in 2^0 termino illos non adesse, in 3^0 omnes exorcismi reterentur, adveniente vero 3o termino supersedere nullatenus poterunt qui[?] omnes congregentur. Et omni dubitatione remota ante te congregabuntur quasi defuncti velut illi qui animas suas morte affligent. Tunc v ab eis servientes expectans qui in omnibus quae facere intenderis tibi sufficienter administrent, et ostende illis librum historiarum,

{*Sidenote*: Liber historiarum}

et alium quem consecrent ad illius exemplar quod in illis formis quae ibi sunt tantum quantus est ordo earum tibi appareant iuxta tuam voluntatem quolibet die in quo voles illum aperire. Cum adimpleta fuerint universa quae animus tuus exoptaverit istos in pace reverti iubeas dicens hoc modo quilibet vestram propriam mansionem adeat, et imperatores ad proprium regnum revertantur, et vos et proles vestra que vobiscum morantur fructuose multiplicentur, et illi qui a nobis et ex vobis exibunt per plurimos annos deservire mereamini et licentia bonum perfecteque atque honeste vel optemperandi habeatis quia nobis vel a vestro consilio recesserunt. Nunc ante Bileth ad suum regnum reveratur pax nobis et vobis et inter nos et vos sit pax.

{*Sidenote*: Bileth}

Ad hoc etiam unicuique exorzizatori notum sit ut omne hoc opus i.e. domus constrictio in ea quae interius et exterius sunt convenientia visi in nocte Mercurii si suus planeta transeunte die Martis adveniente die Mercurii nequaquam inchoetur. Si circuli sint in mundissimo loco ante supradictam domum sicut superius est ordinatum, et composite tantaeque construatur deinde vero de silvestri caprino cornu 4or frustra sumat et in

quolibet angulo eiusdem domicilii in tellure fodeatur insuper tota domus omni suave adore de ligno predicto sicut dictum est similiter adoretur. In quacumque vero hora exorcizator inchoaverit habeat secum a te sigillum annuli et calamus et penna et epistola et lucerna optime contineatur. Item vero sciendum est quod cui deus hoc donum concesserit vel comiserit aut hanc [139v] potestatem sibi attribuat nullum bonum ei denegatum erit quod sibi concessum non sit, et in manibus suis traditum. Insuper et gratio suis et electius plus omni sapientiam est.

Constitutio cartae virgineae

Constitutio cartae virgineae in qua scribuntur 5 caudariae quae antequam exorcismi incipiantur necessaria sunt, et hoc eodem modo debet fieri debes habere cultrum predictis quo facto ingrediaris circulum et vesperis tui planetae in quo habeas tecum agnum totum album quem interficias in eodem circulo cum predicto cultro ad honorem Bileth ex cuius pelle fiat carta virginea in eodem circulo sine ferro et calore,

{*Sidenote*: Bileth}

sed cum aqua fongeris[?] et digitis et vitro quocumque modo fieri possit. Abrasa ut dictum est et purgata in 5 frustis divide, et in eis has 5 caudarias Salomonis depingendum synopidis; in secreto loco ubi non adeat mulier describas. Deinde cum fueris in domo ad exorcismum peragendum 9 pedes in longitudine in circulo orientali pone sigillum factum exi locum da primo sub eo signo caudariae Salomonis ita facto.

Colloca annulum depictum in primo furte cartae virginis et super signum predictum pone ____ caudarias antequam et _____ verba salvatoris inscribuntur a duobus etiam lateribus eius constituae; reliquas sequentes duas caudrias eo ordine et modo quo formatae sunt caracteres; vero pone pictos in quinto frusto cartae virginis quaemadmodum unamquamque supradictarum in primo frustro constituisti; a capite signi sunt in unoquoque proprio frustro cum 5 propriae constituisti; tantum sit de una aliam quantum de una ad aliam, propterea in sinu tuo absconde 12 nomina per potentissimum et cum scripta de synopidis in virginea carta predicta et sanguinem agni observa in vase vitreo ex illo enim debent denotari librum consecratum,

{*Sidenote*: Liber consecratus}

et scias cordetenus generationem Bileth, quam debes probare per librum figurarum.

{*Sidenote*: Liber figurarum} [140r]

Felix enim ille existit cui se ostendit; hoc est principium agnitionis, Bileth, et suorum verborum qui in submilitibus senior est, et haec est agnitio futurae etiam, magistratum sui sigilli. Et memoria omnium suorum seniorum qui omnes res suas coram eo faciunt. Nunc vero agnitiones et nationes sub verba usque ad Asmoday incipiunt et haec est eius natio:

A. Bileth filius Armeth[?]	I. Vaadon filius Batel
G. Anoch filius Neston	M. Batel filius Asrucz
I. Nescon filius Matuam	E. Asrucz filius Mara

A. Matuam filius Dartham	G. Mara filius Asmoday
P. Dartham filius Sassa	E. Asmoday filius Soliron
I. Sassa filius Vaadon	N. Solyron filius Mararon

Inter omnes vestros malignos spritus non potentior neque maior Bileth, hic enim animam suam non credebat neque committebat nisi in robustissimi et fortissimi viri manibus. Hic preterea adeo calidus est ut cum ab aliquo exorcizatur illico tortuosis aut deformibus monstris sed dissimulat ut cuiusmodi constantiae sit exorcizator; protinus se obstent, et beatus ille homo cui se Bileth patenter demonstraverit, quia maximus honor immensaque gratia ipsi attribuetur.

Haec est generatio illorum qui nati sunt ex 12 congregationibus

quam necessarium est cordetenus scire

T. Hyrsam et filii sui	Misran et filii sui
O. Nimram et filii sui	Chiran et filii sui
2. Nasuam et filii sui	Amar et filii sui
50. Margar et filii sui	Aminar et filii sui
N. Nabur et filii sui	Simon et filii sui
Bichar et filii sui	Amon et filii sui

Inter omnes vestros malignos spiritus non est potentior neque maior Hysram[sic] et haec est generatio prima gemina quia sine cognatione eorum et divisione earundem et si nescirent quae erunt prima quae secunda quae tertiae in insto casu non posset esse dignus.

Dicendum est de imperatoribus qui sunt determinati in tertia

generatione prius enim extiterant quam electi essent imperatores

vel reges vel comites qui fuerunt in alio officio quod postea facerit reges. [140v]

Baram est rex.	Curiacus est rex.	Donatus est rex.
Suef est rex.	Machim est rex.	Bileth est rex.
Miraf est rex.	Mobia est rex.	Arun est rex.
Vachano est rex.	Minichar est rex.	Fortunatus est rex.

Inter omnes vestros malignos spiritus non est potentior neque maior Bararan[*sic*], et haec est secunda generatio gemina quia sine cognatione eorum et divisione et ordine

eorum, et si nesciretur quae esset prima, quae secunda, quae 3a, quae 4a in isto casu non posset esse dignus.

Chalcal et filii eius	Sadma et filii sui
Galgal et filii sui	Zarma et filii sui
Thula et filii sui	Subilla et filii sui
Lula et filii sui	Zibula et filii sui
Iaiane et filii sui	Abab et filii sui
Fan et filii sui	Nafar et filii sui

Inter omnes vestros malignos spiritus non est potentior neque maior Chalcal, et hii sunt tres imperatores et quod reges qui sunt, et est generatio tertia de singulo numero quia sine cognatione eorum et eorum ordine et si nesciretur quae esset prima, quae secunda, quae 3a, quae 4a, quae 5a in isto casu non posset esse dignus.

Malfacus est imperator et rex.	Harul est famulus illorum.
Adrianus est imperator et rex.	Eman est famulus illorum.
Azalicit est imperator et rex.	Essadsa est famulus illorum.
Alathar est famulus illorum.	Asiul est famulus illorum.
Alsama est famulus illorum.	Masane est famulus illorum.
Alari est famulus illorum.	Nagdena est famulus illorum.

Inter omnes vestros malignos spiritus non est potentior neque maior Malfaco, et haec est tertia generatio gemina sine cognitione eorum et divisione illorum et ordine eorum, et si nesciretur quae esset prima, quae 2a, quae 3a, quae 4a, quae 5a, quae 6a in isto casu non posset dignus.

Mabar et filii sui	Cala et filii sui
Basbach et filii sui	Maurias et filii sui
Arachas et filii sui	Marchacias et filii sui
Anul et filii sui	Sus et filii sui
Sargis et filii sui	Siria et filii sui
Masia et filii sui	Hacha[?] et filii sui

Barcha et filii sui	

[141r]

Inter omnes vestros malignos spiritus non est potentior neque maior Marbar, et haec est quarta generatio de singulo numero sine eius cognitione et ordine et divisione illorum. Et si nesciretur que esset prima, quae 2a, quae 3a, quae 4a, quae 5a, quae 6a, quae 7a in isto casu non posset esse dignus.

Saur est famulus illorum.	Hugna[?]est famulus illorum.
Alur est famulus illorum.	Marcha est famulus illorum.
Silac est famulus illorum.	Nanua est famulus illorum.
Harac est famulus illorum.	Arbal est famulus illorum.
Vagitari est famulus illorum.	Naul est famulus illorum.
Moysi est famulus illorum.	Anachil est famulus illorum.

Inter omnes vestros malignos spiritus non est potentior neque maior Saur, et haec est quarta generatio gemina sine enim congeneratione illorum et ordine eorum et divisione eorum. Et si nesciretur quae esset prima, quae 2a, quae 3a, quae 4a, quae 5a, quae 6a, quae 7a, quae 8a in isto casu, non posset esse dignus.

Salcaran et filii sui	Hunella[?] et filii sui
Seclar et filii sui	Hesisar[?] et filii sui
Laane et filii sui	Lyilar et filii sui
Mulmu et filii sui	Leana et filii sui
Basar et filii sui	Exachata et filii sui
Hibel[?] et filii sui	Lyarra et filii sui

Inter omnes vestros malignos spiritus non est potentior neque maior Salcaran, et est quinta generatio de singulo numero sine eius et congeneratione eorum et ordine et divisione illorum. Et si nesciretur quae esset prima, quae 2a, quae 3a, quae 4a, quae 5a, quae 6a, quae 7a, quae 8a, quae 9a in isto casu non posset dignus.

Anaachil est famulus illorum.	Marsel est famulus illorum.
Narchil est famulus illorum.	Zinzor est famulus illorum.
Sala est famulus illorum.	Algeta est famulus illorum.

Misbagui est famulus illorum.	Babar est famulus illorum.
Saysac est famulus illorum.	Fusa est famulus illorum.
Tarses est famulus illorum.	Sena elasmi est famulus illorum.

Inter omnes vestros malignos spiritus non est potentior neque maior Narchil. Et haec est quinta generatio gemina sine enim cognatione eorum et ordine illorum et divisione eorum. Et si nesciretur quea esset prima, [141v] quae 2a, quae 3a, quae 4a, quae 5a, quae 6a, quae 7a, quae 8a, quae 9a, quae 10a in isto casu non posset esse dignus.

Machabe et filii sui	Made et filii sui
Sigma et filii sui	Harura et filii sui
Burcha et filii sui	Daneclini et filii sui
Musraam et filii sui	Achat et filii sui
Cimsadar et filii sui	Hadua et filii sui
Vau et filii sui	Asbaur et filii sui

Inter omnes vestros malignos spiritus non est potentior neque maior Machabe, et haec est 6a generatio de singulo numero sine enim cognatione eorum et ordine illorum et divisione eorum. Et si nesciretur quae esset prima, quae 2a, quae 3a, quae 4a, quae 5a, quae 6a, quae 7a, quae 8a, quae 9a, quae 10a quae 11a in isto casu non posset esse dignus.

Musceas est famulus illorum.	Mara est famulus illorum.
Agez est famulus illorum.	Marchia est famulus illorum.
Marara est famulus illorum.	Filac est famulus illorum.
Navellaad est famulus illorum.	Hectro est famulus illorum.
Zelbar est famulus illorum.	Astad est famulus illorum.
Navellaan est famulus illorum.	Anslad est famulus illorum.

Inter omnes vestros malignos spiritus non est potentior neque maior Muscaes, et haec est 7a generatio gemina sine omnis[?] in cognatione eorum et ordine illorum et divisione eorum. Et si nesciretur quae esset prima, quae 2a, quae 3a, quae 4a, quae 5a, quae 6a, quae 7a, quae 8a, quae 9a, quae 10a, quae 11a, quae 12a in isto casu non posset esse dignus.

Napur et filii sui	Festinantes et filii sui
Aruc et filii sui	Tardi et filii sui
Amanicz et filii sui	Non arbitrantes et filii sui
Largi et filii sui	Ardentes et filii sui
Curti et filii sui	Comburentes et filii sui
Breves et filii sui	Infrigidantes et filii sui
Plani et filii sui	

Inter omnes vestros malignos spiritus non est potentior neque maior Naspur, sine enim cognatione eorum et ordine illorum et divisione eorum in isto casu non posset esse dignus. [142r]

Postea memorandus est primus exorcismus in circulis et in partibus circuli unde nullo modo postquam illud capitulum tecum obtinebis nullus istorum poterit tibi malum inferre. Sed necessarium est ut tu illud bonum scias. Unde tale est tibi principium ut ante tuam presentiam eveniant et de quo postulaveris tuam voluntatem adimpleant. Et si istum tu bene observaveris et obtineas in potestate tua librum sequentem illi tibi affirmabunt librum figurarum vel dabunt doctrinam de omnibus artibus.

{*Sidenote*: Liber figurarum}

Non per potestatem servi mei digni sermonis. Illi enim nihil est impossibile; licet librae vim dederim meo sermone retinendi sensum de omni eo quod potueris scire, et illa procedit in sursum in una parte maiorum partium. Et felix est qui illam diu obtinere poterit.

Primus exorcismus

Incheomus in nomine primi, secundi, et tertii cum puncto, et in nomine Adonay, et in virtute Aloe, et in dissolutione Aloyn, et in constructione Sabaoth et Sadac quod est dominus deus excelsus et omnipotens rex Israhel, faciamus componamus et prosperemus et sit suavis dominus deus noster super nos et super omnia opera manuum nostrarum et dominus in hac die et in hac nocte in omnique tempore nostris sit in labiis et in corde, et per potentissimum corroboratum deum fortem et admirabilem et per laudatum et mundum et glorificatum et virtuabilem et sanctum et bellum et magnum. Et per nomen istius libri 13 qui nobis interpretatur lux qua lucem prestat

{*Sidenote*: Liber Lux}

tenebris, per nomen vel in nomine Adonay, i.e. dominus Sabaoth i.e. exercituum Helos i.e. excelsus Aloy, Elyon, Sada egge, Ioth, Heth, He, Vau, quod est tetragrammaton nomen ineffabile et quod est dominus omnium virtutum et dominus excelsus omnipotens rex Israel quod super girum habitat et in septimo celo eius sedes stat semper et in eternum

semper est eius potestas, et paulisper sileas, per nomen et in nomine quod dixit et facta[?] sunt, precepit, et stare fecit omnia. Et ipse iustus super omnia i.e. dominantur, et paulisper taceas; per nomen et in nomine Ya Ya hoc nomen in deo tuum ponitur, Adonay Sabaoth et deus et dominus virtutum et Egge {Eheie} qui dicitur sum qui sum. Et paulisper taceas; per nomen vel in nomine Adonay quod est nomen dei vivi regis Israhel. Incipiam exorcizare et obnixe coniurare super omnes vos demones et omnes malignos spiritus et super condempnatores omnes et super omnia vitiorum genera et super omnes vitiorum cognationes i.e. de quibus 12 cognationes nate estis vel qui de celo descendistis in diebus patrum vestrum ut preterriti et preterrite sitis et stridorem habeatis ut congregati a 4or angulis seculi humaniter et cum omni levitate presentialiter, per nomen vel in nomine Saday et omnipotentis et corroborati dei [142v] fortis et admirabilis et sancti et belli et magni et terribilis, per nomen vel in nomine Adonay Sabaoth quod est dominus virtutum qui omnes aquas pugillo suo mensuravit et palmo suo celos ordinavit, et in tertia die terrae pulverem sextavit, per nomen vel in nomine Vau Vau Vau Vau Ia Ia Ia Ia quod secula plasmavit et quod timore et pavore suo potenter totum seculum contexit et pro terrore suae potentis aridum locum et umbram mortis et infernalem et mortalem mirabiliter contremere facit vobis obnixe precipio et firmiter impero ut cito et citius de omnibus locis et de omnibus montibus et vallibus et agris et maribus et fluminibus et flammis et rivis et mercatis et plateis et balneis et fontibus et puteis et omnibus viridariis et omnibus curtis et curiis sic vobis precipue precipimus et potenter imperamus ut cito et citius cum omni tranquillitate vel quiete ut non in terra neque in furore neque in terrore et sine strepitu absque omni deformitate curratis et ad me veniatis cum omni affabilitate ad omnem meam vel nostram voluntatem vel petitionem faciendum sicut pupillae oculi meorum vadunt per nomen vel in nomine quod Moyses de medio rubi de sanctissimo ore suo audivit et conturbatus fuit, per nomen vel in nomine quod Israelite in monte Synai audierit et mortui fuerunt. Et per nomen vel in nomine quod mare audivit et divisum fuit, et per nomen vel in nomine quod ignis audivit et extinctus fuit, per nomen vel in nomine quod petrae audivunt et fractae fuerunt ut a 4 angulis seculi stridentes nimio pavore terreamini et in pace cum omni mansuetudine ad nos veniatis, et ut omnem petitionem nostram et questionem nobis plenaliter et habiliter persolvatis. Iterum super vos in istis mundis et coronatis nominibus potenter exorcizamus et viriliter coniuramus, et obstructis vostris viribus gratulanter propter velocem et communem[?] adventum ad nos veniatis antequam oculorum palpebrae coniungi possunt ad omnem nostram voluntatem et petitionem plenariter ad perfecte faciendam et eorum scriptura hic est Auac, Cechaz, Cora, Eman, Nectar, Senas. Pertar, Tena, Acus, Yn, Pot, Terca[?], Oeth; omnis littera et licteratura istius nomina angelorum sunt. Nos in isto exorchismo per ineffabilem vos potenter clamamus; vostrorum nomina et vostrorum imperatorum et vostrorum potentum recordamur, filius Heber et Naneleat[?Naveleat] qui seneor[?] [143r] fonae ubi est qui vestrorum ignem? Ararum vel curatio gladii po[?] et vestrorum de verba flammam prohicit situs est? Ubi est qui ab oriente in media hora ad occidentem volat? Ubi est Marara qui in civitate turbationem maris habitat? Ubi est qui in tremore stat? Ubi est Mara turbarum semior? Ubi sunt iuvenes qui ad audiendum ea quae in seculo fiunt ad celos ascendunt et ignem ad comburendum prohiciunt? Ubi est Maraa tubium? Ubi sunt qui in tonitrua

perterrere faciunt et in fulgura percurrun? Ubi sunt qui herbarum radices atque herborum contremere faciunt? Ubi sunt duo iuvenes Nevelan[?]? Ubi est Anachil, ubi est Nachil, ubi est Nagdena, ubi est Arbal, ubi est Nauna, ubi est Marcal ubi est Agreth super muscas seniorum? Ubi est Zona ollasim, ubi est filius Susa Habarbageni, ubi est Zinzor, ubi est Martes, ubi est Maices, ubi est Tarses, ubi est Saysac turbinis semior, ubi est Misdagni turbinis semior, ubi est Sala filius Bonista qui fecit quod desiderat? Ubi est Narchil, ubi est Naachil, ubi est Saur, ubi est Masame, ubi est Assuil, ubi est Assadsa, ubi est Evan, ubi est Nigna, ubi est Mosii filius Bigitari[?Vigitari], ubi est Rarach, ubi est Alat, ubi est Alux, ubi est Ariul, ubi est Alari, ubi est Alsa nudi, ubi est Alater? Coniuro vos et exorcizo vos potenter ac[?] viriliter per nomen vel in nomine explanati secreti quod super duas tabulas lapideas scriptum fuit quas deus in monte Synay Moysi dedit, per nomen vel in nomine explanati secreti quod scriptum fuit super frontem Aaron sacerdotis. Et per nomen et in nomine explanati secreti quod per 72 litteras scriptum fuit et per nomen vel in nomine Ya quo deus omne seculum plasmavit et creavit, et vere a seculo ipse vivus est et ipse ignis est et sedes eius ignis est, et eius circuitus ignis est, et eius nomina quae explanata sunt ignis sunt, et ante eum et exaltare suo flamma ignis est et ipse ignis devorans est, et omnipotens omnes ignes creavit, et ab ore eius exit qui percutiet et comburet, et omne firmamentum hostibus ignis plenum est et ignis devorantis ignem exiet et illum percutiet et comburet quicumque ei contradixerit[?] et verbis suis non obedierunt. Ac protinus ante nos sine strepitu, et absque ulla deformitate, habiliter et affabiliter ad omnem nostram petitionem faciendam gratis non venerint. Ubi estis qui in montibus et vallibus et maribus et in fluminibus et in rivibus vel tuinis[?] et in stagnis et in mercatis et in plateis et in balneis et in atriis et in agris habitant? Currite [143v] sine strepitu et equanimiter venite et a 4 angulis seculi abiliter et affabiliter et humaniter et absque ullo terrore hic ante circulum istum et sine omni obscuritate vos congregate, nec non et per unam horam omnem petitionem et omnem nostram questionem ex toto et plenaliter persolvendum atque implendum parati ad nos venite nihilominus tardare nolite. Nos vestrorum imperatorum nomina et vestrorum potentum nomina et vestrorum cognationum nomina clamare, advocare potenter ac viriliter super vos nihilominus.

Ubi est Pantam rex qui ante no[?] honoratus est?	Ubi est Astrum rex?
Ubi est Barari rex?	Ubi est Ratano rex?
Ubi est Barac rex?	Ubi est Donatus rex?
Ubi est Bilech rex?	Ubi est Fortunatus rex?
Ubi est Marchim?	Ubi est Curiacus rex?
Ubi est Miraf rex?	Ubi est Malfacus rex?
Ubi est Fuef rex?	Ubi est Adrianus rex?
Ubi est Burachar?	Ubi est Tagalitus rex?
Ubi est Moba rex?	

Vos enim imperatores. Nos per omnia vestrorum nomina et vestrorum nomina et vestrorum mandicias et vestrorum coronas recordamur et potenter coniuramus, et viriliter exorcizamus, ut in vestris armis et in omni

vestrorum nomina apparatu et cum vestris servis et cum vestrorum exercitu cum omni mansuetudine et tranquillitate et non in ira vel in aliqua deformitate ad omnem nostram petitionem et omnem voluntatem faciendam pacifice et sine strepitu acceptabiliter veniatis. Nos filios qui nati ex 12 cognationibus potenter et sine omni motu equanimiter clamamus et illos competenter cum omni fortitudine advocamus.

	Ubi sunt filii Bitar?
Ubi sunt filii Aufran?	Ubi sunt filii Chiram?
Ubi sunt filii Mintam?	Ubi sunt filii Amat?
Ubi sunt filii Nasvam?	Ubi sunt filii Amnar?
Ubi sunt filii Margar?	Ubi sunt filii Symon?
Ubi sunt filii Nabur?	Ubi sunt filii Iafac?
Ubi sunt filii Amon?	Ubi sunt filii Marbar?
Ubi sunt filii Chalchal?	Ubi sunt filii Basbar?
Ubi sunt filii Galgal?	Ubi sunt filii Arachas?
Ubi sunt filii Cula?	Ubi sunt filii Anuli?

[144r]

Ubi sunt filii Sadma?	Ubi sunt filii Gargis?
Ubi sunt filii Garma?	Ubi sunt filii Masya?
Ubi sunt filii Subala?	Ubi sunt filii Raia?
Ubi sunt filii Dubala?	Ubi sunt filii Maras?
Ubi sunt filii Iaiane?	Ubi sunt filii Martasias?
Ubi sunt filii Abab?	Ubi sunt filii Syva[?]?
Ubi sunt filii Bau[?Ban]?	Ubi sunt filii Tachea?
Ubi sunt filii Misram?	

Nunc vero cognationes quarum minores atque maiores recordantur vos omnes potenter coniuramus et constanter exorcizamus et per lapidem in quibus vestrorum congregatione stat nomine, et per vestrorum imperatorum coronas capitum et Bileth honorem filium Armet, dei vestri, ut omnes placide et sine strepitu veniatis et equanimiter

curratis unus et unus vel unusquisque competenter post nos et omne vestrorum genus, huc sine eorum voluntate leviter et mitissime venire faciatis omnes spiritus maligni et condempnatores et iudices et peregrini et fulgorosi et incumbrosi et mediacosi et qui timorem in die et in nocte infertur et qui fugere faciunt et qui temptores sunt et qui ignem ferunt et qui decorati sunt et qui inflati sunt et qui querunt loqui et non possunt et qui iacent et qui cadent et spiritus qui habitat in cordibus et spiritus sepultorum et spiritus interfectorum et spiritus monachorum et spiritus qui sunt in moneta Bizanciorum et Patherarum, Ystrama, Urgyan, Malum, Labim, ac varietudines malorum omnium et omne genus serpentium et omne genus colubrum et omne genus pastorum et genus hyrcorum et genus caprorum et omne genus canum et genus caprelorum et omne genus umbrarum et omne genus camelorum et omne genus bovum et omne genus pecudum et omne genus caprarum et omne genus claudorum et omne genus mutorum et omne genus diffuse insipientium, omnes condempnatores et demones et spiritus maligni quorum nomina recordata sunt et quorum nomina recordata non sunt et qui in die et in nocte et occulto et in propatulo ambulant et quorum nomina nos scimus et quorum nomina nos ignoramus vel novimus sive masculi sive femine et qui habitant in terra sive in mari seu in aere celi aut in arida aliqua, ut nunc gratis ac cum mansuetudine sine omni metu veniatis in nutu oculorum per nomen vel in nomine istorum nominium quae vel quibus vos expavescitis Anos, Luas, Nimias, Ygiam [144v] Aysaran, per nomen vel in nomine duorum angelorum qui ante mundi constitutionem ineffabaliter ordinati sunt et qui de duobus angelis alii timorem et tremorem habent quorum nomina sunt haec Simel, Afrul, ut a 4 celi angulis equanimiter et abiliter hic ante circulum istum nobis ad satisfaciendum veniatis et huc Argas reginam filiam Heretech L per vos quaelibet vestrorum in insula deferat super flumen in quo habitat ad nos deducatis vel venire faciatis illam et exercitum eius omnem. Et si ipsa mortua est filii sui et propinqui sui qui in suo loco sedent omnes maiores et minores ad nos cito et velociter ante nos et ante circulum istum placabiliter curratis, et insuper vero super honorem vestrum honori vestro honeste parcite adeo ut illi vos non clament Simgorget civitate; vos reclamaverit quia in ipso loco omnes spiritus et demones in camino Caldeorum insecti sunt; vos cum omni affabilitate summi acuerint et dei veri virtute coniuro vos et exorcizo per Moysi virgam et per quinque angelorum nomina cum quibus omnes temporales demones allegati sunt et omnes eorum collegas quia cum istis omnes malignos spiritus in condempnatura summa et inenarrabili deitate extrahebat, i.e. procimum a potestate faciebat illos elal altimule bichmusiel gelu ialu. Ac per manum duadia gen E i.e. deus. Adunel[?], ut modo abiliter veniatis et ante circulum istum iocundi et sine ulla deformitate stare et vos ad huic vel ab isto loco ullo modo vos movere nolite donec totam nostram petitionem et omnem nostram questionem de quacumque re vos interrogaverimus ex toto et plenaliter, abiliter et affabiliter ad presens nobis faciatis; per angelum nostrum qui potenter et fortiter super vos dominatur, et per creaturam. Creatura C habet horas et omne os et os c linguas habet et omne et omnis lingua et lingua laudem et decorem suo dat creatori, et quamvis sit et statum seculum statum factum fuit. Benedictus ipse et sanctus et circumscriptus et eius nomen benedictum et nomina i.e. 72 litterarum explanatorum nominum vos ____ exorcizo per angelum Vehiel et angelum Dachiel et per angelum Dachanuel et per angelum Metucaon i.e. sanctus Enoch qui

famulus dei est per nomen magistri[?] sui sanctus vicatus est et per angelum contosa i.e. Helyas, sanctus magnus et per angelum Gina i.e. fortitudo dei per angelum ut Nachriel, Michael qui sicut deus per annulum et per angelum [145r] Nathaniel et per angelum Suciel et per angelum Asier et per haec omnia vos exorcizo ut de omnibus montibus et de omnibus collibus et mari et fluminibus et ripis et stagnis et mercatis et plateis et de omnibus locis vos veniatis ad faciendam totam nostram voluntatem et omnem nostram petitionem ut cito et velociter, plene et suaviter, ad nos veniatis in nomine explanatorum nominium quae hic scripta sunt.

A^gios, C^aricos, O^ceynomos, S^acerdos, N^omen

S^antum, G^loria, P^araclitus, T^rinitas, Al^ga, Re^demptor

K^aritas, E^manuel, Ag^nus, Gia^gia, V^ia, ^talon

S^anctus, Ca^ritas, Ce^cinomos, K^aritas

Nos vero vos potenter coniuramus et exorcizamus per illarum litterarum explanationem quia anguis execer virtute extinguitur et omnes res in recordatione facta est, et vere illarum creatorem semper vocantur et collaudant re vera. Isti sunt: Admoon, Lxiatiron, Gyanicon, Giac, Agia, Telama, Cethama, Oameia, Adma, Segama. Cellaia, Malachia, Naria, Nismaria, Gacia, Roaia, Lalia, Cassia, Sigronia, Bailia, Dochua, Reima, Sach, Zazhia, Caam vel Aiagalgislia, Dane, Dania, Vadania, Lochabaia, Amamea, Anama, Cachli, Cachliam, Bachualia, Godal, Faria, Gordia, Caia, Reoa. Pechocala, Usna, Ruacana, Caneth, Teia, Scadhu, Dereclia, Liodosia, Aelelaza, Zadia, Iaadia, Techmalia, per hos omnes vos exorcizo benedictum gloriae et sui imperii nomen in sempiterna secula, Amen. Sed nunc cum istis mundis nominibus ligamus et cum sigillo vivi et veri dei cum quo ipsum mare sigillatum est ut non ambularet super aridam aquis abundaret obnixe et indissolubiliter vestras sigillamus personas nec non de sancta sede Adonay Eloe quod est domini dei Sabaoth nos sigillo solis et lunae et stellarum et factorum i.e. 12 signorum vos prudenter et potenter ligamus et sigillamus per 4 bestiarum nomina quae excelsam et super elevatam sedem portant; vos pricipue coniuro [145v] et terribiliter exorcizo ad nos sine terrore et absque omni metu, ac sine ulla deformitate de omnibus locis curratis et ante circulum istum ad faciendum nostram voluntatem supplices ac mansueti et cum omni discretione discreti ante nos repente astate. Ideoque hoc magno adoramento odorificata estis et valde nobis erit suave. Sed etiam hoc scitote et audite et intelligite quod si protinus et in letitia ad omnem petitionem faciendum obedienter et sine ulla tremore vel sine aliquo strepitu vos nobis repente non demonstraveritis, iterum atque iterum recitabimus omnia nomina supradicta verba, et omnes vestri. Isti exorcisivi viriliter et potenter recordabimur. Et si forte creatori nostro rebelles fueritis et verbis ac preceptis suis resistere volveritis, vos omnes in spurcissimam lepram cadetis et omnes vos de mutabile morte proculdubio repente moriemini si vim modo alterius libri accipiam qui est modo et fundamentum vestrae mortis et ignis qui vos uret ululabitis et ex ipsa die presenti exiet qui vos comburet et insuper vero sine fine in favilla ignis sitis reducti et flamma ignis inflammati sitis et in furoris ira circumdati sitis et post haec omnia vos et omnia vestra nomina rescribemus et ea in ignem sulphurem et vos eternaliter prohiciemus, omnisque

vultis vestri nigerrimi atque teterimi perfecteque sempiterneque efficientur; nos ergo super personas vestras precipimus atque constanter ammonemus, honeste honori vestro super parcite neque aliqua ludibria et prudenter ad filios vestros respicite; vel ridiculosa seu aliquas deformitates nobis qualiquibus efficientes per totius huius libri virtutes nequamquam faciatis. Quapropter nos ab isto circulo exinde non amovebimus donec vos ad sermocinandum nobiscum et adeo perfecte nobis omnibus modis exponendum repente demonstraveritis ad nos vobiscum. Sigillamus causas vestras potentias ac indissolubiliter super nos Athgar, Malmalar, Sarach, Ditmach, Tinar[?]. Et vos qui istarum expositionum et ex earum virtute scitis et qui decis[?] omnibus et bestiis et ipsis subsidium illis factum est; super haec omnia abbreviatum et ligatos et coniunctos atque exorcizatos iterum constanter super vos habemus; pax et pax et inter nos et vos.

Per nomen vel in nomine Ia Ia Ia et interpretatur vel vocatur deus et per nomen vel in nomine Va Va Va quod interpretatur vel vocatur sum qui sum, vel per nomen vel in nomine Tetragrammaton ineffabile quod interpretatur Ioth, Het, He, Vau, per nomen vel in ignem devorantis per nomen vel in nomine qui potenter portatur vel super omnem ignem dominatur per nomen vel in nomine nostri[?] per quae omnia in igne explanata sunt et quae in summa ignis [146r] ineffabiliter et venerabiliter inflammata sunt. Nos te fortiter coniuramus et exorcizamus Bileth filius Ermert filius Nafron filius Filon filius Raucuan f. Lenachar f. Sassa f. Vaadon f. Ibalor f. Balbas f. Afnic[?] f. Mafra f. Asmoday f. Foncon qui super vos omnes imperatores elevati fuerunt et qui non maiores recordatus fuit quia ipse in diebus prophetarum regnavit, et tu in multis operibus prosiluisti te obnixe coniuramus et potenter exorcizamus super montem excelsum et omnes propinqui tui qui inhabitant, et te Bileth exorcizamus succincte in honore Amet patris tui et in honore matris tuae Naama quae vocata est suavissima et qui honorati in nomine tuo fuerunt, ut ad presens in suavitate et non in ira ad nos veniatis, et in similitudini tua et non altera, et cum tua voluntate et non sine tua voluntate et cum letitia et non in tristia et in veritate et non in falsitate vel mendatio ad totam nostram voluntatem quam nos petimus ad te faciendam. Nos te potenter et viriliter coniuramus et exorcizamus Bileth per nomen vel in nomine Zoizat et Amcon quos tu die nocteque times quia illi quos cum istis nominibus coniuramus et exorcizamus et non statim et repente venerint et in terra proni et mansueti ac supplices non ceciderint ad omnes nostras questiones ac petitiones persolvendas et iam iam tamquam in humana forma placabiliter ac affabiliter nec videre volumus eo quod post vostrae pacis requisitionem nimis et pernimium fatigati sumus. Et propter hoc in hoc circulo sedemus et ad sedendum omne presens preteritum et futurum Hebraicae, Grecae, et Latinae cum perfectissima et de intelligibilia scientia exponendi atque interpretandi causas, sine errore et absque ullo mendatio nos habiliter atque hovanter vos convenimus et iterum et iterum te potenter atque viriliter exorcizamus per nomen vel in nomine summi admirabiliis ac potentissiomi angeli cui nomen est Gabriel qui omnes malignos spiritus sustinet et detinet ab omni temporali dampnatione, ac dehinc ineffabili et inenarrabili omni seculorum sine fine persistentia et cum omnium rerum constitutiones sigillo. Nunc vero dehuic nos potenter potentes tuos et consulte consiliarios tuos qui ante stant prudenter et ovanter invocato inchoamus.

Ubi est Salcaran?	Ubi est Madie?
Ubi est Cosisar?	Ubi est Bucca?
Ubi est Milvium?	Ubi est Achac?
Ubi est Tibiel vel Nucla?	Ubi est Ian?
Ubi est Laune?	Ubi est Sigma?
Ubi est Leena?	Ubi est Daneclui?

[146v]

Ubi est Exarchaltha qui vocatur ignis?	Ubi est Consaclar?
Ubi est Siclar?	Ubi est Asbaur?
Ubi est Hilar?	Ubi est Napur?
Ubi est Basar?	Ubi est Aacut et Macut duo iuvenes qui cotidie de astra prosiliunt?
Ubi est Narar?	Ubi sunt Largi?
Ubi est Machabe?	Ubi sunt Curti?
Ubi est Natuta?	Ubi sunt Breves?
Ubi est Raufraan?	Ubi sunt illi qui 4 facies habent?
Ubi est Radua?	

Vos omnes in hiatu vel in ictu oculorum a 4 celi partibus ad faciendam totam nostram voluntatem per domini vestri licentiam Bileth placabiliter et affabiliter et sine terrore et absque ullo timore et absque ullo strepitu ad nos repente venire, tantum per totius ineffabilem omnipotentiam deitatis et per summi ac dei vivi virtutem te exorcizamus et per honorem patris tui Amieth et per illud sacramentum quod tu iurasti Narma matri tuae ut in similitudine tua et non in similitudine tortuosa ad sermociandum et ad pausandum nobiscum in quacumque hora te requisierimus, te ipsum pacifice et humaniter et sine ulla deformitate nobis ostendat, et amplius unum de duobus vel plures de servis suis qui in tuo rolo[?roto] vobis serviant repente tribuas quae nos ad dicendum vel ad faciendum petimus nobiscum assidue sunt per nomen istorum nominium angelorum grandinium qui sunt Afisiel, Raminiel, Locueacuel, Coruciel, Naziziel, ut plane et plane et suave ut[?et] sine ullo furore vel aliqua ira te repente nobis ostendas festina ergo et festinanter et velociter veni per tuum proprium nomen et per coronam capitis tui quae valde laudata est, et per honorem sociorum tuorum qui multum honorati sunt, et per proprium nomen istorum nominium ut est illis ad faciendam totatm nostram voluntatem hic ante circulum istum placabiliter et affabiliter repente nobiscum sedeas et ecce isti sunt Mardan, Siloan, Sarcinco, Andiso, Artum gladii tui senior, et exercitus tui senior vestimentorum tuorum semor qui super substantiam tuam ordinatus est. Tunc consiliator ut habiliter et sine

strepitu vel sine ulla deformitate ad presens te nobis ostendas, et non respicias ante vel retro donec bono corde et bona voluntate te nostram bonam voluntatem sufficienter et plenaliter repente nobis compleas per nomen vel in nomine El Adiron qui recte vocatur deus potentissimus, per nomen vel in nomine duorum angelorum Oatriel et Matinimel qui potenter ab ipsa exsecrabili dampnatione super vos dominatur, ut nobis totam [147r] nostram voluntatem et ne hoc tempore vel in hac hora ullo modo ullaque coctione[?] nobis taceatis, ita dico ut tibi bene provideas ut ego non scribam nomen tuum et nomen exercitus tui ut ea inextinguibilem ignem sine fine repente proiiciam, et per nomen vel in nomine creatoris tui quem tu cotidie semperquod times et timebis. Et ecce isti sunt Dolacrea[?], Ia, Rafaia, Ogradia, festina ovanter et non tarde quia hinc me non ammovebo donec te opportunum nobis ostendas. Quod si ita non feceris, per singulas noctes et sic semper faciemus et tui ultra non recordabimur et exinde in recordatione angelorum te angustabimus donec turpiter efficieris leprosus. Nunc autem te quem nos hactenus prudenter exorcizamus sapienter ammonemus ut te huic non ammoveas, domumque tuam ingrediaris et ad tuum quoque regnum tuosque montes minime proficiscatis donec ad nos venias ita quidem ut totam nostram voluntatem placabiliter et humaniter perficias Ellos, Elloa Elloa. Et ego ex parte favillaris potenter ac fortiter te ammoveo, tibique viriliter impero quod ex igne sunt equi irrunt et qui vinculant omnes malignos spiritus in ignis flamma. Et ecce hii sunt Mathesagia, Machasaia, Macrasia, Gathasafai, Marbaria, Masadia; ignis et flamma percutiunt et urent omnes personas; vestro usto labunt quae verba nostra obaudierunt et protinus ad nos non venerint et proni ante nostram presentiam non ceciderint. Nunc autem O Bileth te summo opere deprecor et deprecando tibi obnixe precipio ut ante et retro caute et subtiliter tibi provideas quid tibi accedere possit perfectemque[?] omnes virtutes nostrorum artuum consideres; preterea te precipue ammovemus O Bileth ut visus tui vultus non periclitetur apud te ne forte in eterna dampnatione dampnetur, omnisque tuus exercitus ex toto deleatur sed tute iocunde et hilarem suaveque nobis pateficias et ad nos venire placatus; non differas. Adhuc quoque te coniurare per eum qui totus est bonus non desistimus. Adhuc et quia sonitus tuus maior est potentia tua veni et noli tardare morasque veniendi persolve ne forte cum tardus ad me veneris. In coniurando fatigatus per minium reperiar. Quod si formam tuam capiti sed tui capillo i.e. et visus tui vultus nobis ostendere non vis, notum tibi sit quod nos iterum atque iterum te atrocissime coniurabimus atque imprudenter exorcizabimus per nomen vivi et veri dei ut ad nos venias, nobiscum loquaris in omni equitate, mansuetudine et letitia. Et illi qui tecum convenerunt et qui minimi sunt et qui in montibus habitant illi verba nostra tecum iudiant [147v] et intelligant et sufficienter prout nobis placuerit ea tecum perficiant. Cognitum enim tibi est, et in omni tempore coopertum O Bileth quod quicumque exorcismum istum, istamque coniurationem audierint et ad omne quod petierimus explendum statim non venerint proculdubio spurcissima lepra eternaliter percutientur; tandem de mutata morte morientur; insuper hic quondam omnia vestra nomina potenter et viriliter scribemus, Bileth et in ea in igne eternoque dampnato profecto deiciemus. Igitur ea causa iam nunc mites et sine terrore vel aliqua deformitate ad nos in pace veniatis ad omnem quidem quod desideraverit minimus[?] noster et plenissime perficiendum. Quod si feceritis ammodo silebimus et exorcismum istum et

nomina vestra equanimiter et prudenter et comptenter et habiliter super vos nos obnixe sigillabimus. Idem qui utraque unum facit aquam et ignem obtemperat ipse inter nos et vos veram pacem ponat.

Per nomen vel in nomine Agla quod observavi per unum nomen ieiunando, et quod est superius omnibus aliis et est nomen proprium supernae maiestatis materia est et fons omnium aliorum, et astat in superna linea equa et virtute qua est trinus et unus, vos 4 coniuro et exorcizo fortiter et potenter virtute omni supradictorum nominium et in vi quam habetis in istis propriis vestris nominibus Bileth, Amuth, Nesrom, Mutus, ut cito et citius et velociter et sine deformitate et non in ira nec in furore sed in letitia ad nos modo veniatis ad faciendam omnem nostram petitionem et ad solvendas omnes nostras questiones.

Per nomen vel in nomine Primogenitus ille qui post primum primus primorum primogenitus et cui me submisi pro castitate observanda et ieiunia mendatia per unius diei spatium, et ipse veraciter est pars vestrae salutis, et inflammatio vestrae constitutionis; per eum et per omnia eius nomina vos coniuro 12 et exorcizo et maxime precipio ut vos veniatis ante istum circulum sine aliqua mora, cito et citius, et si vos non veniatis propter meum exorcismum, de putrida lepra et de immitatione vestrae mortis virtute supradictorum nominium faciam vos perire, et si mihi obediatis in virtute vestrorum nominum et veniatis ante istum circulum in tam brevi spatio quantum sufficit ad oculum claudendum per me non eritis plus exorcizati sin autem qualibet nocte exorcizabo usque adimpleatis totam nostram voluntatem et omnes nostras petitiones per virtutem divini qui semper nobis dominatur et per vim quam habetis in omnibus vestris nominibus quae ego modo invoco Darcham, Sasa, Vaadon, Bathel, Asanz, Mara, Amaday, Sancom, Mararom, Ussram, Minram, Nasmam precipio ut cito et citius et velociter nec in furore sed in letitia [148r] ad nos modo veniatis ad complendam totam nostram petitionem et ad solvendam omnes nostras questiones.

Per nomen vel in nomine On quod dicitur primum nomen domini et revera potest dici primum nomen domini quia brevi sono connectit omnia quae sub cappa celi continentur. Et sub se omnes disiunctiones, sed etiam coniunctiones et iunctionum iunctiones et cui obedivi per mundationem aquae calidae vel frigidae. Et ille veraciter est principium vestrae salutis et vis vestrae constructionis et inflammatio et combustio vestri; per eum et per omnia nomina eius, et virtute omnium suorum membrorum vos duo coniuro et precipio et exorcizo ut cito veniatis ante circulum istum sine aliqua mora, cito et citius, virtute veri dei et vivi quam obtinetis in vestris nominibus Maygar, Nabur, ad implendam totam nostram voluntatem, et ad solvendum nostras petitiones, cito et citius et sine aliqua mora et velociter et non in furore sed in letitia ad nos veniatis.

Per nomen vel in nomine Redemptoris ille qui redemptor est redemptoris et paciens est per multos admissorum et cui ego summissime per unius diei ieiunium me humiliavi ad cognoscendum vim illius per unctionem mei corporis in 5 partibus, et per virtutem illius et per eandem quam contulit huic sancto nomini, vobis precipio et iubeo ut vos cito veniatis et citius ante locum istum per virtutem vestrorum nominium Bithar, Misran, Chiram, Amar, Aminar, Symon, Amon, Baram, Machm, et in tantum vobis percipio quod

vos impleatis totam nostram voluntatem et omnem nostram petitionem per virtutem omnium supradictorum nominium et per virtutem istius sancti libri

{*Sidenote*: Liber Sanctus}

cito et sine aliqua mora.

Per nomen vel in nomine Ely quod nobis dicitur deus universalis quia deus summus est super omnes alios deos, et ipse dissolvit et tribuit unicuique potestatem tantum quantum sufficit capere et non solummodo dissolvit et tribuit sed etiam tollit ubi tollendum fuerit voluntas. Et sicut in honore illius nominis ego illud observavi pedibus rectis stando per unam noctem per suam virtutem, vos coniuro et exorcizo et destricte precipio ut veniatis citius et tacius ad facienduam totam nostram voluntatem et omnem questionem nostram, quia numquam huic nobis moveimus quousque omnes hic sitis congregati. Et si cito non veniatis nos omnes exorcismos reterabimus ad vestrorum maledictionem et vestrarum virium et ad comburandum omnia vestra nomina; antequam hoc faciam precipio ut veniatis ante meam presentiam per virtutem quam habetis in vestris nominibus Maraf, Suef, Iaimit ut cito et citius et velociter non in furore sed in letitia ad nos modo veniatis per virtutem dei veri.

Per nomen vel in nomine Eloy qui est superior aliorum altissimus et claritatem omnibus obfuscationibus exhibet. Coniuro vos per virtutem ipsius et per virtutem omnium supradictorum nominium Ozabaa, Aarun, Ratano, Donatus vobis precipio ut cito veniatis confestim et currendo [148v] citius per virtutem quam habetis ne habuistis antequam esset absolutione vestrae condempnationis, et per virtutem illius qui super vos dominatur, et ut nostras questiones.

Per nomen vel in nomine Iustorum ille qui est iustus iustorum, sanctus sanctorum. rectus rectorum, et cui datur posse ex iniustis componere iustos: componere dico quia in iustis sedibus eos composuit, et ipsemet a propriis sedibus seipsos proservebant. Iustitia domini plena est terra. Ideo vos coniuro per virtutem sui ipsius et per virtutem supradictorum omnium nominium et per virtutem vestrorum nominium Fortunatus, Curiacus, Chacal, Galgal, Tula, Lula, Sadma, Gratina; vobis precipio ut cito veniatis confestim et citius et currendo ante circulum istum, ad omnes nostras questiones persolvendas, et ad omnes nostras petitiones adimplendas per virtute illius qui vobis dominatur.

Et per nomen vel in inomine Genitor. Ille qui est genitor generantium et nullus est sine eo, quia ipso primo fuit in omnibus, unus est, qui in omni tempore durat et numquam habebit terminationem, ut non habuistis quam a celo cecidistis per fastum vestrum, et si modo non veniatis et meam voluntatem non adimpleatis, de morte mutatum faciam vos mori et adhuc non faciam vos sentire vim alterius libri qui liber est mors vestra et vestri adustio et constrictio et confusio et ruptio et per illum quoque non potestis divertere, sed enim estis in montibus, in fluminibus, in vallibus et rivulis, in ripa riparum, in pratis, in campis, in puteis, in stagnis, et nisi possitis a 4 partibus mundi cum tota vestra mala voluntate et vobis invitis virtus, illius vos adducit ante meam presentiam. Coniuro vos per virtute illius et per dignam divisionem quam a vobis aliis fecit et per virtutem dei nostri et

per virtutem angelorum et archangelorum et per omne illud quod ei subiacet et per virtutem celi et terrae et illorum iunctionem et per virtutem illorum omnium qui a 4or elementis possunt conformari et per virtutes rabiosas quae extiterant in omnibus generibus animalium et in illa eadem virtute quam habetis in ligatione vestrorum nominium Subilla, Dilala, Laiane, Abab, Fan, Lafac, Malfactus; vobis precipio et destricte impero et sapienter iubeo ut vos veniatis cito et citius et confestim et currendo et omnia alia negotia pretermittatis utrosque usque adimplenerim totam meam voluntatem et omnes meas questiones virtute dei vivi et omnium suorum dignorum nominium.

Per nomen vel in nomine Bon, ille qui est deus confessionis quia omnes et revera potest dici deus confessionis quia omnes resonationes residua resonantium ad eum revertuntur et ibi remitterit ubi ei placuerit. Coniuro vos per virtutem ipsius et per virtutem supradictorum omnium nominium et per vestrorum nominium Adrianus, Azalitus, Alacer; vobis principio [149r] et discrete impero et sapienter iubeo ut vos veniatis cito et citius confestim currendo et omnia alia negotia vestra pretermittatis usquequo adimpleneritis totam meam voluntatem et omnes meas questiones et petitiones virtute dei vivi et omnium suorum dictorum nominium.

Per nomen vel in nomine Messias ille qui est nuntius nuntiorum, et nullus est missi nisi illius nuntius, et veraciter potest nuncupari Messias; in se enim detinet semper omnium nuntiorum intellectum directum et semper in presenti inspicit. Et nullum tempus est ei variabile et in eadem hora omnia nuntia determinat. Quis est qui eum intelligit in una enim dictione omnia comprehendit? Et ille est omnium dictio quae potest esse nisi ista Icz, Iee, Yoa, Axa, Urit, Noo, Soi, Eeg, Eaa, Pau, Unu, On, Lie, Elie, Aah, Aroi, Guo, Rid, Ree, Eea, Alba per istud sanctissimum nomen vos coniuro quod est materia omnium aliorum nominium et vos exorcizo et omnia nomina quae dici possunt, ut vos veniatis cito et citius et confestim et curriendo ante circulum istum et ad solvendum omnes nostras questiones et omnes petitiones nostras sacrandi huius libri virtute dei vivi et omnium suorum nominium dignorum.

Et nomen vel in nomine Pancio, ille qui dicitur panis omnis salutis vel tantum sonat quantum verbum quod est verbum domini et potest vere dici panis omnis salutis. Si enim non erit virtus illius nullus vitam capere sufficeret, ergo veraciter potest dici omnis panis salutis inde quia solummodo homo vivit verbo dei. Non enim in solo pane vivit homo sed in omni verbo quod procedit de ore dei. Ille qui est omnis panis salutis vitae est omni tempore habundans et in se durabilis semper sine alteratione et per aliquem non minoratur. Nos ergo per virtutem illius et per totalem virtutem omnium suorum nominium et per omnes virtutes quae ei subiacent toto quot sunt in termino boni et in termino boni et mali vos omnes exorcizo et precipue impero ut vos veniatis cito et citius, et confestim sine aliqua mora ad persolvendam omnes questiones nostras et petitiones virtute illius qui est trinus et unus et qui omnia gubernat.

Per nomen vel in nomine Os et bene Os nuncupari potest ille qui est Os orium et ex illo ore processerunt omnia verba quae extiterunt vel quae sunt, vel quae erunt quod attinet intelligere et non solum humanae subiectioni terrenae sed etiam celesti. Nos ergo vos excorizamus et fortiter coniuramus et obnixe imperamus per omnem virtutem

celestem et terrestrem et per virtutem omnium generum celestium et per 12 sigilla diversa et per 12 virtutes eorum et per 12 angelos et per 12 archangelos et per omnes 12 dissolutiones quae sanctae possent [149v] esse, et per omne illud quod numquam sciviamus, in quo deus iam potuisse posuisse virtutem. et per omnes virtutes terrenas de quibus scimus et de quibus nescimus ut vos veniatis et non in furore neque in ira sed in letitia et in forma hominium tot quot solvere debent nostram petitionem et alii veniant in specie suarum manerierum. Et si in forma hominium ad te veniant, tu unum illorum solum precipere loqui, per virtutem omnium supradictorum nominium, quod in illorum nullam fraudem tibi machinentur. Et si ipse tibi respondeat cum aliqua negatione precedente, proculdubio in socios tuos intendit defraudere ut in tali exemplo. Nos non volumus quod habeatis omnem vestram voluntatem ex omni eo quod petitis. Unde necessarium est ut ab eo petatis nomen suum in virtute totius mundi quod in mundo fiet. Dicto eo ista sigilla cum constrictionibus suis et si non sit nomen suum proprium, ante te formam suam alterabit ex forma hominis in forma leonis vel in quacumque forma crudeli et ante se alterum proponet cuius erit nomen per sigilla merit. Unde operprecium est ut ter eum voces magna voce, et ipse tremens ante te accedat et dicas ei quod tu vis scire tres eius famulos, et sigilla unum post alium prope suum nomen; scribe Oriens et in alio nomine Meridies et in 3° Occidens et in 4° Septentrio; postea illi tibi tenentur adimplere omnes questiones tuas sine fraude. Et ante precipe illum eligere inter alios vel 4or quod illi 4or non perpetrent tibi aliquiam rem. Et si ille faciat surgere tonitrium nec cadere flumen vel adhuc pluviam cadere, necesse est tibi ut precipias tertium ut illum ante te per te illum facias redire. Et si sit in forma equi ante te virtute omni omnium huius libri et alterius proximi precipe ut se volvat in forma hominis; postea in tua signa in qua deus tibi causae vitii contulit, et non oportet quod tu sis de linguariis in precepto quod tu facias postea quam steterint per spatium decimum unius horae surgere precipias et in virtute omnium supradictorum nominium precipe ut in crastino revertantur ad absolvendam omnem tuam petitionem et in omnibus linguis audies; libenter omnes faciemus; pax inter nos et vos nunc et semper et supradictum nomen debet observari in tantum quantum est terminus supradictus in penitentia et ieiunio. In tertio die fac ieiunium; in aliis sis recordans in eum supradictum sermonem, ut vi illius compleat in decimo termino pro tali enim tunc ponitur in observatione talis termini.

Et adhuc in se tantum detinet umbrae quod interius potest denotare hoc [150r] nomen Saday quod nobis sonat maiestatem pulchriorem alii; huic omnes angeli firmati sunt et perpetua voluntas fuit homo adesse hic enim se speculatur quod est trinus et unus. Ad istius honorem debes te mundare aqua per tres dies, inter unum et alium positis aliis tribus.

Et adhuc tantum in se detinet umbrae quod interius potest denotare hoc nomen Occinomos quod nobis sonat omnis audiens diversas rationes et est iudicans super unam partem et aliam. Cuilibet iure tradit iuris equale pondus, ille qui est ponderans super omnes alios ponderantes. Nulla enim pars mundi est in qua non facit divisionem; nihil est in qua sua virtus non dominatur, et qui cognitionem in una parte et in alia, et observetur per unum diem a mendatio quamvis quis habeat illud per se scriptum. Nullo modo

subitanea morte potest occupari, et observatio alterius libri de isto nomine veraciter dilectionem admonstrat nostri domini maioris et adhuc detinet distinctiones numerorum et eorum partes, et medietas superior est calida et humida et videtur esse in parte aquarii, et exhibet sciendi dignitatem naturam, huius vim similiter super 12 horas distinctas per unum diem et noctem.

[Section 26.6 Translation]

Understand the Practice and Pay Close Attention

Whoever would press forward to this marvelous instrument and reach the summit of such great height, should first take care to adorn his body and soul cautiously and safely by expelling vices, so that, by good habits, he may be full of enthusiasm to begin. So you should be vigilant in everything and protect yourself from all over-confidence and vain-glory, and when you come to the beginning of this and have entered the circle, you will behave bravely and firmly just like a king and lord when he is seated on his throne. Then you will hear in truth and understand prudently; your soul will be thoroughly awake; in that hour you will not be afraid or terrified. And you will be strong and very powerful and triumphant on the field of battle, and you will be full of joy and exalted with happiness to understand the present, preterit, and future, and hearing and seeing, and you will become silent by listening, and for a short period [of time] in the circle of the greater [consecration] in which you will announce your words to the evil spirits with confidence; you will have in mind the memory of all examples of your concerns and you will not be unsteady in your speech. For if they perceive you being terrified from a slight threat, they will proceed to test you more and more intensely. But if they find you to be strong and cheerful, ____ more effective for you than if they had been terrified by one of the heavenly angels. So if they do not approach the first time, they will be conjured on the second time. But if it happens to you that they do not come the second time, all the conjured will be repeated on the third time and on the third time they can by no means resist, because all have assembled. And with all doubt removed they will gather before you like the dead, like those who elude their souls through death. Then five of them serving, waiting, will be enough to carry out all the things that you want to do, and display to them the book of histories,

{*Sidenote*: Book of Histories}

and another whom they consecrate to their pattern, because in the forms which are there to that extent it is their order to appear to you according to your will on whatever day on which you want them to appear. When everything has been fulfilled which your heart has earnestly desired, you should order them to return in peace, saying this "each one may go to your own place of staying, and rulers are dismissed, and you and your people who stay with you will multiply fruitfully, and those who, by us, come from you, you will merit to serve for many years, and by permission you will have the good fully and honorably or [the good] of obedience because they have withdrawn from us or from your counsel. Now before Bileth returns to your kingdom, peace to you and to us and between us may there be peace."

{*Sidenote*: Bileth}

Also let it be noted by any [every] conjuror that the whole work, that is the binding force of the house, in which they are seen in the inward and outward conjunction on the night of Mercury; if his planet is going across on the day of Mars with the day of Mercury

following, in no way should it be begun. If the circles are in a very clean place in front of the house, as specified above, and you arrange [things] and it has been followed to that extent, then let him take, in a bundle, four horns from the wild goat, and in each corner of the little house it should be dug in the earth, as mentioned above; bless everything in the whole house sweetly with the afore mentioned wood, just as it has been said, let it be blessed. Whenever the conjuror will begin, he should have with him, from you, the seal of a ring, together with ink, a quill pen, paper, and a lamp. Also it should be known that if God has granted this gift or has taken pity or has assigned to him this power, no good will be denied him, because it will not be taken away from him and is given over into his hands. Also, his grace is better than all knowledge.

The Clean Piece of Paper

The setting up of the clean piece of paper on which are written five chevrons, which are needed before the exorcisms can begin, and this should be done in the same way; you should have the knife, as already described, when you enter the circle and on the evening of your planet, when you have with you a completely white lamb, which you kill in that circle with the afore mentioned knife to the honor of Bileth, from whose fleece the clean paper is made in the same circle, without iron or heat, but you do it with water and the fingers and glass, however it is possible. When it has been scraped, as specified, and cleaned, divide it into five pieces and on these you should have the five chevrons of Solomon, painted with dye; you should do this in a secret place where no woman has come. Then, when you are home, in order to carry out the exorcism, place the seal that was made nine feet to the east of the circle, go out of that place, give to the first chevron of Solomon made under the sign.

Arrange the painted ring secretly on the first piece of the clean paper and above the afore-mentioned sign place ____ chevrons before and ____ ; the words of the protector should be written on the two sides of the prepared [paper]; the remaining two chevrons in the same order and in the same way that the letters are formed; then put the painted things on the fifth piece of the clean paper in exactly the same way as you did on the first piece; from the beginning the signs are each on its own individual piece when you made the five pieces; let it be from one to another just as much as from one to another, because of the twelve names hidden in your bosom through the most powerful and with the afore mentioned clean paper written in dye, and keep the lamb's blood in a glass jar, for from this they will be denoted the consecrated book,

{*Sidenote*: Consecrated Book}

and you should know by heart the generation of Bileth, as you will find in the book of figures.

{*Sidenote*: Book of Figures}

Happy is the one to whom Bileth shows this; it is the beginning of knowledge and of his words, Bileth who is the elder among the other troops, and this is knowledge of the future and the area of command of his seal. And the memory of all his elders who make

all his kings, come before him. Now indeed the knowledge and the groups begin under the word up to Asmoday, and this is their group:

A. Bileth son of Armeth	I. Vaadon son of Batel
G. Anoch son of Neston	M. Batel son of Asrucz
I. Nescon son of Matuam	E. Asrucz son of Mara
A. Matuam son of Dartham	G. Mara son of Asmoday
P. Dartham son of Sassa	E. Asmoday son of Soliron
I. Sassa son of Vaadon	N. Solyron son of Mararon

Among all your evil spirits, none is more powerful nor greater than Bileth, for he does not believe nor entrust his soul except to the hands of a very strong and very brave man. In the past when I approach he is cold so that, when he is conjured by anyone, [he comes] as crooked or disfigured monsters, but he gives way if the conjuror is persistent; formerly he would stubbornly refuse, and blessed is the one to whom Bileth openly shows himself, since very great honor and immense grace will be granted to him.

This is the generation of those born from the twelve
congregations, which must be known by heart

T. Hyrsam and his sons	Misran and his sons
O. Nimram and his sons	Chiran and his sons
2. Nasuam and his sons	Amar and his sons
50. Margar and his sons	Aminar and his sons
N. Nabur and his sons	Simon and his sons
Bichar and his sons	Amon and his sons

Among all your evil spirits none is more powerful nor greater than Hysram[*sic*] and this is the first two-fold generation, because without knowledge of them and their division, and if they do not know which things are first, which are second, which are third, then he could not be worthy.

It must be explained about the generals who were appointed
in the third generation, for they were earlier than those who

were chosen generals or kings or counts, who were in another
office and then were made kings

Baram is king.	Curiacus is king.	Donatus is king
Suef is king.	Machimis king.	Bileth is king.
Miraf is king.	Mobia is king.	Arun is king.
Vachanois king.	Minichar is king.	Fortunatus is king.

Among all your evil spirits none is more powerful nor greater than Bararan[*sic*] and this is the second two-fold generation, because without knowledge of them and their division and order, and if it is not know which things are first, which are second, which are third, which are fourth, then he could not be worthy.

Chalcal and his sons	Sadma and his sons
Galgal and his sons	Zarma and his sons
Thula and his sons	Subilla and his sons
Lula and his sons	Zibula and his sons
Iaiane and his sons	Abab and his sons
Fan and his sons	Nafar and his sons

Among all your evil spirits none is more powerful nor greater than Chalcal and they are three generals, and because they are kings, and this is the third generation of a single number, because without knowledge of them and their division, and if he does not know which things are first, which are second, which are third, which are fourth, which are fifth, then he could not be worthy.

Malfacus is general and king.	Harul is their servant.
Adrianus is general and king.	Eman is their servant.
Azalicit is general and king.	Essada is their servant.
Alathar is their servant.	Asiul is their servant.
Alsama is their servant.	Masane is their servant.
Alari is their servant.	Nagdena is their servant.

Among all your evil spirits none is more powerful nor greater than Malfacus, and this is the third two-fold generation; without knowledge of them and their division and order,

and if it is not known which things are first, which are second, which are third, which are fourth, which are fifth, which are sixth, then he could not be worthy.

Mabar and his sons	Cala and his sons
Basbach and his sons	Maurias and his sons
Arachas and his sons	Marchacias and his sons
Anul and his sons	Sus and his sons
Sargis and his sons	Siria and his sons
Masia and his sons	Hacha[?]and his sons
Barcha and his sons	

Among all your evil spirits none is more powerful nor greater than Marbar, and this is the fourth generation of a single number; without knowledge of them and their division and order, and if it is not known which things are first, which are second, which are third, which are fourth, which are fifth, which are sixth, which are seventh, then he could not be worthy.

Saur is their servant.	Hugna[?] is their servant.
Alur is their servant.	Marcha is their servant.
Silac is their servant.	Nanua is their servant.
Harac is their servant.	Arbal is their servant.
Vagitari is their servant.	Naul is their servant.
Moysi is their servant.	Anachil is their servant.

Among all your evil spirits none is more powerful nor greater than Saur, and this is the fourth two-fold generation, for without knowledge of them and their order and division, and if it is not known which things are first, which are second, which are third, which are fourth, which are fifth, which are sixth, which are seventh, which are eighth, then he could not be worthy.

Salcaran and his sons	Hunella[?] and his sons
Seclar and his sons	Hesisar[?] and his sons
Laane and his sons	Lyilar and his sons
Mulmu and his sons	Leana and his sons
Basar and his sons	Exachata and his sons
Hibel[?]and his sons	Lyarra and his sons

Among all your evil spirits none is more powerful nor greater than Salcaran, and this is the fifth generation of a single number, for without knowledge of him and their order and division, and if it is not known which things are first, which are second, which are third, which are fourth, which are fifth, which are sixth, which are seventh, which are eighth, which are ninth, then he could not be worthy.

Anaachil is their servant.	Marsel is their servant.
Narchil is their servant.	Zinzor is their servant.
Sala is their servant.	Algeta is their servant.
Misbagui is their servant.	Babar is their servant.
Saysac is their servant.	Fusa is their servant.
Tarses is their servant.	Sena elasmi is their servant.

Among all your evil spirits none is more powerful nor greater than Narchil[*sic*], and this is the fifth two-fold generation, for without knowledge of them and their order and division, and if it is not known which things are first, which are second, which are third, which are fourth, which are fifth, which are sixth, which are seventh, which are eighth, which are ninth, which are tenth, then he could not be worthy.

Machabe and his sons	Made and his sons
Sigma and his sons	Harura and his sons
Burcha and his sons	Daneclini and his sons
Musraam and his sons	Achat and his sons
Cimsadar and his sons	Hadua and his sons
Vau and his sons	Asbaur and his sons

Among all your evil spirits none is more powerful nor greater than Machabe, and this is the sixth generation of a single number, for without knowledge of them and their order and division, and if it is not known which things are first, which are second, which are third, which are fourth, which are fifth, which are sixth, which are seventh, which are eighth, which are ninth, which are tenth, which are the eleventh, then he could not be worthy.

Musceas is their servant.	Mara is their servant.
Agez is their servant.	Marchia is their servant.
Marara is their servant.	Filac is their servant.
Navellaad is their servant.	Hectro is their servant.

Zelbar is their servant.	Astad is their servant.
Navellaan is their servant.	Anslad is their servant.

Among all your evil spirits none is more powerful nor greater than Muscaes[*sic*], and this is the seventh two-fold generation; without all the knowledge of them and their order and division, and if it is not known which things are first, which are second, which are third, which are fourth, which are fifth, which are sixth, which are seventh, which are eighth, which are ninth, which are tenth, which are the eleventh, which are twelfth, then he could not be worthy.

Napur and his sons	Festinantes and his sons
Aruc and his sons	Tardi and his sons
Amanicz and his sons	Non arbitrantes and his sons
Largi and his sons	Ardentes and his sons
Curti and his sons	Comburentes and his sons
Breves and his sons	Infrigidantes and his sons
Plani and his sons	

Among all your evil spirits none is more powerful nor greater than Naspur[*sic*], for without knowledge of them and their order and division, then he could not be worthy.

Afterwards the first exorcism should be recalled in the circles and in the parts of the circle, so that in no way can any of them do harm to you once you have this chapter with you. But it is necessary that you know it well. Then the beginning will be for you that they will come into your presence and fulfill your desire in whatever you ask. And if you observe this well and have the following section under your control, they will affirm for you the book of figures and will teach you all the arts.

{*Sidenote*: The Book of Figures}

Not through the power of my servant [but] of worthy speech. For nothing is impossible to him; it is right that I should give, by my speech, the force of the book retaining the sense of all that you could know, and it comes forth upwards in one part of the greater parts. And happy is the one who can have it for a long time.

The First Exorcism

Let us begin in the name of the first, the second, and the third, specifically, and in the name of Adonay and in the power of Aloe and in the breaking open of Aloyn, and in the building up of Sabaoth, and Sadac who is the high Lord God and omnipotent king of Israel, let us make, arrange and hasten, and may our Lord God be gentle over us and over

all the works of our hands, and may the lord in the day and in the night at all times be on our lips and in our hearts and through the most powerful God, strong, admirable and through the praised and pure and glorified and virtuous and holy and beautiful and great, and through the name of this book thirteen which is understood as light which outshines the light in the shadows,

{*Sidenote*: The Light Book}

through the name or in the name Adonay, that is Lord Sabaoth, that is Helos of armies, that is highest Aloy, Elyon, Sada egge, Ioth, Heth, He, Vau, which is the ineffable four-letter name and which is Lord of all virtues and highest Lord, omnipotent, king of Israel, who lives above the circle and is always on his seat in the seventh heaven, and his power is eternal, -- then you pause a little -- through the name and in the name, because he spoke and all things were made; he commanded and made them stand. And he is the just one over all things; that is, they are ruled by him; -- then you pause a little -- through the name and in the name Ya Ya, the name placed in God, Adonay Sabaoth and God and Lord of virtues and Egge (Eheie) who is called I am who am; -- then you pause a little -- through the name or in the name Adonay, which is the name of the living king of Israel. I begin to exorcise and urgently conjure over all you demons and all evil spirits, and over all relatives of the vices, that is the twelve who are relatives by birth or who came down from heaven in the days of your fathers, so that you are awed and cause awe and make a harsh noise, that [you should be] gathered from the four corners of the world in person, humanely and with all lightness the name, through the name or in the name Saday and of the almighty and powerful God, strong and admirable and holy and beautiful and great and terrible, through the name or in the name Adonay Sabaoth which is Lord of virtues, who has measured all the waters in his hand and established the heavens [reading *cela* instead of *celos*] with his palm, and on the third day separated[?*sextavit*] the dust of the earth, through the name or in the name Vau Vau Vau Vau Ia Ia Ia Ia because he formed the world and because with his fear and trembling he powerfully constructed the whole world, and through his powerful awe he causes the dry place and the shadow of death and hell and death[?] to quake, I order you urgently and command you firmly that quickly and very quickly from all places and all mountains and valleys and fields and seas and rivers and fires and streams and market places and avenues and baths and fountain and wells and all gardens and courtyards and courts, as we strongly command you and powerfully demand that quickly and very quickly with all tranquility or quiet, not on earth[?*in terra*], nor in terror, without uproar and apart from all deformity, that you run and come to me with all friendliness to carry out my, or our, every wish or request, just as the pupils of my eyes go; through the name that Moses heard in the middle of the bush from the most holy mouth and was afraid, through the name or in the name which the Israelite heard on Mount Sinai, and they were overwhelmed. And through the name or in the name which the sea heard and was divided, and through the name or in the name which the fire heard and was extinguished, and through the name or in the name the rocks heard and were broken, that from the four corners of the world, running very much, you will be filled with fear and come to us in peace with all gentleness to fulfill our every request and fully answer our

every question helpfully. Again we powerfully exorcise and strongly conjure over you in these pure and glorified names; may you come to us with your powers abated, rejoicing on account of speed and the common arrival, before the blink of an eyelid, to carry out completely and perfectly our every wish and request, and this is their list in writing: Auac, Cechaz, Cora, Eman, Nectar, Senas, Pertar, Tena, Acus, Yn, Pot, Terca, Oeth; every letter and its meaning are the names of angels. In this exorcism we summon you powerfully through the unutterable; we record your names and those of your generals and leaders, the son of Heber, and Naveleat who is the sower [reading *semior* instead of *seneor*] of sound. Where is he who [tends] the fire of your altars, or by the bitter management of the sword, and he sends out flame from your word. Where is he who flies from the east to the west in half an hour? Where is Marara who lives in the city of the sea? Where is the one who stands in the earthquake? Where is Mara, sower of turmoil? Where are the young men who, in order to hear what was happening in the world, went up to the heavens and sent forth fire for burning? Where is Maraa of the decay? Where are those who make the thunder terrifying and run quickly in the lightning? Where are those who make the roots of the herbs and grasses tremble? Where are the two young men Nevelan? Where is Anachil, where is Nachil, where is Nagdena, where is Arbal, where is Nauna, where is Marcal, where is Agreth of those who command the flies? Where is Zona of the crater[?*ollasim*]? Where is Susa, son of Habarbagenus? Where is Zinzor, were is Martes, where is Maices, where is Tarses, where is Saysac, sower of the whirlwind, where is Misdagni, sower of the whirlwind, where is Sala son of Bonista who has done what he liked? Where is Narchil, where is Naachil, where is Saur, where is Masame, where is Assuil, where is Assada, where is Evan, where is Nigna, where is Bigitari[?Vigitari] the son of Moses, where is Rarach, where is Alat, where is Alux, where is Ariul, where is Alari, where is Alsa [son] of the stripped one, where is Alater? I conjure you and exorcise you powerfully and strongly through the name or in the name of the secrets displayed which were written on the two stone tablets that God gave to Moses on Mount Sinai, through the name or in the name of the secrets displayed that were written on the forehead of Aaron the priest, and through the name or in the name of the secrets displayed which were written in seventy-two letters, and through the name or in the name Ya by which God formed and created the whole world, and indeed he is living in the world and he himself is fire and his throne is fire and his circuit is fire and his names which are displayed are fire, and he the almighty created all fires, and it came out from his mouth, he who strikes through and burns up, and the whole vault of heaven is full of the fiery hosts and the devouring fire comes out of the fire and strikes it through and burns up anyone who opposes him and does not obey his words. They will not have come formerly before us without uproar and apart from any deformity, pleasantly and affably to carry out our every request freely. Where are you who live in the mountains and valleys and seas and in rivers and streams or ___[*tuinis*] and in swamps and in market places and on streets and in baths and in churchyards and in fields? Run without uproar and come pleasantly, and gather from the four corners of the world, pleasantly and affably and humanely and apart from any terror, before this circle and without any obscurity, to answer within one hour our every request and question completely and fully and come to us ready to carry [them] out; none the less, do not be tardy. We cry out[reading *clamamus*

instead of *clamare*] the names of your commanders and powerful ones and relatives to summon you powerfully and strongly over you.

Where is King Pantam who is honored before us[?*no*]?	Where is King Astrum?
Where is King Barari?	Where is King Ratano?
Where is King Barac?	Where is King Donatus?
Where is King Bilech?	Where is King Fortunatus?
Where is King Marchim?	Where is King Curiacus?
Where is King Miraf?	Where is King Malfacus?
Where is King Fuef?	Where is King Adrianus?
Where is Burachar?	Where is King Tagalitus?
Where is King Moba?	

For you are the generals. Through all your names we are mindful of your names and your commands[?*mandicas*] and your crowns, and we conjure you powerfully and exorcise you strongly, that you come in arms and with your equipment and with your servants and your army, with all helpfulness and calmness and not in anger or any deformity, to carry out our every request and will, peacefully and without uproar, acceptably. We powerfully call on [your] sons who were born from the twelve tribes and we cry out without any motion, peacefully, and we call them capably with all courage.

	Where are the sons of Bitar?
Where are the sons of Aufran?	Where are the sons of Chiram?
Where are the sons of Mintam?	Where are the sons of Amat?
Where are the sons of Nasvam?	Where are the sons of Amnar?
Where are the sons of Margar?	Where are the sons of Symon?
Where are the sons of Nabur?	Where are the sons of Iafac?
Where are the sons of Amon?	Where are the sons of Marbar?
Where are the sons of Chalchal	Where are the sons of Basbar?
Where are the sons of Galgal?	Where are the sons of Arachas?
Where are the sons of Cula?	Where are the sons of Anuli?
Where are the sons of Sadma?	Where are the sons of Gargis?
Where are the sons of Garma?	Where are the sons of Masya?
Where are the sons of Subala?	Where are the sons of Raia?

Where are the sons of Dubala?	Where are the sons of Maras?
Where are the sons of Iaiane?	Where are the sons of Martasias?
Where are the sons of Abab?	Where are the sons of Syva[?Syna]?
Where are the sons of Bau[?Ban]?	Where are the sons of Tachea?
Where are the sons of Misram?	

Now indeed we powerfully conjure all you relatives, remembering the lesser ones and the greater ones, and we constantly exorcise you, and through the stone in which he stands by the name of your community, and through the crowns of the heads of your generals and the honor of Bilith son of Armet, your god, that you all come mildly and without uproar, and that you run with equanimity, one by one or all together, suitably, in search of us, and every kind of you, make them come to this place without willfulness, gently and very mildly, all evil spirits and the condemners, judges, pilgrims, those full of lightning, those encumbered and those ___ [*mediacosi*], and those who bring fear by day and by night and who cause people to flee, and those who are tempters and who bring fire and those who are adorned and those who are inflated, and those who try to speak but cannot and the dead, and the fallen and the spirits who live in people's hearts and the spirits of tombs and the spirits of murderers and of monks and the spirits in gold coins, and Patherarum, Ystrama, Urgyan, Malum, Labim, and varieties of all bad ones, and every kind of serpents and snakes and domesticated animals, and bucks and he-goats and dogs and wild goats and ghosts[?*umbrarum*] and camels and cattle and sheep and she-goats and the lame and the mute and those completely foolish, and all condemners and demons and evil spirits, whether recorded or not, who walk about in daytime or at night, hidden or openly, whether we know their names or not, whether male or female, those who live on earth or in the sea or in the air of the sky or in arid places, that you come now freely and with helpfulness, without fear, in the blink of any eye, through the name or in the name of those names which, or in which, you greatly fear, Anos, Luas, Nimias, Ygiam, Aysaran, through the name or in the name of the two angels Simel and Afrul, that you come from the four corners of the earth with equanimity, pleasantly, here before this circle, in order to satisfy us, also Argas, the queen, daughter of Heretech L, through you, whichever of you defer [to her], on the island over the river where she lives, that you lead her back to us or make her and all her army come. And if she is dead, her sons and neighbors who live in her place, the greater and the lesser ones, that you run to us promptly and quickly before us and before this circle, pleasantly, and indeed on your honor, by your excellent honor, be sparing so that they do not yell, "Simgorget City"; he has recalled you because in that place all the demons on the road of the Chaldeans are insects; they have spurred you on with all affability; and by the power of the true God I conjure and exorcise you through the staff of Moses and through the names of the five angels who are associated with the worldly demons and all their company, because with them he will eradicate all the evil spirits in highest condemnation and by indescribable deity; that is, by power, formerly[reading *protinus* instead of *procimum*] he was making them fly up[?reading *altivolare* instead of

altimule] to the skies ___ [*bichmusiel gelu ialu*]. And through the hand of Duadia Gen El, that is the god Adunel, that you come pleasantly and stand before this circle jovially and without any deformity, and do not move to or from this place until you carry out our every request and [answer] every question about which we have asked you, in total and fully, pleasantly and affably, in our presence; through our angel who rules over you powerfully and strongly, and through the creature.

The creature C has hours[?] and every mouth, and every mouth has one hundred tongues, and every tongue gives praise and honor to its creator, however he is, and the stable world was made stable. He is blessed and holy and inscribed[?*circumscriptus*] and his name is blessed, and the names, that is, the seventy-two letters of names. I exorcise you ___ through the angel Vehiel and the angel Dachiel and through the angel Dachanuel, and through the angel Metucaon, that is holy Enoch who is the servant of God, through the name of his teacher Saint Vicatus and through the angel Contosa, that is the great saint Helyas, and through the angel Gina, that is the fortitude of God, and through the angel like[?*ut*] Nachriel, Michael, who [is] like God through the ring, and through the angel Suciel and through the angel Asier, through everything I exorcise you that you come from all mountains and all hills and the sea and the rivers and streams and swamps and market places and streets and from all places to carry out our every wish and our every request, that you come promptly and quickly, fully and gently, to us in the name of the displayed names which are written here:

A^gios, C^aricos, O^ceynomos, S^acerdos, N^omen

S^antum, G^loria, P^araclitus, T^rinitas, Al^ga, Re^demptor

K^aritas, E^manuel, Ag^nus, Gia^gia, V^ia, ^talon

S^anctus, Ca^ritas, Ce^cinomos, K^aritas

Indeed we powerfully conjure and exorcise you through the display of the letters because the cursed serpent was extinguished by virtue and everything is held in recollection, and indeed they are always called by their creator[112] and truly sing together. They are: Admoon, Lxiatiron, Gyanicon, Giac, Agia, Telama, Cethama, Oameia, Adma, Segama. Cellaia, Malachia, Naria, Nismaria, Gacia, Roaia, Lalia, Cassia, Sigronia, Bailia, Dochua, Reima, Sach, Zazhia, Caam vel Aiagalgislia, Dane, Dania, Vadania, Lochabaia, Amamea, Anama, Cachli, Cachliam, Bachualia, Godal, Faria, Gordia, Caia, Reoa. Pechocala, Usna, Ruacana, Caneth, Teia, Scadhu, Dereclia, Liodosia, Aelelaza, Zadia, Iaadia, Techmalia; through you all I exorcise you, the name of his commander is blessed in glory forever and ever, Amen.

But now we bind [you] with these pure names and with the seal of the living and true God with which the sea was sealed that it might not roam on the dry earth with its waters, that it might scarcely flood, and we seal your characters indissolubly by the holy seat of Adonay Eloe, that is Lord God Sabaoth, we bind you, prudently and powerfully, by the seal

112 Reading *creatore* instead of *creatorem.*

of the sun and the moon and the stars and the deeds, that is the twelve signs, and we seal [you] through the names of the four beasts which carry the throne high and lifted up; I excellently conjure you and fearfully exorcise that you run to us and before this circle without terror and apart from all fear and without any deformity, from all places to do our every wish, entreating and tame and with all the discretion of the discrete, by suddenly standing before us. Thus by this great worship you are made fragrant and will be very helpful to us. But also know this, and listen and understand, that if you do not show yourselves to us promptly and joyfully to carry out every request, obediently and without any fear or any uproar, suddenly, we will recite again and again all the names mentioned above and all your names. I have strongly and powerfully exorcised and we will remember. And if you are rebels against your strong creator and turn to resist his words and precepts, you will all fall into unclean leprosy and you will all die from a changeable[?*mutabile*] death certainly and suddenly, if I receive the force of a second book in the way which is the way and foundation of your death and fire which will burn you; you will be howling from that day when it goes out which will burn you and indeed from above you will be reduced to the ashes of fire, without end, and you will be inflamed by the flame of fire and you will be surrounded by the anger of madness, and after all these things we will write down all your names and throw them and you into sulfury fire eternally, and all your faces [reading *omnesque vultus* instead of *omnisque vultis*] will be made very black and obscure, completely and eternally; therefore we command and urge you by your excellent honor without any division or mockery, and prudently, you respect our sons; that you never do to us any ridiculous things nor any deformities of any sort, by the virtues of this entire book. Thus we will not move away from this circle until you show yourselves suddenly to us, to converse with us and to set out [everything] for us completely for us with you. We seal your powers and indissolubly over you[reading *vos* instead of *nos*], Athgar, Malmalar, Sarach, Ditmach, Tinar. And you who understand by their virtue and that of their expositions and who [?understand] by all boundaries and animals, and to them maintenance is given; over all these things, briefly, both the bound and joined and exorcised, again we always have power over you; peace, peace between us and you.

Through the name or in the name Ia Ia Ia, and it means or is called God, and through the name or in the name Va Va Va, which means or is called I am who am, or through the name or in the name of the ineffable Tetragram, namely Ioth, Het, He, Vau, through the name or in fire of the devouring one, through the name or in the name which is carried powerfully or rules over all fire, through the name or in the name Notus[?] through which all things are eradicated in fire and which are inflamed ineffably and venerably in the highest fire. We strongly conjure and exorcise you Bileth son of Ermert son of Nafron son of Filon son of Raucuan son of Lenachar son of Sassa son of Vaadon son of Ibalor son of Balbas son of Afnic son of Mafra son of Asmoday son of Foncon who were elevated over all you generals and who are no longer remembered because he reigned in the days of the prophets, and you have leapt forth in many works, we urgently conjure you and powerfully exorcise you over the high mountain and all who live near you, and we exorcise you Bileth succinctly in honor of your father Amet and in honor of your mother Naama, who is called the most sweet, and they are honored in your name, that you come to us in

sweetness and not in anger and in your own appearance not in another's, and with and without your will, and with joy not sadness and in truth not in falsity or lying, to carry out our complete will which we request. We conjure and exorcise you powerfully and strongly, Bileth, through the name or in the name Zoizat and Amcon, whom you fear day and night because we conjure and exorcise with these names and they have not come instantly and suddenly, and have not fallen prostrate on the ground, begging, to solve all our questions and requests and precisely in human form, pleasantly and affably, we do not wish to see that because after the request for your peace we are so very worn out. Thus we sit in this circle and summon you to set out for us every present, past, and future in Hebrew, Greek, and Latin, perfectly, and with clear knowledge of explaining and interpreting things, without error and apart from any lying, capably and exultantly, and again and again we exorcise you powerfully and strongly through the name or in the name of the most admirable and powerful angel, whose name is Gabriel, who sustains all the evil spirits and keeps them from all temporal harm; and thus by every ineffable and indescribable persistence of the ages without end and with the seal of all constitutive[reading *constitutivorum* instead of *constitutiones*] things. Now indeed, therefore, we powerfully begin to invoke[reading *invocare* instead of *invocato*] your powerful ones and advisors who stand wisely and exultantly before [you].

Where is Salcaran?	Where is Madie?
Where is Cosisar?	Where is Bucca?
Where is Milvium?	Where is Achac?
Where is Tibiel or Nucla?	Where is Ian?
Where is Laune?	Where is Sigma?
Where is Leena?	Where is Daneclui?
Where is Exarchaltha, called fire?	Where is Consaclar?
Where is Siclar?	Where is Asbaur?
Where is Hilar?	Where is Napur?
Where is Basar?	Where is[*sic*] Aacut and Macut, the two youths who leap forward from the star every day?
Where is Narar?	Where are the Largi?
Where is Machabe?	Where are the Curti?
Where is Natuta?	Where are the Breves?
Where is Raufraan?	Where are the ones who have four faces?

Where is Radua?	

We exorcise you all to come to us instantly in the opening or closing of the eyes from the four parts of heaven to carry out our every wish through the authority of your lord Bileth, peacefully and affably and without terror and apart from any fear and apart from any uproar, also through the ineffable omnipotence of all deity and through the virtue of the living God on high, and through the honor of your father Amieth, and through the oath that you swore to Narma your mother, that in your own likeness and not in a distorted likeness you would show yourself to us in order to rest and converse with us at whatever hour we require you, peacefully and humanely and without any deformity, and furthermore that you would immediately assign one of your two or more servants who serve you by turns[?*in tuo rolo*], which are the things we request for speaking and acting with us diligently, through the name of the lofty angels who are Afisiel, Raminiel, Locueacuel, Coruciel, Naziziel, that you show yourself to us instantly, openly and clearly and gently and without any raving or any other anger, therefore come fast, quickly, and speedily, through your own name and through the crown of your head which is tightly praised, and through the honor of your associaters who are greatly honored, and through your own name of those names as it is to them, that you sit down with us immediately, here before this circle, peacefully and affably, to carry out our every wish, and these are: Mardan, Siloan, Sarcino, Andiso, Artum the keeper of your sword and of your army and of your vestments, who was put in charge of your property. Then peacefully and affably and without any uproar or deformity, may you show yourself to be in our presence, and do not look around before or behind until, with a good heart and good will, you complete our good will reliably and fully, instantly, for us, through the name or in the name El Adiron who is rightly called God Almighty, through the name or in the name of the two angels Oatriel and Matinimel who powerfully keep you from terrible harm, that you hasten to us [to fulfill] our every wish and not at this time or in this hour with any delay[*coctio*], as I say that you should take good care that I do not write your name and the name of your army and instantly through them [into] the inextinguishable fire without end, and through the name or in the name of your creator whom you fear today and always will. And these are: Dolacrea, Ia, Rafaia, Ogradia, hasten exultantly and do not delay because I will not move away from here until you show yourself to us suitably. Because if you do not do that, we will continue every night, forever, and we will not record ___[*tui ultra*] and so we will bother you in the recording of the angels until you shamefully become leprous. Now we carefully warn you, whom we have thus far wisely exorcised, that you should not remove yourself from here and go into your house and depart to your kingdom and your mountains until you come to us to carry out our wish peacefully and humanely, Ellos, Elloa, Elloa. And from the area of ashes I powerfully and strongly warn you and mightily command you that there are horses from fire, they rush in and chain all the evil spirits in the flame of the fire. And these are: Mathesagia, Machasaia, Gathasafai, Marbaria, Masadia; the fire and flame smite and burn up all persons; when you are burned up, they fall all who do not listen to our words, and they did not come to us and did not fall down before

us. Now then, Oh Bileth, I beseech you by the most high work, and by beseeching I urgently command you, that you look about carefully and subtily, behind and before, that you consider all the virtues of our arts; thus I very much warn you, Oh Bileth, that the sight of your face should not be put in danger by you nor should it be condemned in eternal damnation, and your whole army erased, but you will open yourself to us safely, joyfully, gladly[reading *hilare* instead of *hilarem*], and mildly; do not delay. And we will not cease conjuring you through him who is complete and good. Also, because your sound is greater than your power, come and do not be tardy, and perform the delays of coming not strongly, when you come tardy to me. I will become worn out in conjuring through a very short time. Because if you do not wish to show your form to us by the head but by your hair, that is the appearance of your face, you should note that we will conjure you again and again, fiercely, and we will exorcise extravagantly, through the name of the living and true God, that you come to us, that you speak with us in all calmness, helpfulness, and joy. And that those who gather with you and who are lesser ones and who live in the mountains, that they will insert your words with you, and understand, and it will suitably please us that they may complete these things with you. For it is known to you and is covered in all time, Oh Bileth, that any who hear this exorcism and this conjuring and do not come at once to satisfy our request will certainly be afflicted with terrible leprosy, eternally; finally they will die by a distorted death; then since we formerly wrote all your names powerfully and strongly, Bileth, we will throw them into fire and eternal damnation. So, for this reason, be mild and come to us in peace without any terror or deformity to carry out all that even the least of us desires most fully. Because if you do it fully, we will be silent and will urgently seal up this exorcism and your names, calmly and wisely and capably and affably over you. And may the very one who makes both the water and fire obey him, may he put peace between us and you.

Through the name or in the name Agla, which is honored through one name by fasting, and which is above all other names, and is the name of the high majesty and is the matter and font of all others, and arranges in a heavenly array by justice and virtue that is three and one, I conjure and exorcise you four, strongly and powerfully by every virtue of the names mentioned above, and in the force that you have in these individual names of yours: Bileth, Amuth, Nesrom, Mutus, that quickly and very quickly and speedily and without deformity and not in anger nor in madness but in joy you come to us ready to carry out our every request and to answer all our questions.

Through the name or in the name Primogenitus, he who was first after the

First, first born of the first, and for whose honor I have submitted myself to chastity and to fasting from lies for the space of one day, and truthfully he is on the side of your health and the kindling of your constitution; through him and through all his names I conjure and exorcise you twelve and greatly command that you come before this circle without any delay, quickly and very quickly, and if you do not come in response to my exorcism, I will make you die of rotten leprosy and from the sending in[?*immitatione*] of your death by virtue of the above-mentioned names, and if you obey me in the virtue of your names and come before this circle in the time it takes to blink an eye, you will not be

exorcized by me any more, but if not, I will exorcize you every night until you fulfill our entire wish and all our requests through the virtue of the divine one who always rules over us and through the force which you have in all your names, which I invoke: Darcham, Sasa. Vaadon, Bathel, Asanz, Mara, Amaday, Sancom, Mararom, Ussram, Minram, Nasmam; I command that you come to us quickly and very quickly and speedily, not in madness but in joy, ready to fulfill our entire request and to answer all our questions.

Through the name or in the name On, which is the first name of the lord, and indeed it can be called the first name of the lord because it binds together everything contained under the dome of heaven. And under it [are] all the disjunctions but also all the conjunctions and the junctions of junctions, and to whom I have shown obedience through bathing in warm or cold water. And truly is he the source of your health and force, the kindling of your construction and your burning; through him and through all his names and in virtue of all his members, I conjure you two and command and exorcize that you come quickly before this circle without any delay, quickly and very quickly, by virtue of the true and living God which you have in your names: Maygar, Nabur, that you come to us to carry out our entire will and satisfy our requests, quickly and very quickly and without any delay and speedily and not in madness but in joy.

Through the name or in the name Redemptor, he who is the redeemer of redeemers[reading *redemptorum* instead of *redemptoris*] and he is patient through many misdeeds, and to whom I have greatly humbled myself through fasting for one day to know his power through the anointing of my body in five places, and through his virtue and through whatever he has bestowed by his holy name, I command you and order that you come quickly and very quickly before this place through the virtue of your names: Bithar, Misran, Chiram, Amar, Aminar, Symon, Amon, Baram, Machm, and also I command you that you carry out our entire will and our every request through the virtue of all the above-mentioned names and through the virtue of the holy book,

{*Sidenote*: The Holy Book}

quickly and without any delay.

Through the name or in the name Ely which means universal God, because he is the highest God above all the other gods, and he has dissolved and afflicted, and for each one he is able to take so much power, not only that he has dissolved and afflicted, but also that takes away where there is a will that should be taken away. And just as in honor of his name I have I have made this observance, by standing up on my feet for one night, through his virtue, I conjure and exorcize you and strictly command that you come quickly and speedily to do our entire will and [to answer] our every question, because we will never move away from this place until you are all gathered here. And if you do not come quickly I will repeat[reading *reiterabimus* instead of *reterabimus*] all the exorcisms for cursing you and your forces and to burn up all your names; before I do that, I command that you come before my presence through the virtue which you have in your names Maraf, Suef, Iaimit, that you come quickly and very quickly and speedily not in madness but in joy, through the virtue of the true God.

Through the name or in the name Eloy which is higher than others, most high, and shows brightness to all in darkness. I conjure you through his virtue and through the virtue of all the above-mentioned names; Ozabaa, Aarun, Ratano, Donatus, I command you that you come quickly, immediately, and running very quickly through the virtue which you have, nor did you have it before by absolution of you damnation, and through the virtue of him who rules over you, and [that you answer] our questions.

Through the name or in the name Justorum, he who is the just one of the just ones, holy one of the holy ones, right one of the right ones, and to whom it is given to be able to make just people out of unjust ones; to make, I say, because he has established them in the seats of the just and he himself preserves them from their own seats. The earth is full of the justice of the Lord. Thus I conjure you through his virtue and through the virtue of all the above-mentioned names and through the virtue of your names: Fortunatus, Curiacus, Chacal, Galgal, Tula, Lula, Sadma, Gratina; I command you that you come quickly, instantly, and very quickly and running before this circle to answer all our questions and fulfill all our requests through the virtue of him who rules you.

And through the name or in the name Genitor, he who is the genitor of generations and there is nothing without him, because in the beginning he was first in everything, he is one, who endures in all time and will never have an end, may you not act as when you fell from heaven through your pride, and if you do not come and fulfill my will, I will cause you to die by a distorted death and also I will not make you know the force of the second book which book is your death and your branding and binding and ruin and breaking, and through this you cannot avoid [it] for you are in the mountains, the rivers, the valleys and streams, on the banks of rivers, in meadows, fields, wells, swamps, and unless you come from the four corners of the world with all your bad will and with you being unwilling, his virtue will bring you into my presence. I conjure you through his virtue and through the worthy division which he made from you others and through the virtue of our God and through the virtue of the angels and archangels and through everything which pertains to him, and through the virtue of heaven and earth and of their junctions[reading *iunctionum* instead of *iunctionem*] and through the virtue of all those who can be formed from the four elements and through the fierce virtues which are in all kinds of animals and in that virtues which you have in the binding together of your names: Subilla, Dilala, Laiane, Abab, Fan, Lafac, Malfactus; I command you and strictly require and wisely order that you come quickly and very quickly and instantly and running and that you set aside all other business until you have fulfilled my entire will and all my questions by virtue of the living God and of all his worthy names.

Through the name or in the name Bon, he who is God of confession [omitting *quia omnes*, which seems to come from the following line] and truly can he be called the God of confession because all echoing sounds in the remainder of the echoing sounds are returned to him and he sends them wherever he pleases. I conjure you through his virtue and through the virtue of all the above-mentioned names and through the virtue of your names: Adrianus, Azalitus, Alacer; from the beginning and separately I command you and wisely order that you come quickly and very quickly, instantly, running, and that you set

aside all your other business until you have fulfilled my entire will and all my questions and requests, by the virtue of the living God and of all the spoken names.

Through the name or in the name Messias, he who is the messenger of messengers, and no one is sent except his messenger, and truly can he be called Messias, for in himself he always holds the direct understanding of all messengers and he always sees in the present. And no time is variable to him, and in each hour he determines all messages. Who is it who understands him, since he includes everything in one utterance? And he is the utterance of all that can be, except these: Icz, Iee, Yoa, Axa, Urit, Noo, Soi, Eeg, Eaa. Pau, Una, On, Lie, Elie, Aah, Aroi, Guo, Rid, Ree, Eea, Alba. I conjure you through this most holy name because it is the matter of all other names, and I exorcize you and all the names that can be spoken, that you come quickly and very quickly and instantly and running before this circle and for answering all our questions and for consecrating all our requests, by the virtue of this book, of the living God, and of all his worthy names.

And [through] the name or in the name Pancio, he who is called the bread of all health or has the sound of the word which is the word of the lord, and indeed can he be called the bread of all health. For if it were not for his virtue, no one could take life, so that truly he can be called the bread of all health since man lives only by the word of God. For man does not live by bread alone but by every word that comes out from the mouth of God. He who is the bread of the health of life is abundant in all time and always lasting in himself without change, and he is not diminished through anyone. Therefore through his virtue and through all the virtue of all his names and through all the virtues that are subject to him, as many as are in the period of time of good or in the period of time of good and evil, I [?we] exorcize you all and chiefly command that you come quickly and very quickly and instantly, without any delay, to answer all our questions and requests by the virtue of him who is three and one and who governs everything.

Through the name or in the name Os, and well can he be called Os, he who is the mouth of mouths and from this mouth come forth all things that are or were, because he continues to understand, not only by human earthly subjection but by heavenly as well. Therefore we exorcize you and strongly conjure [you] and urgently demand through every heavenly and earthly virtue and through the virtue of every kind of heaven and through the twelve various seals and through their twelve virtues and through the twelve angels and the twelve archangels and through all twelve dissolutions which can be holy, and through everything that we have never known in which God had been able[reading *potuisset* instead of *potuisse*] to place virtue, and through all the earthly virtues about which we know and those about which we do not know, that you come, not in madness or anger but in joy and in human form, enough that they can fulfill our request, and that the others come in the appearance of their own kind. And if they come to you in the form of human beings, you should order[reading *preciperes* instead of *precipere*] only one of them to speak, through the virtue of all the above-mentioned names, that they may not contrive any deceit against you. And if he responds with any outstanding denial, then certainly he intends fraud against your associates, as in the following example: we do not want you to have your every wish from among all that you have requested. Then it is necessary that you

ask of him his name, in virtue of the whole world because it would become in the world. I command these seals with their binding force, and if it is not his true name, before you he will change his form from the form of a human being to the form of a lion or whatever harsh [creature] and before you he will tell another name which will be his name which deserves the seals. Then it is worthwhile that you call him three times in a loud voice, and he will fall down before you trembling, and you will say to him that you wish to know his three servants, and [?mark] the seals one after the other with[?*prope*] his name; write East, and on the second name, South, and on the third, West, and on the fourth, North; after that, they will be compelled by you to answer all your questions without deceit. And before [?you], command him to choose between the others and the four, because the four have not done anything for you. And if he makes the thunder rise or the river not fall or the rain fall, it is necessary for you to warn three times that you will make him come back before you. And if he is before you in the form of a horse, command by virtue of everything of this book and the next that he must turn himself into the form of a human being; afterwards in your sign[treating *signa* as feminine] in which God gave you on account of sin, and it is not inevitable that you would be in a lesson[?*in precepto*] about languages, because you would do that after they had stood for the space of a tenth of an hour; you would command them to rise up and, in the virtue of all the above-mentioned names, order that they come back on the next day to fulfill your every request and that you might hear in all languages; may we all do this cheerfully; peace between us and you, now and forever, and the above-mentioned name should be honored as much as the above-mentioned time period in penitence and fasting. On the third day make a fast; you should remember about the others in the before-mentioned explanation, that it may be finished by his force in the tenth time period as that, for then it is placed in the observation of such a time period.

Also he holds in himself so much protection that inwardly he can denote the name Saday which means the majesty more beautiful than any other; here all the angels are established and the everlasting will was human to come near, for it is seen that he is three and one. In his honor you should wash yourself in water for three days, with three other [days] between the first and second [day].

Also he holds in himself so much protection that inwardly he can denote the name Occinomos, which means hearing the various meanings, and he judges one part and another. To each law he gives equal weight, he who is weighty above all other weighty ones. For there is no part of the world in which he does not make a distinction; there is nothing in which his virtue has not ruled, and he [has] understanding in one part and another, and he is honored through one day apart from lying, as much as you have it in writing. In no way can it be worried by sudden death, and the observation of the second book concerning this name truly urges the love of our great lord and also gives the distinctions of the numbers and of their parts, and the middle above is warm and humid and seems to be in the part of Aquarius, and shows the worth of knowing nature, similarly his force over twelve separate hours through one day and night.

[150r]

[Section 26.7]

Duodecimus liber super hec tria nomina

Grizon, Misericors, Agatay

Ad nexum 12 inveniendum naturae executionis et ad partis partis subiectionem, et ad virtutis partis naturae constitutionem et ad totalem subiectionem quae in eo excluditur, quae retentio est partis expressionis in 12o casu tale nobis exhibetur obumbraculum sicut visui nostro haec forma ostendit {ez followed by ez}. Et istud resonat in sonis diversis {ez} et in variis dictionibus. Et dictum est duodecum in radii conclusione ad nostram humanam subiectionem pronunciatum. Unde sequitur talis illius dispositio seipsum primo ostendit postea S quod dicitur nobis per principium huius rei quae est causa quia eius extitit inchoamen et est duodecum in nativitate eiusdem per illud per m id est nomen notificatur et tantum umbrae istud obumbraculum in se retinet quod numerus potest denotare hoc nomen Grizon. Ille veraciter potest dici Grizon qui nobis sonat robustior omnibus aliis robustis virtus enim minoris digiti sustinet omnem compositionem celum terram, aerem et aquam sicut anulus libre servint[?] voluntati domini et nihil quicquid honoretur in concavitate cuparum iuxta tale exemplum tollit dominus vobis aliis vestram voluntatem adimplere. Sed hac ratione eius virtutem in aliquo minoratam non intelligatis. [150v] Si enim potestatem bene obtinetis in illorum partem et non in vi illorum maleficii nec in illorum separatione, sed in virtute primae constitutionis et in additione illius temporis, et si aliter animus vester vos defraudaret quod non haberetis istum intellectum eos habendi et non posses eos obtinere nisi per tria spatia substantiae tui nominis. Iustum est scire quod unus deus summus est super omne quod extat et quod unus solus fuit qui composuit primam constitutionem[?], secundam et tertiam. In qua in istis tribus omne quod est suscepit ligamen; postea prima se absolvit in multis diversis non solummodo primam sed etiam secundam, et non solummodo primam et secundam sed etiam 3am; postea accesserunt vaticinantes quod separaverunt in illis partibus tamquam ceci, et quod ille putat ludere suam partem celi oculis carnis, vel si bene videat umbram lunae et putat se inspexisse claritatem virtutis solis vel vidisse totam rotunditatem celi sicut hoc potest esse tali modo poterant dividere super predictas tres constitutiones sed fuerant ceci, et multos alios excecavit suis sermonibus. Misericordia domini super omnia opera eius fuit et est et erit in omni tempore. Et maledicta est lingua in qua non potest quis loqui quicquid intendit dicere. Et quam vis[?] superna maiestas proiecit talem persecutionem super illam non habeo quid eis respondeat. Sed etiam Ydeam que respondebit quibusdam et aliis illis qui sunt vaticinatores de commixti omnibus superioribus et de elementorum divisione et de separatione celorum 7 de cursu siderum et non solummodo de supradictis sed de omni eo quod fiet ei questio, et quidam possunt illam tali modo habere vel duos vel tres suorum famulorum quod sciat nomen sui benigni et sui maligni et terminum dierum quos habent sicut te docui in libro Aldarage,

{*Sidenote*: Liber Aldarage}

et quod habeas tres de quacumque materia fuerit captos in die tui planete ex maiori parte et in illo eodem die ad complementum, i.e. ad noctis crepusculum et exuas omnes pannos[?] tuos quod nullum ponas in tellure, et habeas oleum olivarum clarum et per omnia membra tua te inungas et sursum erige cum manu sinistra tantum quantum poteris illam erigere, et voca eam magnam sicut tu vim habes et est iustam tuum officium componere seraturas libri consecrati tam bene unius quam alterius,

{*Sidenote*: Liber consecratus}

et ideo appares semper in illorum apparitione per istam sanctam dignitatem volo ut tu modo mihi appareas et quod scientiam mihi affirmes et totum opus quod composui per meam scientiam ex termino trium annorum huc usque vel saltem non duo vel tres tuorum servientium et si tibi appareat in die tertio ad immensum honorem ostendas et si in 5 vel in 7 [151r] vel in 9 vel in 11 vel in 13 ad te veniat quia infra hos terminos non potest aliter accidere quin apparens erit dignum ad devincendum omnes hostes tuos divitie tibi non deerunt si ob illa velis eas accipere. Sed necessarium est ut ab ea petas annulum potiorem habet quia cum illo annulo plures tuas voluntates adimplebis per illum potes ______ gentem et aliam facere bellum inire vel a deo benefacere navium[?] exercitum sicut te docui in libro figurarum facere quamlibet galeam de qualibet pluma[?] vel de quolibet pile plumie,

{*Sidenote*: Liber figurarum}

quandam navem munitam cum hominibus et cum omni eo quod ad illam spectat sed tibi est necessarium antequam eam possis habere quod ad honorem istius nominis submittas te ieiunio per unum diem, et adhuc tenet in se tantum umbre quod interius potest denotare hoc nomen Misericors et bene potest dici Misericors habet enim misericordias ante omnes alios misericordes, ille est qui superat formas hominium et qui prebuit separationum omni illi quod alii non assimulatur colit diversas cogitationes remittit cui peccata desperata salutem quicumque habeat ab eo debet illam obtinere, deus enim verus est vivus et pater et qui durabit tempus in omne, ad honorem illius te mundare debes aqua per tres dies et quelibet habeat medium debet confiteri uno die medium ad alterum. Et adhuc concludit in se tantum umbre quod interius potest denotare hoc nomen Agatay quod nobis potest tantum[?] boare, diffiniam quae est inter patrem et filium et spiritum sanctum et quod multi per ignorantiam membrorum suorum vim amittunt. Sicut enim homo procedit distorquens, et quod eius recta non est compositio et propter vicium renum vel crurum vel pedum , et quod oportet eum duos passus sistere in unum vel fere tota persona labitur unde illum de iudicio[?] fidelem versus deum nec versus homines talem illum iudico qui cognoscit paterem et filium erubescit[?] cognoscere, vel qui cognoscit filium et spiritum sanctum contempnet cognoscere unus in alio cognoscendus in alio diffiniam[?] in multis locis tibi diffinivi, et quae iuste sententiam non tenuisti debes te submittere ad obediendum orationi infra tria miliaria de illo qui erit honoratus in tantum quantum numerus transcendit tuae qualitatis et illius pro quo debes illum cognoscere et illuc debes ire tot vicibus quot litteras obtines in tuo nomine. Et adhuc distinctionem numerorum et eorum partes. Et medietas superior est frigida et humida et

alia inferior est frigida et sicca, et videtur esse in parte piscis et prebet[?] dignitatem sciendi nihil huius vim sunt 12 horas distinctas per unum diem et noctem. [151v]

[Book 13]

Ad nexum 13 nature executionis inveniendum et ad partis partis subiectionem, et ad virtutis partis naturae constitutionem et ad totalem subiectionem quae in eo excluditur, quae retentio est partis expressionis in 13 casu tale nobis exhibetur obumbraculum sicut visui nostro haec forma ostendit {ez followed by ez over ez}. Et istud resonat in sonis diversis et in variis dictionibus, et dictum est 13 in radii conclusione ad nostram humanam subiectionem pronunciatum. Unde sequitur illius talis dispositio seipsum primo ostendit postea h quod dicitur nobis per principium huius rei quae est causa quia eius extitit inchoamen et est 13 in nativitate eiusdem licet potuisset stetisse et post illud per m idem nomen notificatur et tantum umbrae istud obumbraculum in se obtinet quod interius potest denotare hoc nomen Mediator. Ille veraciter potest dici Mediator. Medius est inter bonos et reos, et taliter quia nullam partem ita vult condempnare in bona sua libertate delectatur, aliam nullam credulitatem dampnant, quia illa non vult obtinere. Solus enim sanctus in templo sanctificato, et illi qui sunt conglaciati ex parte Saturnina vel volunt cognoscere omnia illius facta, vel desiderant suum dulcem motum ex illo, et ex omnibus suis partibus si habeant tantum fortitudinis solummodo, et non pretermittunt habere propter istum infelicem magistrum qui titubat ex una parte et alia, et semper extitit pauper doctrinae et putat se habere totum sensum mundi, aperiat librum et videat partes Saturninas in gemina cursus divisiones interius quos in aliis operatur et dulces cantus sui citati libro aperto, et magistro inspiciente versus partem Saturninam non potest esse quin videat ydeam et omnes illius partes numerantem et querentem. Ubi est ille magister respondere intendit. Iam audiam doctrinam istius magistri qui tantum fingit se scire est qui mihi respondeat. Istum defendam et omnes istius partes. Si quis esset qui aliquid diceret audirem audiamus ergo qualiter illas partes quod illas non habeat ad corporis corruptionem et ad anime condempnationem. Sicut enim diligimus res temporales dilectionem amittimus et si aliud non haberet quod esset temporale nisi vestri amorem. Et amor vester fuit in alio magistro sicut quem novi non est qui diligat pro quo ammittit semper labitur in condempnationem durabilem scis tu aliquid magis dicere nec ego possum audire plus de verbis tuis secretis ad hoc respondeas, et propter plus [152r] de verbis meis audies. Tu dixisti sicut enim diligitis res temporales dilectionem amittimus, et dixisti quod si aliud non haberet quod esset temporale nisi mei amorem, et amor meus fuit. Iam in alio magistro situs quod tu novisti et non est qui diligat pro quo amittit et qui amittit semper labitur in condempantionem durabilem. Verum est quod ita dixisti qui[?] enim vis quantum in hoc sermone potuisti in hoc. Qui enim amittit semper labitur in condempnationem durabilem, ergo probabo quod tu debes semper amittere, et amittere tibi utilius est quam illud, et sine amissione bonum non potes obtinere nec habere gratiam domini[?] tui, ille qui est verus et est medius inter bonos et malos et qui durabit in eternum vestro honore salvo donatur[?dominatur] super hoc fidem non adhibeo, et si ipsemet deus mihi daret non esset mirum si ei fidem plenariam non adhiberem. Inspice si ego illam ex te debeam obtinere quod per amissionem domini amorem possum habere.

Non, non. Hoc bene sciatis amittatis malum et perpetratis bonum. Sit ita semper uterque. Sic quod ego ita faciam quomodo hac ratione dei amorem obtinebo tu semper bonum facis. Verum est vel verum sit, ergo semper habes bonum, quia ille qui est bonus bonorum est semper cum eo qui bonum operatur, et si ipse adhuc recipiat carnis dampnationem per terminum absolutionis bonum operandi in eo. Iuditio hoc non est in suo dampno. Si enim per amorem peccati possim habere vitam salutis per omne tempus durabile. Ergo illud malum est tibi paciendum, ergo illud malum est per omne tempus. Et si hoc non videas non miror si non possis videre quod una sola commixtio habeat oculos innumerabiles, nec de homine cum duobus oculis quod plures possit obtinere innumerabilies et si omnio audires me loqui de commixtionibus qualiter una possit cum alia iungi despero quod non possis intelligere me. Sed si intelligere possis, intelligas si non non curo. Scio quod iste magister sine dubio me intelligeret. Unus deus est qui igne circumdatur et ille idem eundem composuit cuius nulla est calida et sicca. Sic quod caliditas sit pars per se quia iam primo accidit in dictione, postea sequitur siccitas quia iam determinata est per se adesse. Si enim circulus qui exstat circa ipsum esset unius proprietatis et sola esset illa per se liberam exaltationum non possit habere, et per se sola stare non possit. Unus enim solus[?] est qui semper est. Unde dixit ego sum qui sum et qui durabit in eternum. Ille solus est adesse nec quicque solus potest stare illo excepto [152v] et cum calor qui[?] est proprietas in se stet non potest moram longam facere quod ex ea non spiret adesse siccitas. Calor enim se dissolvit ergo in minori substantia in decisione nascitur ex se quaedam acuitas. Illa eadem acuitas est ergo est ipsamet proprietas, vel pars proprietatis ad altera proprietatem, ergo erit siccitas, et capit complementum sibi adesse, ergo pars est in uno toto nec est unum totum sine aliis partibus. Sicut enim ignis qui est primum elementum et per iunctiones proprietatum, quae proprietas iunctae faciunt diversa nomina sicut caliditas et siccitas iunctae in unum dicitur ignis, aliquam et in alio loco similiter iunctae dicitur colera rubea quae est inferior mixtura in comparatione subteriori quia deus subterius animam non potest ponere quam incorporat eam per elementum. In persona pessima quia ille idem est ipse dyabolus et corpus ipsius valet multis aliis rebus propter iunctionem quae quondam fuit quae potuit esse bona et in aliis partibus inferioribus illarum commixtio si proprie dicitur in infernalibus partibus quae est commixtio elementorum in inferis super partes igneas, sed etiam super alia elementa ut in aere et aqua et etiam in terra, et dissolutio illorum finium prohicit sulphurem qui valde fecit. Et si iste magister habeat illas partes ad corporis corruptionem et animae dampnationem qualiter posset esse quod ipse non fecerat quae video quod bene aromatizant. Et si ille idem qui quondam potuit eos facere illa eadem sua virtute et suorum ipsorum nominium recognitionem tollit vim habere super illas partes, et suis nominibus amittunt omnem suam virtutem et suum malum saporem et subiacent regulis humanis quia si iste magister non velit de cetero non haberet potestatem homini ingerendi peccatum, habet enim bene virtutem illam abscondendi quod numquam erit inunctus. Ideo deus exhibuit materia quod potuit esse quod tot essent de nominibus viris quod ligassent quod aliis non possent malum inferre. Deus enim est providens et cognovit quod quam isti non erant boni illum derelicturi et suam magnam providentiam erat

constitutor omnium istorum librorum qui dicuntur diversa corpora quarum ad revolutionem quam faceret ad hominis constitutionem.

{*Sidenote*: Libri qui dicitur diversa corpora}

Ille idem homo per constrictionem librorum posset volvere omnes suos diversos casus et sibi habuisset vim quae sibi primo imposita erat pro ortu sanctorum nominium et quia cognovit quod forte possent esse tot homines qui possint tam sanctam [153r] consecrationem adimplere quod omnes illi essent ligati quod diversus casus ultimus malus non posset esse, et quod ille vim non obtinetur in parte tricesima et si casus esset talis adesse ulterius essent omnes salvi. Non non illi malum possent inferre hominibus quia homines malum non habent nisi temptatione diabolica, et postquam sunt alligati in hoc libro de cetero non possunt hominem temptare, et quod possum eum formare cum seratura quod composui meis candidis manibus ergo eos non habet ad dampnationem sui neque ad corporis corruptionem neque ad animae dampnationem. Tunc ergo eos non habuit in malicia illorum sed in visu bonitatis primae ex qua habuerunt absolutionem; ergo nulla ratione est peccatum, et ego in multis locis secundi libri hoc probavi, et si iste Dardan non esset in ista consecratione quem potest quis cogere venire ad se predictis exorcismis dictis solummodo in loco mundo in spatio termini. In quo homo capit terminum, si solummodo tardatus fuerit per horam unam etiam pauciora qua plura essent tria milia adultera, et ille enim habet potestatem in adulterio administrandi singulis hominium. Vade quia nescis quid tibi dicam. Et si tibi placeat mea doctrina et velles mea verba addiscere quia sine istis casibus non potes obtinere me nec alias mulieres; me habes cum observatione istius libri et alterius proximi me unquam habuerunt plus pauci homines de tua progenie. Scimus bene nos quod istud debes observare in ieiunio per tot litteras quod habes in tuo nomine, et adhuc tenet in se tantum umbrae quod interius potest denotare hoc nomen Serpens. Et vere nuncupari potest serpens acutior enim est in asperitate quam aliquod aliud nomen et quia deus retinuit dominium super spiritus malignos. Et tempore quam acceperunt maliciam fuit serpens species[?] prima mutationis illorum et volebant circa facere unam virtutem dei. Deus enim virtutem obtinet super omnia genera bestiarum et non volebat quod prius non esset composita illa species. Et unus deus est ad quem omnes voces mundi reverbantur. Et sicut diversae species habent ad illum respectum. Ideo necessarium est ut diversa nomina ei deserviant illud decorans omnes res deformes ____ ipsemet qui[?] substantiam subtiliat et [153v] easdem depurat et excutit et mundat et monet et addit. Ubi eius voluntas sistitur eius inimicitia observata protegit a stimulis[?] toxicatis et qui eius amorem potest penes se obtinere amicitiae aliorum non sunt enumerandae ad directam eius virtutem cognoscendam, et ad podium ut in fortitudine tabulae ponantur pertinet quantum servare in ieiunio de parte quae se absolvit de partibus robustioribus. Et adhuc obtinet in se tantum unbrae quod interius potest denotare hoc nomen Sol quod est iunctio istorum duorum nominium. Et veraciter potest nuncupari Sol quia clarior est omnibus aliis claris et scintillantior est omnibus aliis scintillantibus, et qualis est in iunctione propter positioni nominis ineffabilis quare posset transire tanta obedientia cum illo eodem. Sed tantum est in isto casu quantum proximum est ante illud quod una et alia sunt ei determinatio. Unde hic manifeste est ratio. Sicut

enim illud nomen est eminentius omnibus aliis nominibus, et est maria omnium aliarum per ipsam altitudinem quam habet ita est faciendum quod nos sumus in partibus Saturninis quia illud est nomen eminentius et ille est planeta eminentior. Unde dictum respicit ad aliud et talis est propriae eius honoratio. Virga electa aliarum virgarum eminentior omnibus aliis eminentibus serena claritas iuncta dei deitati sustenata per haec tria nomina ex dextra parte, a quibus nominibus non discrepo Damays; ille veraciter dici potest Damays quod nobis sonat Maria et non solummodo Maria, verum etiam fons illius qui fuit, est, et erit, et semper et durabit in eternum. Ille est radix omnium bonorum et unus solus est ad directam perfectionem inchoavit ille qui Maria est omnium Mariarum permanet, et ille qui in omni bono delectatur et suiipsius humilitate et ex se prestans materiae perfectionem. Et Trinus qui potest veraciter dici Trinus qui est trinus et unus et non trinus sine uno, qui est pater et fuit pater et erit pater in celestibus et ita in terrestribus et non solummodo in terrestribus verus etiam dominus in inferis. Et Sacerdos et vere dici potest Sacerdos dignus super omnes alios dignos. Illius enim cognitio omnes alios indignos facit dignos re enim exili omnes iniurias resplendens serena claritas iuncta dei deitati sustentata per haec tria nomina ex sinistra parte a quibus nominibus [154r] non discrepo Iasym. Ille veraciter potest dici Iasym quod nobis sonat castitatem, sed etiam fontem eiusdem ex illo qui est materia materiarum et deus deorum et dominus dominantium et est semper habundans in modis universis et inspicit iustos et iniustos, quia non condempnat nisi iustum esset et dimittens ubi est placuerit, et ex se prestans misericorde perfectionem, et Graton et revera potest nuncupari Graton qui sonat tantum quantum gratus omnibus gratis, ille enim sanctior est omnibus sanctis. Materia enim est fons omnium sanctarum materiarum, et in eodem intelligendum est hoc nomen Ratam quod nobis sonat patrem et filium et spiritum sanctum, verum etiam signorum constrictionem et planetarum et omnium dignarum partium illuminatorem ponens et mittens lumen dignum in loco sustinens et detinens celum et terram. Ille qui est expediens lumina obscura et clara ponens ubi ei placuerit qui est trinus et unus deus inspiciendus firmior rebus omnibus quae firme existunt quia unam partem firmat in alia et aliam in alia, una non est intelligenda sine alia nec alia sine alia. Ista enim pars que est prima respectum habet unam partem in aliam. Ita secunda pars inspicit partem anteriorem et posteriorem, et Sother, ille veraciter potest nuncupari Sother qui nobis sonat compositor omnium quae sunt de quo habemus spiraculum et qui nobis iungit omnes sensus quos possumus habere solummodo enim non est corporis iunctor, sed etiam a se iunctor in parte re qua attinet pro tali aliam partem non pretermittit unus est solus qui habet inspicere super omnes nostros actus. De quo alii qui in eo existunt dimittens ullam horam ipsemet est trinus et unus et non trinus sine uno nec unus sine trino, et solus ad intelligendum clarificandum qui durat in omni tempore pater et filius et spiritus sanctus. Salutem in supradictis sedibus et in omni sua virtute observet me et nos ille qui observat omne quod est et qui est dominus super dominos et rex super reges, lumen clarum super omnia lumina clara. Et qui salvat sperantes in se me salvet in virtute sua et nostra et inimicos nostros convertat ad nostram voluntatem in virtute quam habet qui semper duravit et qui semper durabit et in eternum per omnia [154v] secula seculorum. Et adhuc tenet distinctiones numerorum et eorum partes et medietas superior est frigida et sicca in

parte Saturnina et alia inferior calida et humida, et exhibet sciendi dignitatem naturam huius per 12 horas distinctas vim similiter per unum diem et noctem.

[Book 14]

Ad nexum 14 inveniendum naturae executionis et ad partis partis subiectionem, et ad virtutis naturae partis constitutionem et ad totalem subiectionem quae in eo concluditur, quae retentio est partis expressionis in 14 casu tale nobis exhibetur ad umbraculum sicut visui nostro haec forma ostendit {ez followed by ez over ez}. Et istud resonat in sonis diversis et variis dictionibus, et dictum est 14 in radii conclusione ad nostram humanam subiectionem pronunciatum. Unde sequitur talis illius dispositio seipsum primo ostendit postea A quae dicatur nobis per principium huius rei quae est causa quia eius extitit inchoamen et est 14 in nativitate eiusdem licet potuisset fecisse 8 per illud per O idem nomen notificatur et umbrae istud obumbraculum in se retinet quod interius potest denotare hoc nomen Grisma, et bene potest nuncupari Grisma, qui nobis sonat unum deum dulcem et suavem dulciorem omnibus aliis ille veraciter est dulcis quia cum uno solo suo verbo omne quod est composuit et asperitates dulcoravit quarundam et aliarum partium. Si enim suum parum temporamentum non esset cursus nec discursus partium superiorem non esset sine eorum portione tantum in quantum subiectione, ille idem est levis et planis et omne quod facit expedire operatur enim omnes iunctiones ex isto nomine prodeunt. Et ille qui vult ei obedire et reverentiam ferre debet ieiunare per tot dies quot littere vocales sunt in tuo nomine et tot quot sunt semivocales in eodem numero debet supradictum factum humiliter adimplere postea propter solam cognitionem istius nominis et cum virtute Ioviani planetae et eodem die in termino suarum litterarum exspectans illum eundem diem, et supradicte diete singulariter solummodo in illo die potes facere venire quemcumque volueris et si accedat in forma ursina illam eandem potes prohicere super quemcumque volueris, eodem modo de forma leonis nec solummodo dico de forma ursina et leonina sed de omnibus generibus bestiarum, talem enim potes facere simulare qualemcumque hominem vel mulierem volueris qui stabunt in tanto termino quanto tuae voluntati placuerit. Sed necessarium est quod habeas pannos mundos in die tuae unctionis. Et adhuc tenet in se tantum umbrae quod interius potest denotare hoc nomen Iotecon et [155r] bene dici potest Iotecon qui nobis sonat abbreveniationum omnium aliarum abbreviationum, ille est qui ministrat subtilem intellectum et qui cordis duritiem cordium iram refrenat, pacem mitigat omenm salutem concedit, amorem internectit inter corpus et animam, spiritum sanctum vivificat malignum reprimit, et omnem suam duritiem. Et qui istud nihil rememoret in capite trium sui planetae in decensione suae propriae partis et caperet de tribus bene volentium et illud idem illa scriberet et illa deferret in honorem primi, secundi, tertii cum puncto de omnibus suis inimicis amicos faceret, et nullus posset eum retinere in carcere. Sed bene scio quod de cetero per hominem non poterit detrudi in carcerem, et ille qui ubi esset per alias gentes cum ista quiete liberati essent de serramentis et compedibus multas valetudines tibi diffinivi in libro tertio.

{*Sidenote*: Liber tertius}

Et adhuc tenet in se tantum umbrae quod interius potest denotare hoc nomen Ionocob, et vere[?] potest dici Ionocob qui nobis sonat resplendens magis omnibus aliis resplendentibus. Ille veraciter per istud separavit noctem a die et posuit in tenebris lucem. Iunctio se tenet per istius virtutem corporis et animae. Ille est salus et remedium nobis aliis omnibus[?] debet observari per 9 dies et per supradicta in primo v ad sui honorem et in isto 4 utuntur salutes hominis tot quot in die invenies propter hunc sermonem dices, Euge, euge, euge dic animae mea salus tua ego sum et talis est propriae[?] eius honoratio.

Virga electa aliarum virgarum eminentior in sex sedibus omnibus aliis eminentibus candida rubore mixta, claritas iuncta diei[?] deitate sustentata per haec tria nomina ex dextera parte a quibus nominibus non discrepo Vitulus. Ille veraciter potest dici Vitulus quod nobis boat humilis efficacius omnibus humilibus humilitate enim sua pretermittit suam partem accipere et non solummodo suam partem sed vertuntur multi ei in contrarium ad suam humilitatem attendit iustos et iniustos et cuiuslibet inspicit partem humilitate sua expectat iteratam confessionem absolvit iuxta uniuscuicumque bonitatem, et illius motu unicuique est commodium in corporali, expectant enim hanc partem modicam ut unusquisque animam suum recognoscat unde unicuique pertinet per suam humilitatem observare unam partem et aliam. Ergo multi pertinet ut quicqua expectat nisi per suam humilitatem, ipse enim est fons doctrinae. Et Saday, et vere potest dici Saday quod nobis sonat maiestatem pulchriorem aliis pulchris. [155v] Et vere intelligenda est superna maiestas aliis pulchris. Huic enim omnes angeli formati sunt et perpetua voluntas fuit huic adesse, hic enim se speculatur qui est trinus et unus et qui durabit in eternum. Et Occinomos. Et vere potest dici Occinomos qui nobis sonat omnes diversas rationes audiens et est iudicans super unam partem et aliam cuilibet iure tradit iuris equale pondus. Ille qui est ponderans super omnes alios ponderantes; nulla enim pars mundi est in quo non faciat divisiones nihil est in quo sua virtus non dominetur[?] candida rubore mixta, claritas iuncta dei deitate sustentata per haec tria nomina ex sinistra parte a quibus nominibus non discrepo, Grizon; ille vere potest dici Grizon qui nobis sonat robustior omnibus aliis robustis, virtute enim minoris digiti sustinet celum et terram, aerem et aquam, sicut anulus libre deservit voluntati domini et nihil est ei quicquid honoretur in concavitate cuparum iuxta tale exemplum tollit dominus nobis et aliis nostrorum voluntatem adimplere, sed hac ratione eius virtutem in aliquo minoratam non intelligamus. Et Misericors et bene potest dici Misericors, habet enim misericordiam ante omnes alios misericordes. Ille est qui separat hominem et qui prebuit separationum omnium quod alii non assimulatur ille tollit diversas cogitationes remittit peccata desperata salutem quicumque habeat ab eo debet illam obtinere, deus enim verus est vivus et pater et qui durabit tempus in omne. Et Agatay, et bene potest dici Agatay qui nobis tantum[?] potest boare differentiam quae est inter patrem et filium et spiritum sanctum, quod multi per illorum ignorantiam membrorum suorum vim amittunt et crurium vel pedum, et quod oportet[?opus] eum duos passus sistere in unum vel fere tota persona labitur unde illum iudico fidelem versus deum nec versus hominem talem, illum de iudico qui cognoscit patrem et filium et spiritum sanctum contempuit cognoscere unus et in alio cognoscendus et alius non est cognoscendus in alio. Unus est pater, unus est filius, unus est spiritus sanctus, et hii tres unum sunt non duo sunt unum. Sed tres in deitate semper

pro uno computantur. Ille est impar numerus perfecte in quo deus semper gaudet, et sunt tres in persona et unus solus in substantia. Verumtamen minori non valet. Theos enim est et maioritatem super omnia condita terra virtute naturali, et iure positivo obtinet salutem in eo qui est rex regum, et [156r] fortis fortium, et dominus dominorum, structor structorum, et in supradictis sedibus in omni sua virtute observet me et vos. Ille qui est iudex iudicantium, lumen clarum super omnia alia lumina clara, et qui salvet sperantes in se, me salvet in virtute sua et vostra, et inimicos nostros convertat ad nostram voluntatem in virtute quam habet quae semper durabit et quae duravit in eternum per omnia secula seculorum. Et adhuc tenet distinctiones numerorum et eorum partes, et medietas superior est calida et humida quae videtur esse in parte Jovina, et alia inferior calida et sicca, et exhibet sciendi dignitatem naturam huius vim similiter per 12 horas distinctas per unum diem et noctem.

[Book 15]

Ad nexum 15 inveniendum nature executionis et ad partis partis subiectionem, et ad constrictionem virtutis partis naturae et ad totalem subiectionem quae in eo concluditur, quae est retentio partis expressionis in 12o [*sic*] casu tale nobis ostendit obumbraculum sicut visui nostro haec forma ostendit {ez followed by ez over ez}. Et sicut resonat in sonis diversis et variis dictionibus, et dictum est 15 in radii conclusione ad nostram humanam subiectionem pronunciatum huius rei quae est causa quia eius extitit inchoamen et est 15 in nativitate eiusdem post illud per P idem nomen notificatur. Et tantum umbrae istud obumbraculum in se retinet quod interius potest denotare hoc nomen Omnipotens, et vere potest dici Omnipotens quia nobis sonat electus ex omnibus aliis electis durabilis per omne tempus. Ille qui non suscipit detrimentum, firmior omnibus aliis firmis, et eminentior omnibus aliis eminentibus, dignus super omnes alios dignos. Ille idem est qui composuit primam compositionem, secundam, et tertiam, et si iunctio angelorum non esset facta, solummodo illorum non posset per alium obtinere consilium, iste est qui omnia iudicia consentit et qui semper durabit sine aliqua sui alteratione. Illa eadem observatio ad eum spectat quae ad Yasim, et ad honorem illius qui semper durat spectat plus per tres dies confessio. Et adhuc retinet in se tantum umbrae quod interius potest denotare hoc nomen Grizon. Ille veraciter potest dici Grizan quod nobis sonat redemptor omnium aliorum redemptorum. Unus est unde tutus qui omnes debet diiudicare et felix est adesse qui ducem cognoscit formam constitutionis salvatoris. Salvator enim illam eandem cognitioni semper super illos habet respectum, et pro re [156v] parva remittit maxima delicta. Unde magis est gaudium in parte celesti de uno quem[?qui] est innexus in nexis confusionum qui se convertit et misericordiam postulat quam fit de electis in operatione ad voluntatum illorum peccatorum est non interficias sed convertere eum et vivat. Bene audivisti in libro tertio de illo qui fecit cum umbra salvatoris omnes peccatores de quibus se daret ei voluntates paralitizare[?], sed omnibus hominibus colorem auferebat et mulierem faciebat penis affligi velut esset in percutiendo. Cum eadem faciebat eam sompniare quicquid ei placebat per eandem scis de pecunia in quo loco sit sub terra sita et maxime de illa quae est per sompnum inspecta si in loco possit esse vel non. Si sicut ille facit[?] aliis sompniare qui erat quod non potuit plane habere. Et ille posuerat in quodam

campo unun anulum, et ipsa videbat in sompnis qualibet nocte quod si ipsa cum ea concumberet impregnata esset prole masculi in tali signo ut sic invenies in illo loco talem anulum et tali ingenio extitit adulter et potuit incidere in omnibus peccatis, sed in ea ratio de me constitutione ponenda non fuit inspecta ad suam malam diffinitionem. Nam qui habet loqui de omnibus rebus suam cognitionem et habet eam ponere ad humanum intellectum et diffinitiones mali sunt crescentium 60 et in bonis non sunt nisi 12 partes qui verum affectat dicere opus est ut sermone scindat unam partem et aliam quia ego non sum nominatur mali et per veritatem sum transiens quicquid in veritate se tenet non est peccatum. Qui enim verum dicit non laborat et os[?] qui mentitur occidit animam. Et si ego plenariae doctrinae omnium rerum cognitionum doctrina et meis se continet omne bonum et omne malum quod est et unum sine alio non possum propalare. Qualiter pro malo pretermittam ostendere bounum nescientum non est iustum operari enim malum tantum quantum est in opere est malum et quod velit dicere quod ego sum in opere in tantum quantum dico verum enim est quod ego sum in opere quem loquor ad intelligendam directam diffintionem loquendi hoc esset si esset propter meam ammonitionem loqui enim est libra absolutio partium apertionis[?] cordis voluntariae ad suam senteniam propalandam. Et si tu expedite meam doctrinam intelligas unde habebis [157r] directam perfectionem quid est peccatum et quae est materia peccati, et alii quondam audiverunt in hoc eodem libro qui solummodo factus erat ut malum non possit perpetrare, et si omnes ligati vi istorum nullus posset iram dei afferre, et ad hoc faciendum fuit mea libera voluntas et propter hoc non potuisset deesse quod per istum eundem librum non faceremus omnes apperere velut esset vel alii quod viderent quod non esset sicut deus ex vento nobis transformat nubes et nos per sermonem ex eadem facimus civitatem, ut scimus iusti spectat ut submittamus nos ad honorem istius nominis quantum ad Graton et plus tres dies ieiunio. Et adhuc obtinet tantum umbrae in se quod interius potest denotare hoc nomen Vau. Ille veraciter potest dici Vau quod nobis sonat illum qui est sustentator omnium partium celestium et non solummodo celestium sed etiam partium terrestrium. Ille enim qui potestatem habet super infernum et cursus eius fuit usque ad hoc recursus usque ad sedem dei. Et semper in hoc nomine est intelligendum hoc nomen Yaya. Yaya deus hoc nomen ponitur amplo et pro Vau. Yaya num[?] transponitur ingens et claro clarus semper assimulabitur igni. Cur est excelsus nec contigit querit ullo et ad habendum vim istius, et quod sit dignus virtute sua, nulla eadem observatione spectat observare ut Sother et plus per unum diem ab omni mendatione et talis est proprie eius honoratio.

Virga electa aliarum virgarum eminentior mixta in 7 dignis partibus serena subrubea rubea claritas iuncta dei deitate sustentata per haec tria nomina ex dextera parte a quibus nominibus non discrepo Angelo et bene potest nuncupari Angelo, illa est prima materia omnis quod est. Ille idem est deus vivus et verus dignus tali modo est vocandus, et Primogenitus, et ille veraciter dici potest primogenitus. Deus idem est quod prestat omnia principia. Et On et veraciter potest dici On quod dicitur primum nomen domini qui brevi sermone convenit quicquid sub cappa celi continetur, et sub se omnes disiunctiones sed etiam coniunctiones et iunctionum iunctiones partes celestes, terrestres, et infernales, et nihil est quod non submittitur suae virtute serena rubea subrubea resplendens claritas

iuncta dei deitati sustentator, et terminus tibi 40 dierum infra illos esse gravida et tu debes observare istud nomen ut Occinomos et plus per 5 dies in confessione et talis est ipsius observatio. [157v]

Virga electa aliarum virgarum eminentior omnibus aliis tribus eminentibus mixta in 7 dignis partibus antea et candida, claritas iuncta dei deitate sustentata per haec tria nomina ex dextera parte a quibus nominibus non discrepo Messias. Ille veraciter potest dici Messias qui nuntius est nuntiorum, et nullus missus est nisi illius nuntio, et ideo potest vocari Messias. Ipse enim semper detinet omnium nuntiorum intellectum directum et semper in presenti inspicit et nullum tempus est ei narrabile. In eadem hora omnia nuntia determinat. Quis est qui eum intelligit? Quia in una dictione omnia comprehendit, et illa est omnium dictio. Quae potest esse nisi ista Iizice[Lizice], Yea, Axavit, Noosnorne, Eeq, Euapaunum, Oomon, Lienben[?], Aab, Amigeo, Ofond, iee, Roa, Aba. Et tantum sonat quantum omnium rerum compositio, quod est deus meus et nullus sine virtute illius potest operari per artem magycam. Unde hic manifeste occupat ratio, quia in se continet materiam omnium aliarum. Et primo homini istud exhibuit in consilio. Et Panton et vere potest dici Panton quod nobis omnis panis salutis vitae boat, vel tantum quantum verbum. Verbum est verbum domini, et potest revera dici panis omnis salutis. Nihil est quod non siciat eius voluntatem, et ad suae vocis constrictionem, ergo eos coartare non possumus nisi per eum et illius voce. Et Os et bene Os nuncupari potest quia est Os orium et ex illo ore processerunt omnia verba quae extiterant vel quae sunt vel quae erunt. Quod attinet humanae subiectioni intelligere sed dei deitati resplendens aurea et candida claritas iuncta dei deitate sustentata per haec tria nomina ex sinistra parte a quibus non discrepo, Veritas. Ille veraciter potest dici Veritas et bene ratio exigit ut Veritas nuncupetur cum unus sit et totius mundi veritates in se contineat, et illas cogit ante suam presentiam inspicere et sicut ille est Via, Veritas, et Vita, panis existit et sicut veritas de celo orta est, et _____ et sicut tantum[?] sua Veritate semper existunt et est unus thronus directus ad supernam maiestatem, et est Via per quam nos omnes gradi debemus, et ille qui est veritas veritatum non obliviscatur et omnium variarum cogitationum recordatur, et nullus potest esse non recordatus suae dignae memoriae. Et Theos, eius deus eius primus existit quam alii dii qui 16 in radii conclusione ad nostram humanam subiectionem pronunciatum. Unde sequitur [158r] talis illius dispositio, seipsum primo ostendit postea I quod nobis dicitur per principium huius rei quae est causa, quia eius exstitit inchoamen et est 16 in nativitate eiusdem post illud per Q idem nomen notificatur, et tantum umbrae istud obumbraculum in se retinet quod interius potest denotare hoc nomen Sapientia, et vere potest dici Sapientia quia nobis boat qui sapientior est omnibus aliis. Ille est deus vivus et verus qui non debet alterari, sapientior omnibus aliis sapientibus est per omnia laundandus pre omnibus aliis. Ille est qui tres terminos constituit. Et non solummodo terminos sed etiam iunctionem quae continet terminos. Et istud idem debes conservare ad honorem illius qui te formavit in tanto termino ut supradictus vitulus in confessione et alterum sine mendatio. Et adhuc in se tantum umbrae retinet quod interius potest denotare hoc nomen Divinitas, qui nobis sonat seipsum, qui aspicit esse quod est, et non solummodo quod est,

sed etiam quod fuit et hoc quod venturum est. Ille est medius ex se exhibere partibus suos iustos terminos et nobis adiudicaturus[?] est rectam constitutionem probans est unam partem et aliam et unicuique reddit equale pondus secundum obsequium sui iuris. Et pars solaria et vis illius tibi fuit diffinita in termino casus leonis sequenti lineam primi ordinis spectat te submittere in tantum quantum Saday et plus per 7 dies terminatos in confessione. Et adhuc detinet in se hoc nomen Borac et vere potest dici Borac quod nobis sonat summa cuilibet rei quae est conclusura celi et terrae, aeris et aquae, et totarum dissolutionum quae est hiis 4 partibus possunt formari diversas naturas et partem diversificantem partes diversificantes nexum celestem et medium et infernalem, sicut enim angelus benignus est pars superna et angelus malignus est pars inferior et corpus hominis est medium inter unum et aliud, et iunctio habet esse non potest esse sine istius cognitione ad notam suae abbreviationis pro hoc valet hoc nomen mulieribus quae non possunt prole gaudere, quia cum in illius et istorum aliorum Cobra, Borac Cabor sic docetur in tertio libro scriptum

{*Sidenote*: Liber tertius}

et ipsa eadem dicat in termino subiectionis naturae si ipsa eadem observasset ut veritas ad directam veritatem dei voluntate et fortitudine quam istis nobis exhibuit omnia alia dubitatione densa gravidaret terminum pretermitto diffiniendum qui precessit secundum eandem fidem quam ipsa potest sistere, et si observatio per illam esse [158v] de Messya per haec tria nomina ex sinistra parte a quibus nominibus non discrepo Agios. Ille veraciter potest dici Agios quod est deus noster universalis. Ipse enim est deus universorum populorum et omni tribuit in quantum promeretur. Ille varias cogitationes inspicit et quasdam ab aliis sequestrat remittit cui placuerit et quemlibet onerat sciendum[?] delicti pondus. Et Paraclitus et ille veraciter dici potest Paraclitus cuiuslibet enim quod se sustinet sustentator existit unus solus est qui omne quod est consolatur, et omnia delicta respicit et remissionem exhibet omnibus qui suae misericordie supplicant in se materiam retinet consolationis omnium bonorum est illuminatio et sine illius cognitione non posset illuminari in tenebris. Et Alpha et veraciter potest dici Alpha quia eminet super omnes eminentes, et est principium primi summi. Et est sciendum quod omne bonum quod accipit de sursum venit ex summo qui exstat principium. Et non est principium alterabile sed semper in uno retinet substantiam. Unus solus est principium qui habet respectus in omnibus principiis quae sunt et ad principium illius cognoscendum talis nobis existit descriptio tres enim sunt in personis et unus solus in substantia verumptamen minorari non valet. Theos ei est et maioritatem super omnia condita terra iure naturali et iure positivo obtinet salutem in supradictis sedibus et in omni sua virtute ex illo qui est eternus et in sua virtute observet me et nos. Ille qui observat omne quod est et qui est dominus dominorum et dominus super omnes alios dominos et rex super reges, lumen clarum super omnia lumina clara, et qui in se omnes virtutes continet et salvat spirantes in se me salvet in virtute sua et nostra, et omnes inimicos nostros convertat ad nostram voluntatem in virtute quam habet qui semper duravit et qui durabit in eternum et per omnia secula seculorum. Et adhuc tenet distinctiones numerorum et eorum partes. Et medietas superior

est calida et sicca in parte Martina et alia similiter calida et sicca, et exhibet sciendi dignitatem naturam huius vim similiter per 12 horas distinctas per unum diem et noctem.

[Book 16]

Ad nexum 16 inveniendum naturae executionis et ad partis partis subiectionem, et ad virtutum[?] partum naturae constrictionem et ad totalem subiectionem quae in eo concluditur, quae retentio est partis expressionis in 16 casu tale nobis exhibetur obumbraculum sicut nostro visui haec forma ostendit [159r] {ez followed by ez over ez}. Et istud resonat in sonis diversis et variis dictionibus, et dictum est nobis sonat illum dominium[?] quo utuntur omnes homines. Nihil est quod instricto passu non invocet misericordiam supernae maiestatis. Ille exhibetur equale pondus vel diffinitionem cuislibet rationis deus vivus misericors. Ille qui perpetrat omnem suam voluntatem de omni eo quod ei placuerit per istud opus ei se facit observari illis cui cupiunt plenariae esse digni in hoc libro ad opus istius casus tantum quantum misericors, et plus per unum diem ieiunio. Et adhuc tenet tantum umbrae istud obumbraculum quod interius potest denotare hoc nomen Damad qui nobis sonat misericors. Misericordia illius semper est quia ipse est misericors super omnes alios misericordes, et durabit in eternum, ille est qui venturus est et iudicabit secundum[?] seculum[?] per ignem. Et ille qui desideravit scire tempus ulterius processurum. Scio quod si obtinerit rectam viam isti proximo libro magnum studium exhibuit, quia a luxuria debet mundari et 7 criminalia debent fetere, et si non esset nisi solummodo ingurgitatio dignarum partium qua verum quod versus illam partem non opus transformari a qualiter de illis erit qui subterriorem occupabunt viscera mea doleo pro tormento quod illos in deo sustine dolor tremor, dentium stridor, prudins[?] ustio et ardor, languor et illorum filiae quod ille idem deposuit quod ibi non deberent existere. Illius enim observatio vel adhuc dictio in minori casu postquam 32 annos transierit et post terminum trium annorum illum audierit fides ei salvet tantum[?] suam vitam eius amore omni tempore obtinebit, et qui illius amore obtinet, nihil ei deerit. Ad quod querendum unam partem suae scalae spectat istud observare in tantum quantum Agytay et magis tot litteras quot sunt in suo nomine in ieiunio et talis est propriae eius honoratio.

Virga electa aliarum virgarum eminentior in tertia sede omnibus aliis eminentibus medio colore colorata iuncta dei deitati sustenata per haec tria nomina ex dextra parte, a quibus nominibus non discrepo Redemptor, et veraciter potest dici Redemptor ille qui est Redemptor redemptorum et est patiens per multos amissos amissorum. Quis est qui eos composuit preter illum? Celum et terra transibunt, verba [159v] autem mea non transibunt. Et Ely et veraciter potest nuncupari Ely quod est deus universalis et bene consentit dissolutiones ille idem firmat in superna veritate, et qui in se semper retinet materia iuris dicitur istud nomen Lapis. Et bene audivisti in libro Os in superiori experimento aliorum experimentorum qualiter ex libro illo formavi experimenta,

{*Sidenote*: Liber Os}

et qualiter tribui unicumque rectam suam partem. Et illis mulieribus quae cupiunt habere gratiam suorum dominorum et sicut per vim istorum trium nominium dedi eis

concatenandi virtutem hominem in suo amore ut ipse facerent pravam observationum quam tibi diffinivi iam cum eo quod ea dicerent in parte carnali delectabili, et in nocte sui planetae. In termino trium planetarum postea faceret de eodem suam voluntatem. Non dico solummodo suam voluntatem sed quicquid vellet et qualitercumque vellet bene dico si ipsa mandaret ipsum deambulare in constrictione nudum[?] quam diceret quod ante cum eo non loqueretur et ipsa esset tam proba quod abstineret loqui per unum diem, in alio die procederet nudus ubi ipsum preciperet. Sed dubium esset quod ei auferret sensum et si ipsa illa multum calefaceret totum sanguinem et omnes compositiones faceret volvere unum in alio et cor interius frigeret ut sagimen in pacena[?patena]. Sed cum istis nominibus ponat vel faciat scribere nomen sui benigni spiritus in carta virginea Essaldi, Malachi, Malaphin, et scriptis tot vicibus quot litterae sunt in suo nomine et tot vicibus nomen spiritus benigni si necessarium sit calefacere, vel dictis concubitum in supradicto numero. Ideo non est mirum si tu vel ille cui deus confert suam benignam gratiam qui potest observare haec sancta nomina ex quo illa facit tantum[?] pro hiis nominibus si tu vel alter potest adimplere cum hoc sancto libro.

{*Sidenote*: Liber sanctus}

Omne quod dissolveret voluntatem sui animi, et si bene vellet uti non esset ei necessaria alia doctrina. Sed tale est rabiosis et de illis qui sunt devorantes quod antequam scientia ut unam partem vel aliam detrundant[?] partem quasi amittunt unam et aliam, et pro nimio cerebro maius videmus ammittere et ille qui est custoditor pauci pro pauco videmus cum cerbro abscondere ad magnas curias. Et ideo dulce amice tucineas[?] lineas auscultas hoc nomen observa in tantum quantum fuit Grizon et plus per tres dies in confessione. Ille tibi est benignus qui pacifice bonum suum scit audire. Et maxime quem[?] de bono scit transivere[?] suam voluntatem et amicorum suorum magnum commodum. Ideo est [160r] quod istud obumbraculum adhuc obtinet in se tantum umbrae quod interius potest denotare hoc nomen Ysiis[?] dicitur deus universalis. Et vere potest nuncupari Theos. Ipse enim fuerat ante omnium rerum constitutionem, non solummodo ante illas fuerat verumetiam ante istas constat et ipse boni illarum pars existit et partem in partibus convenit et unum alii coheret. Et Spiritus. Et revera potest dici Spiritus qui sanctus sanctorum existit. Ille enim sanctior est omnibus sanctis cum sit materia et fons omnibus aliis. Et fons talis qui nullo modo minoratur et augmentari non potest aliorum incremento. Unus est sanctus et tempus durabit in omne. Et ille est videns quasdam partes et alias et sine suae partis cognitione nullus super alias partes vim potest obtinere. Et ille ei non obtemperat sine illius parte et sine suae partis cognitione. Dixit enim dominum deum tuum adorabis et illi soli servies. Et saltem in supradictis sedibus et in omni sua virtute observet me et vos, ille qui observat omne quod est, et qui est dominus dominantium et dominus super alios dominos et rex super reges, lumen clarum super omnia lumina clara, et qui in se omnes virtutes continet et salvat sperantes in se, me salvet in virtute sua et vostra. et omnes inimicos nostros convertat ad nostram voluntatem in virtute qui semper duravit et qui durabit in eternum per omnia secula seculorum. Et adhuc tenet distinctiones numerorum et eorum partes et medietas superior est calida et sicca

quae videtur esse in parte solaria, et alia inferior frigida et humida. Et exhibet sciendi dignitatem naturam huius vim similiter per 12 horas distinctas per unum diem et noctem.

[Section 26.7 Translation]

The Twelfth Book about the Three Names Grizon, Misericors, Agatay

For discovering the twelfth connection of the pursuit of nature and the subjection of part and the constitution of the virtue of the part of nature, and to the total subjection which is included in it, which is the possession of the parts and in the twelfth case the protection of expression is shown to us just as this form appears to our vision: {one ez followed by another ez}. And this resounds in diverse sounds {ez}and in various words and it is the twelfth word in the end of the ray pronounced to our human subjection. From this it follows that his disposition shows itself after S which is spoken to us through the first principle, the reason for this being because it is his beginning and it is the twelfth in birth, and the name is noted through M, and it retains so much protection within itself that number can denote the name Grizon. He truly can be called Grizon which means stronger than all other strong ones, for by the virtue of his little finger he sustains all creation, heaven and earth, air and water, just as a ring freely serves the will of the lord, and the lord takes nothing honored in the hollowness of casks, as an example to you others to fulfill your will. For this reason you do not believe his virtue to be diminished in any way. For if you well had power in their part and not by the force of their wickedness nor in their separation, but in the virtue of the first constitution and in the adding of time, and if in another way your soul deceived you, thinking that you would not have this understanding by having them and you would not be able to have them except through three spaces of the substance of your name. It is right to know that the one God is over everything that exists and that he alone was the one who composed the first constitution and the second and the third. In which, in these three, everything that is undertakes binding; then the first disburses itself in many different ways, not only the first, but also the second, and not only the first and second, but also the third; afterwards there came those prophesying that the blind would separate in these parts and that he thought to play the part of heaven with carnal eyes, or if he could see the shadow of the moon and thought that he had seen the brightness of the virtue of the sun, or that he had seen the entire roundness of heaven as if it could be such that they could divide over the three proclaimed constitutions, but they were blind and by their words they blinded many others. But the mercy of the lord was over all his works, and is now, and will be for all time. And cursed is the tongue in which no one can say what he wants to say. And although the high majesty sends such persecution over it, I do not know what he would respond to them. But he will answer the idea to everyone and to those prophesying about the things above and about the division of the elements and about the separation of the seven heavens, about the path of the stars, and not only about these things but about everything about which there could be a question, and some can have this in such a way or two or three of his servants because he knows the name of the good and the bad and the length of days which they have, as I have explained in the book Aldarage,

{*Sidenote*: Book of Aldarage}

and because you have three of any material it may be, captured of the day of your planet, from the greater part, and completing it on the same day, that is, toward the evening of night, and you should take off all your clothes but not put them on the ground, and you should have clear olive oil and anoint yourself on all your members and get back up with your left hand as high as you can raise it, and call loudly as if you have force, and it is your proper role to assemble the ___ [*seraturas*] of the consecrated book, one as well as another,

{*Sidenote*: Consecrated Book}

and you will always appear in their service through this sacred worthiness: "I wish you to appear to me and that you affirm knowledge to me and all the work that I have done through my knowledge for the last three years until now, or at least two or three of your servants," and if he appears to you on the third day, you should show (him) great honor, and if he comes to you on the fifth or seventh or ninth or eleventh or thirteenth day, because he would not be able to come in any shorter time, so that appearing, he will be worthy to conquer all your enemies; riches will not be lacking to you if you wish to receive then through it (knowledge). But it is necessary that you seek from it a more powerful ring, because it belongs to that ring that you would fulfill your will; through it you can ___ a race and make another, enter into war, or be blessed by God with a fleet of ships, as I have explained to you in the book of figures, to make a hen of any plumage or of any hair of plumage,

{*Sidenote*: Book of figures}

a ship armed with men and with everything which takes care of it, but it is necessary that, before you can have this, you submit yourself to the honor of this name by fasting for one day; and it holds in itself such protection that it can inwardly denote this name Misericors, and well can it be called Misericors because it has mercy above all mercies, he who is above the forms of people and who allows separation to them all because it is not assimilated to another; he tolerates various thoughts; he gives salvation to those whose sins are hopeless; whoever has this from him will obtain it, for God is true and living, and he is the father who endures in all time; for his honor you should cleanse yourself in water for three days and whatever he has in the middle he should confess on one day, the middle, to the next. Also he has in himself so much protection that he can inwardly denote the name Agatay which can convey to us so much the boundary, which is between the father and the son and the holy spirit, and because many lose the force of their members through ignorance. For just as a distorted person might behave, because his health is not right and on account of weakness in the kidneys or legs or feet, must rest every one or two steps or else his whole body will collapse, so the one by indication[?*de indicio*, but possibly *de iudicio*] who is faithful to God but not to human beings, so I judge the one who recognizes the Father and is ashamed to recognize the Son or who recognizes the Son and disdains to recognize the Holy Spirit; one in another must be understood in the other; I have made this distinction for you in many places, and you have not rightly retained this teaching; you should submit yourself by prayer to obedience within three miles from the one who will be honored in the same amount as the number

transcends your quality and that of the one for whom you will recognize him, and you should go there as many times as you have letters in your name. Also the distinction of numbers and their parts. And the middle above is cold and humid and the other one, below, is cold and dry, and it seems to be under Pisces, and it shows the worthiness of knowing nothing of this by force[?*vim*]; there are twelve distinct hours through one day and night.

[Book Thirteen]

For discovering the thirteenth connection of the pursuit of nature and the subjection of part of the part and the constitution of the virtue of the part of nature, and to the total subjection which is included in it, which is the possession of the part of the expression and in the thirteenth case the protection of expression is shown to us just as this form appears to our vision: {one ez followed by ez over ez}. And this resounds in diverse sounds and in various words and it is the thirteenth word in the end of the ray pronounced to our human subjection. From this it follows that his disposition shows itself after H which is spoken to us through the first principle, the reason for this being that it is its beginning and it is thirteenth in birth; it is right that he could stand and after that the same name is noted through M, and he holds so much protection in himself that he can inwardly denote the name Mediator. Truly he can be called Mediator. He is between the good and the guilty, and since he does not wish to condemn any part, and he takes delight in his good liberty, he does not condemn[reading *condempnat* instead of *condempnant*] because he does has not wished to conquer these. For he alone is holy in his sanctified temple, and those who are frozen from the Saturnine part, or who wish to understand all his deeds or who desire from him his sweet inspiration, and from all his parts, if only they have enough fortitude, and do not omit to have (fortitude) on account of the unhappy teacher who staggers from one part to another and is always poor in doctrine and thinks he has the whole sense of the world, let him open the book and see the Saturnine parts, twofold, the paths, the divisions which operate inwardly in others, and the sweet songs of his opened, summoned, book, and with the teacher looking on at the Saturnine part, it cannot be but that he will see the firm and all the parts, specifying and questioning. "Where is this teacher?" he will respond. Already I hear the teaching of this teacher who so greatly imagines that he knows; it is he who responds to me. I will defend this and all its parts. If there is anyone who says something I have heard, we hear; therefore by what right the parts, which he does not have, (are) for the corruption of the body and the condemnation of the soul.

For as we prize temporal things, we neglect love, and yet we do not have anything else that is temporal except your love. And your love was in the other teacher, just as the one I knew; he did not prize (it) for which he lost (it); he always falls into everlasting condemnation; you know something greater to say, and I cannot hear more of your secret words; to this you should respond, "and so you will hear more of my words. For you have said that as you prize temporal things so we lose love, and I have said that he does not have anything which is temporal except my love, and it was my love. So the position is in the other teacher, because you know and he does not prize for which he lost, and because

he always lost, he falls into everlasting condemnation. It is true as you said, for you who wish so much in the discourse, you can in this. For whoever loses always falls into everlasting condemnation; therefore I will prove that you ought always to lose, and what is useful to you to lose as this, and without loss you cannot obtain the good nor have the grace of your lord, he who is true, and who is the mean between good and evil, and who will endure forever in your healthy honor; he is lord over this; I do not use[*adhibeo*] faith, and if God himself were to give to me, it would not be amazing if I did not use the full faith; consider whether would receive it from you, because through loss of the lord I could have love. No, No. This you know well; you should lose the evil and hold to the good. Thus it is always either one. Thus, by this reasoning, whatever I do, I will have the love of God; you would always do good. It is true, or would be true, that you would always have good, because he who is the good of goodness is always with the one who does good, and so he would, by doing good through a period of absolution, receive condemnation of the body. By this judgment it is not for his damnation, if I could have the life of salvation through all time by a love of sin. Therefore you must endure evil, therefore evil is through all time. And if you do not see this, it is not surprising that you cannot see that one co-mingling has innumerable eyes, not about a person with two eyes, because he could have innumerably many, and if, in general, you hear me speak about co-minglings as if one could be joined to another, I am afraid that you would not be able to understand me. But if you can understand, do so; if not, I do not take pains with it. I know that this teacher understands me without a doubt.

One god is surrounded by fire, and he makes anything the same; no [?part] of his is warm and dry. Thus because warmth is a part in itself, as already occurs first in the word, and then dryness follows because it has already been determined, through itself, to be present. For if a circle were around him, he would be of one property, and it would be the only one in itself; he could not have a free exaltation and he could not stand through himself alone. For there is only one who always exists. Thus he said, "I am who am," and who will endure forever. He alone is present and nothing can stand alone through itself except him, and since warmth which is a property stands in itself, it cannot stay too long, because from it dryness does not aspire to come. For warmth dissolves itself in cutting down, in a lesser substance; from it is born a certain sharpness. This sharpness is the same and so it is itself a property or part of a property, belonging to another property; so it will be dryness, and it takes its complement to itself; therefore it is a part within the whole not one whole without other parts. For just as fire, which is the first element, and through the joining of properties, which make various names such as warmth and dryness, when joined in one it is called fire, so in another place it is called red bile which is an inferior mixture in comparison with what is below, because God cannot put the soul lower when he embodies it through an element. In the worst person, that is the devil himself, his body is strong in many other ways because of the joining which formerly could be good, and in other parts is their mixture, properly speaking in the infernal parts, which is a mixture of elements below, over the fiery parts, and also above the other elements such as air and water and even earth, and the dissolution of their boundaries throws out sulfur, which it does strongly.

And if this teacher considers these parts as conducive to the corruption of the body and the damnation of the soul, how could it be that he has not done what I see, because they well perfume. And if he who was able to make them by his own virtue, and raised up recognition of his names, could have force over the parts, by his names they lose all their virtue and their evil taste and are subjected to human rules, because if this teacher had not hidden (something) from another, he would not have had the power of pouring sin out on a person, for he considers that by well hiding this virtue it will never be joined. Behold, God has shown in matter what could be, what were enough names of power that they could bind, because they could not bring evil to others. For God provides and understands that they were not good, being about to abandon him and his great providence; he was the maker of all these books which are called those of the various bodies, the turning of which he made for the constitution of man.

{*Sidenote*: Books which are called Various Bodies}

The human being, through this binding of books, can consider all the various cases and had for himself the force which was, at first, not firmly planted by him for the beginning of the holy names, and because he knows that there can certainly be as many human beings who can carry out such a holy consecration, because they are all bound, because the final case cannot be evil, and because he has not obtained force in the thirteenth case, and if the case is such as to be present outwardly, they would all be saved. Indeed they can bring evil in upon people because no one has evil without diabolic temptation, and afterwards they are bound in this book by someone, they cannot tempt a human being, and because I can fit him with a lock, by my white hands, so he does not have them for their damnation, nor for the corruption of the body, nor for the damnation of the soul. Therefore, then, he does not have them in their malice but in the vision of the first good from which they had absolution; so by no reasoning is this sin, and I have proved this in many places in the second book, and if the Dardan is not in this consecration, whom can anyone[reading *aliquis* instead of *quis*] compel to come to him by the afore mentioned words of exorcism, only in a clean place in the space of time. In which a person takes the period of time if he was delayed by only one hour; also if there were fewer than three thousand adulteries, for he has the power of exacting a fee for adultery from every person. Go, because you do not know what I will say to you. And if my teaching is pleasing to you and you wish to gain knowledge of my words, because you cannot have me nor other women without these cases; you have me with the observation of this book and the next one; few of your progeny ever had more. We know well that you should observe this in fasting for as many (?days) as there are letters in your name.

Also he holds in himself so much protection that he can inwardly denote the name Serpens. And truly can he be called Serpent for he is sharper in roughness than any other name and because God holds dominance over the evil spirits. And in the time when they received evil, the serpent was the first species of their change, and they wished to have one virtue of God. For God has virtue over all kinds of beasts and did not wish that this species would not be made first. And God is one, to whom all the voices of the world echo. And thus the various species hold him in respect. Thus it is necessary that the various names

should serve him, adorning all the unbecoming things, ____ he himself who refines substance and purifies them and investigates, cleanses, warns, and increases. Where his will is established his sworn enmity protects from poisonous stings, and whoever can obtain his love for himself by the friendship of others, they are not to be counted in the direct knowledge of his virtue[reading *virtuti* instead of *virtutem*], and they are placed on the support, as in a strong table; it pertains to how much to serve in fasting, about the part which separates itself from the more robust parts.

Also he has in himself so much protection that he can inwardly denote the name Sol, which is the joining of these two names. And truly can he be called Sun because he is brighter than all other bright ones and more brilliant than all other brilliant ones, and such it is in the joining, on account of the position of the ineffable name, that he can change such obedience with itself, but it is so much in this case that it is near, that one and another are its qualification. Here is clearly the reason. Just as this name is superior to all other names, and it is a Maria to all others through its height, thus it must be that we are in the Saturnine parts because this name is more eminent and that planet is more eminent. Thus the word applies to the other and thus it is its own honor.

Shoot more excellent than all other shoots, superior to all other superior ones, serene brightness joined to the deity of God, sustained through the three names from the right side, from which names I do not disagree with Damays; truly can he be called Damays since that means for us Maria, and not only Maria but also the fountain of him who was, who is, and who will be, and who will endure forever. He is the root of all good and he alone has established perfection, he who is the Maria of all Marias remains, and he who is delighted in all good and, by his own humility and from himself, presents the perfection of matter.

And Trinus, which truly can be called Threefold, who is three and one, not three without one, who is and who was and who will be the father in heaven, and so on earth, and not only on earth but indeed lord in the lower regions.

And Sacerdos, and truly can he be called priest, worthy above all other worthy ones. For his understanding makes all other unworthy ones worthy indeed, even all the injuries of destruction, serene shining brightness joined to the deity of God, sustained through the three names on the left, from which names I do not disagree with Jasym. Truly he can be called Jasym, which conveys to us chastity, but also its font from him who is matter of matters and god of gods and lord of lords, always abundant in all ways, and he watches the just and the unjust, because he does not condemn unless it is just, and forgives where it pleases him, and presents from himself the perfection of mercy; and Graton, and indeed he can be called Graton which means such a great quantity of grace compared to all graces, for he is holier than all the holy ones. For matter is the font of all holy matters, and in him should be understood the name Ratam, which means father, son, and holy spirit, the one placing the binding of the constellations and planets and the illuminator of all the worthy parts, sending a worthy light in its place, sustaining and holding the heaven and the earth. He is the one who sends out the dark light and the bright, placing them where it pleases him, who is the threefold and one God, who should be observed more firmly than all

things which are firm, because he makes firm one part in another and another in another, one not to be understood without the other nor the other without another. For the part which is first has concern for one part in another. Thus the second part looks to the part in front and behind, and Sother, he truly can be called Sother which means to us the maker of things that are, from whom we have breath, and who joins to us all the senses that we can have, for not only is he the joiner of the body but also the joiner, from himself, in the part in which it attains to the other part he does not overlook; he alone is the one who has oversight over all our actions. From whom others who exist in him send out one hour; he himself is threefold and one, and not threefold without the one nor one without the threefold, and it must be clearly understood that he alone lasts for all time, father, son, and holy spirit. (For) salvation in the above mentioned places and in all his virtue, may he keep watch over me and us, he who keeps watch over everything that is and who is lord over all lords and king over all kings, clear light over all clear lights. And he who saves those hoping in him, may he save me in his virtue and in ours and turn our enemies to our will in the virtue which he has who has endured always and who will endure for ever through all ages of ages. Also he holds the distinctions of numbers and of their parts, and the middle above is cold and dry in the Saturnine part and the other below is warm and moist, and it shows the worthiness of knowing its nature through twelve distinct hours, and force through one day and night.

[Book fourteen]

For discovering the fourteenth connection of the pursuit of nature and the subjection of part and the constitution of the virtue of the part of nature, and to the total subjection which is included in it, which is the possession of the parts and in the fourteenth case the protection of expression is shown to us just as this form appears to our vision: {one ez followed by ez over ez}. And this resounds in diverse sounds and in various words and it is the fourteenth word in the end of the ray pronounced to our human subjection. From this it follows that his disposition shows itself after A which is spoken to us through the first principle, the reason for this being because it is his beginning and it is the fourteenth in his birth; it is right that he was able to have made eight through it, and the same name is noted through O, and it has so much protection in itself that it can inwardly denote the name Grisma, and well can he be called Grisma, which means one God, sweet and gentle, sweeter than all others; truly he is sweet because with only one word he made everything that is, and he has sweetened the difficulties of some parts and of others. For if so little of his proportion had not been of running or discussion of the higher parts, he would not have been without their portion so much in substance, and he is light and plain and works to set free everything that he made, for all joinings come forth from this name. And whoever wishes to obey him and give him reverence should fast for as many days as there are vowels in your name, and as many semivowels, in that number he should humbly fulfill the above mentioned deed; then on account of that single understanding of the name and with the virtue of the Jovian planet, and on the same day at the end of his letters, waiting for that particular day, and through the above mentioned regimen, only on that day, you can make anyone you wish come, and if he comes in the form of a bear, you

can cast him down on whomever you want, and the same with the form of a lion, and not only do I say in the form of a bear or a lion but of all kinds of beasts, for thus you can simulate any person or woman you wish so that they will stand in the end to do whatever you wish. But it is necessary that you have clean clothes on the day of you anointing.

Also he has in himself so much protection that he can inwardly denote the name Jotecon, and well can he be called Jotecon which means diminution of all other diminutions; he is the one who uses a sharp intellect and who restrains hardness of heart and anger of hearts, soothes peace, grants all safety, binds together the love between body and soul, revives the holy spirit, suppresses all evil and all hardness. And he remembers the nothing in the head of three of his planet in the descent of his own part, and he takes of the three those of good will and he writes the same thing and grants them in honor first, second, and third when he makes friends out of all his enemies, and no one can hold him in prison. But I well know that from now on he cannot be thrust away into prison through a human being, and he who was there through other peoples with this rest, they were set free from irons and shackles; I have delineated for you many strengths in the third book.

{*Sidenote*: The third book}

Also he holds in himself so much protection that inwardly he can denote the name Jonocob, and truly can he be called Jonocob, which means more resplendent than all other resplendent ones. Indeed he separated the night from the day and placed light in the shadows. A joining holds him through the virtue of his body and soul. He is the salvation and healing to all of us others; he should be observed for nine days, as above for the first five and then on four (days) the greetings of human being are used, as often in a day as you encounter (someone), you say this: "Bravo, bravo, bravo, say to my[reading *meae* instead of *mea*] soul 'I am your salvation,'" and this is for his own honor.

Shoot, the excellent one, more outstanding than all the other outstanding shoots on the six seats, white mixed with red, brightness joined to the deity of God, sustained through the three names on the right side, of which I do not disagree with Vitulus. Indeed he can be called Vitulus (Calf) since it sounds [*boat*, literally "moos"] to us the humble one, more effective than all humble ones, for by his humility he omits to seek his own part, but many turn to him in spite of his humility; he watches the just and the unjust and considers the part of each of them, by his humility he awaits the repeated confession, he absolves according to the goodness of each one, and by his action he is helpful physically to each one, for they await the smaller part, so that each one recognizes his[reading *suam* instead of *suum*] soul, and thus it pertains to each one to observe one part and another, through his humility. Therefore it pertains to no one to expect something except through his humility, for he is the font of teaching.

And Saday, and indeed he can be called Saday, which means majesty more beautiful than other beautiful ones. And indeed it should be understood as the high majesty (above) other beautiful ones. For here all the angels were formed and it was their

everlasting will to be near him, for he himself can be seen, who is threefold and one and who will last forever.

And Occinomos. And indeed can he be called Occinomos, which means all the various reasons; he hears and judges over one part and another (and) he gives equal weight to each law. He is important over all other important ones; for there is no part of the world in which he has not made the divisions; there is nothing in which his virtue does not rule, white mixed with red, brightness joined to the deity of God, sustained through the three names from the left side, from which names I do not disagree with Grizon; and he truly can be called Grizon which means stronger than all other strong ones, for by the virtue of his little finger he sustains all creation, heaven and earth, air and water, just as a ring freely serves the will of the lord, and the lord takes nothing honored in the hollowness of casks, as an example to you others to fulfill your will. For this reason you do not believe his virtue to be diminished in any way.

And Misericors, and well can be called Misericors, for he has mercy before all other merciful ones. He is the one who separates the human being and who gives the separation of all since they are not assimilated to another; he gives various thoughts; he remits desperate sins; whoever has salvation must have it from him, for he is God true and living and the father and the one who will endure for all time.

And Agatay, and well can he be called Agatay since he is so able to tell us the difference which is between father and son and holy spirit, and because many lose the force of their members through ignorance, and of their legs or feet, and it requires him to rest every two steps in one or else his whole body will collapse, so I judge the one who is faithful to God but not to human beings, so by judgment the one who recognizes the Father and disdains to recognize the Son and the Holy Spirit; one must be understood in the other and the other must not be understood in another. The Father is one, the Son is one, the holy spirit is one, and these three are one, not two; they are one. But three in deity is always counted as one. This is an uneven number completely, in which God always rejoices, and they are three in person and one in substance. Indeed, he cannot be diminished. For he is God[*Theos*] and he holds the majority over all the created earth by natural virtue, and he obtains salvation by positive law, in him who is the king of kings and brave one of the brave ones and lord of lords and builder of the builders, and in the above mentioned seats in all his virtue he observes me and you. He who is the judge of judges, bright light over all other bright lights, and who saves those hoping in him, saves me in his virtue and yours, and he turns our enemies to do our will in the virtue which he has which will always endure and which has endured forever, in all ages of ages. Also he holds the distinctions of the numbers and their parts, and the middle above is warm and humid, which seems to be in the Jovian part, and below it is warm and dry, and he shows the worthiness of knowing his nature, force similarly through twelve distinct hours through one day and night.

[Book 15]

For discovering the fifteenth connection of the pursuit of nature and the subjection of part of the part and the constriction of the virtue of the part, and to the total subjection

which is included in it, which is the possession of the part of expression in the twelfth(*sic*) thus the protection is shown to us just as this form appears to our vision: {one ez followed by ez over ez}. And this resounds in diverse sounds and in various words and it is the fifteenth word in the end of the ray pronounced to our human subjection, the cause of which is that it is its beginning and it is fifteenth in nativity, and after this the same name is noted through P. And he holds so much protection in himself that inwardly he can denote the name Omnipotens, and truly can he be called Omnipotens because that means chosen from among all other chosen ones, enduring through all time. He is the one who does not take harm, stronger than all other strong ones and more eminent than all other eminent ones, worthy over all other worthy ones. He is the same one who made the first composition, and the second and the third, and if the joining of the angels had not occurred, he would not have had any council other than theirs; this is the one who agrees to all judgments and who will endure always without any change in him. The same observation applies to him as to Yasim, and in honor of him who will always endure, it requires confession for three more days.

Also he holds so much protection in himself that inwardly he can denote the name Grizon. He truly can be called Grizon, which means redeemer of all other redeemers. Thus one is safe because he will judge all people and he is happy to be present because he sees the leader as the form of the established savior. For the savior, in understanding this, always has respect over them and for a small thing gives back the greatest delight. So there is more joy in heaven over one who was tangled in the nets of confusion, who turned and asked for mercy, than over the elect in service to the will of their sins; it is not that you would kill (someone), but that you would cause him to turn, and he will live. You have well heard in the third book about the one who has given the protection of the savior to all sinners, to whom he granted that their will would be paralyzed, but to all people he gives their state, and he caused the woman to be afflicted with pains, as if being stabbed. With the same one[feminine] he caused her to dream whatever he pleased; through her you know about some money, in what place under the ground it was located, and especially about that (?money) which is seen in a dream, whether it was in the place or not. So if he causes (someone) to dream about other things which were what he clearly could not have. And he had placed a ring in a certain field and one night she saw it in her dreams, which (he said) by such a sign, if she would sleep with him[reading *eo* instead of *ea*] she would become pregnant with a male child, "since you will find such a ring in that place," and by this trick he became an adulterer and was able to fall into all kinds of sins, but in this it does not follow that I should not put forth this principle because of the bad ending. For if someone has to explain his understanding about all things and he has to put it before the human intelligence, and this causes sixty more bad endings and in the good ones there are only twelve examples, whoever tries to tell the truth, their responsibility is, by words, to distinguish one part from another; so I am not to be called evil, and through truth I go through whatever is contained in truth, that is not a sin. For whoever speaks the truth does not suffer and the mouth that lies kills the soul. And if I teach[reading *doctrino* instead of *doctrina*] the complete teaching of the understandings of everything, and, my friends, it includes all the good and all the evil that is, I cannot proclaim one without the

other. How could I neglect to show the good because of the bad? Ignorance is not just. Doing evil is only as evil as it is in practice, and what I wish to say is that in practice I am as much, for I speak the truth, so that in practice I am as I speak to the direct understanding of outcomes of speaking, that is if it is on account of my admonition, for to speak is the free absolution from the parts of the outcome of the willing heart, for proclaiming his opinion. And if you learn my teaching you will understand from where you have direct perfection, what is sin and what is the matter of sin, and when others hear in this same book, which was made only so that it would not perpetrate evil, and if everyone were bound by its force, no one could incur the anger of God, and to do this was my free will, and on account of this, it could not fail that through this book we would not make everyone appear as he is or that others would see what does not exist, as if God would make clouds out of winds for us and through the word we would make a city out of this, as we just ones know that we should submit ourselves to the honor of this name as much as for Graton and three days more of fasting.

Also he has so much protection in himself that he can inwardly denote the name Vau. He can truly be called Vau which means he who sustains all the heavenly parts, and not only the heavenly but also the earthly ones. For he who has power over hell, his circuit was from there to the seat of God. And always in this name is to be understood the name Yaya. God has been placed fully into this name Yaya, and before Vau. Now by Yaya is conveyed incredibly strong and clearly bright; it is always assimilated to fire. "Why is he higher and not contingent?" it will be asked by someone, and for having his force, and because he is worthy by his virtue, he deserves to be observed not by the same observation as Sother, and one more day in abstaining from lying, and his honor deserves this.

Shoot, the excellent one, more outstanding than all the other outstanding shoots, mixed in seven worthy parts, bright reddish red, brightness joined to the deity of God, sustained through the three names on the right side, of which I do not disagree with Angelo, and he can well be called Angelo, the first matter of all that is. He is God living and true, worthy to be called this, and Primogenitus, and he truly can be called first-born. God is the first thing that stands before all beginnings. And On, and truly can he be called Being because it is the earliest name of the lord, which sums up in one word whatever is contained under the dome of heaven, and under that, all disjunctions and also all junctions and junctions of junctions, heavenly, earthly, and infernal, sand there is nothing which is not submitted to his virtue, bright red reddish, resplendent brightness joined to the deity of God, sustainer, and a period of forty days below these is heavy to you, and you should observe this name as Occinoimos with five more days in confession, and such is his observance.

Shoot, the excellent one, more outstanding than all the other three outstanding shoots, mixed formerly in seven worthy parts, and white, brightness joined to the deity of God, sustained through the three names on the right side, of which I do not disagree with Messias. He truly can be called Messias because he is the messenger of the messengers and no one is sent without his sending, and so he can be called Messias. For he always holds

the direct understanding of all messengers and always views in the present, and no time is countable to him. In this hour he determines all messages. Who is it who understands him? Because in one utterance he includes everything, and this is the utterance of all. What can this be other than this: Iizice, Yea, Axavit, Noosnorne, Eeq, Euapaunum, Oomon, Lienben, Aab, Amigeo, Ofond, iee, Roa, Aba. And it conveys the composition of all things, because he is my God and no one without his virtue can operate the magic art. Clearly the reason for this is that he contains in himself the matter of all others. And he showed this to the first human being in counsel.

And Panton, and indeed he can be called Panton which means all the bread of salvation of life, or equivalently, Word. Word is the word of the lord, and indeed it can be called the bread of all salvation. There is nothing that does not thirst for his will and the binding of his voice, so we cannot compel[?] them excerpt through him and by his voice.

And Os, and well can he be called Os because he is the mouth of mouths and from his mouth come all the words that existed or that are or that will be. What is required to understand the human subjection but by the deity of God It is the resplendent gold and white, brightness joined to the deity of God? sustained through the three names from the left side, of which I do not disagree with Veritas. He can truly be called Veritas and there is a good reason for naming him Veritas, since he is one and contains in himself the truths of the whole world, and he gathers them into his presence to consider them, and thus he is the way, the truth, and the life, and he is bread, and just as truth comes from heaven, and ____ , and just as so much they always exist by his truth, and there is one throne direct to the heavenly majesty, and he is the way through which we all should step, and he who is the truth of truths will not forget and he will record all kinds of thoughts, and no one can not be recorded in his worthy memory. And Theos is the first God before other gods, who is pronounced to our human subjection at the end of the sixteenth ray. From this his ordering follows; first he shows himself after the letter I which is said to us from the beginning, the reason for this being that it was his beginning, and he is sixteenth in his nativity; after that the same name is noted through Q, and he holds so much protection in himself that he can inwardly denote the name Sapientia, and truly can he be called Sapientia because this says to us the one who is wiser than all others. He is God living and true, who will not be changed, wiser than all the other wise ones, he should be praised through all things before all others. He is the one who made the three time periods, and not only the time periods but also the junction that contains the time periods. And you ought to keep the same to the honor of him who formed such time periods as the above mentioned Vitulus, in confession and a second (day) without lying.

Also he holds so much protection in himself that he can inwardly denote the name Divinitas, which conveys to us himself, who causes what is to be, and not only what is but also what was and what is to come. He is the mean, to show from himself to the parts his just endings and he will judge for us the right constitution; he tests one part and another and gives to each equal weight according to the service of his law. And the solar part and his force is given to you in the final case of Leo, following the line of the first order; he expects you to submit as much as for Saday and seven days more in confession.

Also he has in himself the name Borac, and truly can he be called Borac which means the highest of everything which is found in heaven and earth, air and water, and the dissolution of everything that is, from these four they can form the various natures and the part diversifying the diversifying parts, the heavenly connection, and the middle and lower (connections), for just as the good angel is the upper part and the bad angel is the lower part, and the body of a human being is between one and the other, and the joining has to be; it cannot be without the understanding for the note of his diminution for this; this name is effective for women who cannot enjoy offspring, because when it is written in this one's or others', Cobra, Borac, Cabor, as is explained in the third book, and she says (them), in the end of the subjection of nature, if she has observed as truth to the direct truth of God, by will and persistence, as he has shown other things to us, the end has been burdened with heavy doubt, -- I omit to define what occurs according to the same faith if she can desist – and if the observation through her is as for Messyas, through the three names from the left side, of which I do not disagree with Agios. He can indeed be called Agios because he is our universal God. For he is the god of all peoples and he gives to each one as he deserves. He considers the various thoughts and cuts off some from others; he remits those of whom he pleases and he charges each one according to the weight of sin.

And Paraclitus, and he truly can be called the paraclete of everyone, for he is the sustainer which sustains itself; he alone is one, who consoles everything that is, and he is mindful of all sins and shows remission to all who beg for his mercy; in himself he holds the matter of consolation; he is the illumination of all good men, and without his understanding it would not be possible to be illuminated in the shadows.

And Alpha, and truly can he be called Alpha because he is outstanding over all the outstanding ones, and he is the beginning of the first highest one. And it must be understood that every good thing which he[?] receives comes down from the highest one who was the beginning. And he is not a changeable beginning but always retains substance in one. Only one is the beginning who has concerns in all beginnings which are, and for understanding the beginning such is his description for us, three, for they are three in persons and only one in substance; indeed he cannot be diminished. For God is the highest over all the created world; by natural law and positive law he holds salvation in the above mentioned seats and in all by his virtue from him who is eternal and in his virtue cares for me and us. He who cares for everything that is and who is lord of lords and king over kings, bright light over all bright lights, and who holds in himself all the virtues and saves those who hope in him, saves me, in his virtue and in ours, and turns all our enemies to our will, in the virtue which he has, who has endured always and who will endure in eternity and through all ages of ages. Also he holds the distinctions of the numbers and of their parts. And the middle above is warm and dry in the Martian part, and the other is also warm and dry, and he shows the worth of knowing nature of his force, similarly through twelve separate hours through one day and night.

[Book 16]

For discovering the sixteenth connection of the pursuit of nature and the subjection of part of the part and the constriction of the virtue of the part, and to the total subjection which is included in it, which is the possession of the part of expression in the sixteenth case thus the protection is shown to us just as this form appears to our vision: {ez followed by ez over ez}. And this resounds in diverse sounds and in various words and it expresses the dominion in which he holds all people.There is nothing [for] which, with a restricted step, [a person] could not call upon the mercy of the high majesty. He is shown by equal weight or definition of every reasoning to be God, living and merciful. He who carries out his every wish concerning everything that he pleases, from this he made it his business to be observed by those who wish to be worthy of the full [teaching] in this book, to the work of this case as much as for Misericors, and by fasting for one day more.

Also he holds so much protection in himself that inwardly he can denote the name Damad, which means mercy. His mercy always is, because he is mercy above all other mercies, and he will endure forever, he is the one who is to come, and he will judge according to this world through fire. And he who desires to know time, what is coming in the future, I know that if he has obtained a right way of life from the next book, he has shown great seriousness, since he had to be cleansed of lechery, and the seven deadly sins have a bad odor, and it would not have been except for the drinking in of worthy parts, because the truth which is toward that part is not necessary to be transformed from anything[?*a qualiter*], he will be away from those who were settled in the deepest part of my intestines; I suffer from torment because I undergo[reading *sustineo* instead of *sustine*] these in God: sorrow, shaking, grating of teeth, the scorch mark of one knowing, and passion and langor and their daughters, because he has buried the same thing because they should not be there. For his observation or even decree in a smaller case after thrity-two years have elapsed, and after a time of three years he will have heard; faith saves him so much that, through love, he will have his life for all time, and whoever has this by his love, he will lack nothing. For asking about one part of his ladder, let him take care to observe this as much as for Agytay(*sic*) and more, as many as there are letters in his name, in fasting, and that is his proper honoring.

Shoot chosen of other shoots, more outstanding than all the others, on the third seat, of a medium-colored appearance, joined to the deity of God, sustained through the three names on the right side, of which I do not disagree with Redemptor, and truly can he be called Redemptor, he who is the redeemer of redeemers and suffers through many losses of losses. Who is it who made them before him? Heaven and earth will pass away but my words will not pass away.

And Ely, and truly can he be called Ely because he is the universal God and he determines the dissolutions; he makes them strong in his higher truth, and and he who always has within himself the matter[reading *materiam* instead of *materia*] of law is called

by the name Lapis. And well have you heard in the book Os in the experiment superior to other experiments, how from this book I have formed experience,

{*Sidenote*: the Bone Book}

and how I have assigned to each one his right part. And to women who wish to have the favor of their lords, and as through the force of the three names, I have given them the virtue of binding a man[*hominem*] in their love so that he has made[reading *faceret* instead of *facerent*] an improper observation, as I have already outlined for you, what she has spoken[reading *dicerent* instead of *diceret*] with him by way of physical attraction, and in the night of his planet. At the end of three planets, then she will do with him as she wishes. I do not say only her wish, but whatever he wishes and by whatever right he wishes, I well say that if she were to command him to walk about naked in a state of being bound, as she said that otherwise she would not speak with him, and if she is good enough to refrain from speaking for one day, on the next day he will come forth naked where she commanded him to. But there may be some doubt whether she can bring in that feeling to him, and she herself make all blood grow warm and all creatures turn one in another, and the heart may grow cold inwardly like fat congealing in a pan. But she should put with these names and cause the name of a good spirit to be written on a clean piece of paper: Essaldi, Malachi, Malaphin, and they should be written as many times as there are letters in her name and as many times, the name of the good spirit, if it is needed to warm [her], or with the words lying together in the same number. It is not a miracle if God will grant his grace on you or him, if you can observe the holy names from which he accomplishes these things for the names, if you or another can fulfill what is in the holy book.

{*Sidenote*: Holy Book}

Everything which dissolves the will of his soul, and if he well wishes that no other teaching be necessary for him. But this is rampant and from those who accept that before knowing they may postpone part, one part or another, as if they could skip one or the other, and by very great understanding we see to induct more, and he who is the protector of a few we see for little they run off with their understanding to higher courts. And behold, dear friend, you should obey safe[?*tucineas*] ideas; observe this name as much as for Grizon with three more days in confession. He is gracious to you, he who can peacefully listen for your good. And most of all he who out of goodness can forego his own will and the great profit of his friends.

Behold it is that this covering also has in itself so much protection that he can inwardly denote the name Ysus; he is called universal God. And indeed he can be called Theos, for he was before the creation of all things, not only before them but indeed he existed before he established them, and he himself was the part of their good, and he brought together one part among the parts and joined one with another.

And Spiritus, and in truth he can be called Spiritus because he is the holy of the holy ones. For he is holier than all the holy ones, since he is the matter and font of all others. And such a font that he can in no way be diminshed nor augmented by the increment of

others. He alone is holy and he will endure for all time. And he sees all the parts and others, and without the understanding of his part no one could have force over other parts. And he would not submit to him without his part and without the understanding of his part. For he has said, "you shall worship the Lord your God and him alone shall you serve." And anyhow in the above-mentioned seats and in all his virtue he watches me and you, he who watches everything that is, and who is lord of lordliness and lord over other lords and king over kings, bright light over all bright lights, and who contains in himself all the virtues and saves those hoping in him, may he save me in his virtue and yours, and may he turn our enemies to our will in virtue, he who has always endured and who will endure forever through all ages of ages. Also he holds the distinctions of numbers and their parts, and the middle above is warm and dry, which seems to be in the solar part, and the other below is cold and moist. And he shows the worthiness of knowing nature, his force, similarly through twelve separate hours through one day and night.

[160r]

[Section 26.8]

[Book 17]

Ad nexum 17 inveniendum naturae executionis et ad partis partis subiectionem et ad virtutis partis naturae constrictionem et ad totalem subiectionem quae in eo concluditur quae est retentio partis expressionis in 17 casu tale nobis exhibetur obumbraculum sicut visui nostro haec forma ostendit {ez followed by ez over ez}. Et istud resonat in sonis diversis et variis dictionibus. Et dictum est 17 in radii conclusione ad nostram humanam subiectionem pronuciatum. Unde sequitur talis illius dispositio seipsum primo ostendit postea V quod nobis principium dicitur per huius rei quae est causa quia eius exstitit inchoamen et est 17 in nativitate eiusdem; post illud per R idem nomen notificatur. Et tantum umbrae istud obumbraculum in se [160v] retinet quod interius potest denotare hoc nomen Lapis quia magis tenet quam aliquis aliorum tenetium; ipse idem habet iudicare quosdam et alios. Unus vivus est qui omnes potest nuncupari deus universalis quia deus est super omnes alios deos et ipse dissolvit et tribuit unicuique potestatem tantum quantum sufficit capere. Et non solummodo dissolvit et tribuit sed etiam tollit ubi tollendum fuerat voluntas. Et Eloy, et vere dici potest Eloy qui superior est aliorum, aliorum altissimus, et claritatem omnibus obfuscationibus exhibet, resplendens medio colore colorata iuncta dei deitati, sustentata per haec tria nomina a sinistra parte a quibus nominibus discrepo Radix. Ille veraciter potest dici Radix qui est omnium radicum radix, ut bene exigit ratio, et radix nuncupetur quia est principium omnium quod est, sicut radix ex se ramos producit, et rami florent, et flores in deliciis vertuntur et vicissim in sapore simili modo ex se florere consentit in prima constitutione. Quis preter illum potuit illos devorare? Si tibubatione enim alterantes sunt in sui constitutione vel ergo sunt sicut in tantum quod eos compegit qui potestatem super illos exercet. Et Virtus et veraciter potest dici Virtus quia est summa virtus omnium aliarum virtutum et ex se virtutes exhibet, et quicquid aliae virtutes obtinent per eum possident. Unus est summus in vi et in virtute, et alias virtutes ad suam voluntatem disponit; nihil est quod sua virtute non volvatur. Ille qui in se obtinet fortem secundum virtutes et illa versus partem est absolvens cui libuerit quibusdam; vires exhibet secundum vires separatas; ipse solus habet absolvere loca in locis, et ex locis eligit quosdam et alios, et habet virtutem ponere ad suae virtutis voluntatem. Et Leo, et veraciter potest dici Leo quae est fortior omnibus aliis fortibus. Unus est qui iudicat super unam partem et aliam, in quo est necessarium ut habeamus salutem in supradictis sedibus. Et omni sua virtute observet me et vos, ille qui observat omne quod est, et qui est trinus et unus et qui est dominus super omnes alios dominos et rex super reges, lumen clarum super omnia lumina clara, et qui salvat sperantes in se, me salvat in virtute sua et vestra, et inimicos nostros convertat ad nostram voluntatem, in virtute quam habet qui semper duravit [161r] et durabit in eternum per omnia secula seculorum. Et adhuc tenet distinctiones numerorum et eorum partes, et medietas superior est frigida et humida in parte Venerea, et alia inferior calida et

humida, et exhibet sciendi dignitatem naturam huius vim similiter per 12 horas distinctas per unum diem et noctem.

[Book 18]

Ad nexum 18 inveniendum et naturae executionis et ad partis partis subiectionem et ad virtutis partis naturae constrictionem et ad totalem subectionem quae in eo concluditur quae retentio est partis expressionis 18 casu tale nobis exhibetur obumbraculum sicut visui nostro haec forma ostendit {ez followed by ez over ez}. Et istud resonat in sonis diversis et variis dictionibus. Et est dictum 18 in radii conclusione ad nostram humanam subiectionem pronunciatum. Unde sequitur talis illius dispositio seipsum primo ostendit postea B quod dicitur nobis per principium huius rei quae est causa quia eius exstitit inchoamen et est 18 in nativitate eiusdem; post illud per G idem nomen notificatur. Et tantum umbrae istud obumbraculum in se retinet quod interius potest denotare hoc nomen Solus et veraciter potest dici Solus quia solus est in dominio. Ille idem est qui gubernat supernam maiestatem. Semper ille solus est intelligendus qui facit rectam absolutionem cuiuslibet rei quae est. Ille semper obtinet dominium super angelos benignos et malignos. Unde necessarium est quod sciatur in quo sit virtus pro quam obtinet dominium ad directum intellectum est intelligendum quod per ieiunium et sermonem et per directam fidem, non est ita credendum ut fit ita de eo quod de dominis superfusioribus, et de inebriantibus per eorum sensum distortum, et de illis qui numquam ieiunaverunt propter doctrinam et quia huic est semper principalis materia, et quia nullus debet ieiunare sed pro magno adiutorio supernae partis, et sicut doctrina a superna parte procedit et non potest laborare sine una maiorum partium et qui[?] ille accipit decisionem in quacumque parte vim amittit in subiectionem. Ille idem est deus qui unam partem et aliam deliberat et consentit quod per ieiunium habeatur doctrina, i.e. et sicut res in acquirendo suum amorem, et ille est dignior aliis partibus et indignus quamvis possit amittere illam eandem; non est quod ad eundem deum non revertatur, et qui per ieiunium suum amorem obtinet, ergo illi bene [161v] est doctrina nascenda. Qualitercumque in ratione se teneat debet istud observare in decimo supradicti taliter quod non dimittatur quantitas.

Et adhuc tenet in se tantum umbrae quod interius potest denotare hoc nomen Grisdecon. Ille veraciter potest dici Grisdecon qui nobis sonat trinus et unus, ille qui est vivus deus et qui debet durare per omne tempus. Ille est qui componit ultimum commentum et qui faciet divisionem per ignem. Ad honorem illius debes componere ieiunare et confessionem inter unum diem et alium facere per 12 dies.

Et adhuc tenet in se tantum umbrae quod interius potest denotare hoc nomen Agatabay, et veraciter potest dici Agatabay qui illum sonat qui separavit unum stellam ab aliam, et fecit totam superiorem divisionem. Ille idem est medius inter nos et tenebras et ille qui iam posset esse ex isto nomine; est ioculator, pulchrior iocorum quam aliquis aliorum. Ille est qui vineas plantat et in eodem die facit videri fructus apparentes sicut capi deberant, et non solummodo de vineis sed similiter de omnibus aliis arboribus. Et si illum eundem scriberes in aliquo foliorum illorum et idem imponeres tertium illarum, qui

inspiceret te ioculare tali modo quod ille non adnosceret et deferret illud per 9 passus, tale quale infortunium ei diceres tale haberet per spatium 9 dierum, quod illo eodem nomine est possibile facere videre omne genus bestiae derisum, illo scripto in tribus foliis olive cum suo sancto nomine secreto, quod movit ex parte celesti et quod dignus est aliis duabus partibus, et boni ioculatores nihil possunt operari sine illius cognitione. Et illis positis in termino anno per spatium dierum 40 et captis in illo eodem die et ponderatis in tanto pondere quantum ponderant tria grana frumenti et iniunctis tribus nucleis ex illo eodem, quod prestat eandem claritatem, toto hoc accenso in uno piscide; postquam se dissolvit fumus tantum quantum ille est terminus, potes facere videre decisionem leonis vel ursi vel lupi vel equi vel muli vel asini, et sicut notares in carta ut formas faceres tali modo debes regulare cultello super caballum et ponere huic unum membrum illius aliud. Sed bene aspicias ut equum non ledas[?] quia omnibus ita bene videbitur sicut esses decisus membratim, et ostendit quibus ut unum membrum observent, et aliud aliis et aliud aliis et quibusdam membra videbis cruentare [162r] sicut carnem sanguinolentam. Et quere, si voluntatem habeas querendi, et si sit homo cape prius de homine et non de muliere et modo in differentia inter virum et mulierem. Et cum volveris absolvere et suffumigationem extingere habeas grana ordeacea de illis quae fuerunt collecta in die planetae et imple totam piscidem et frena eam, et equs[?equus] surget; debes observare istud nomen in confessione et penitentia uno die cum alio mixto in termino substantiae et qualitatis et talis est eius honoratio.

Virga electa aliarum virgarum eminentior, magis eminens quam alia, resplendens virea et viridis claritas iuncta dei deitati, sustentata per haec tria nomina a dextra parte a quibus nominibus non discrepo Iustorum et veraciter potest dici Iustorum ille qui est iustus iustorum, sanctus sanctorum, rectus rectorum et cui datur posse ex iniusto componere iustos, ponere, dico, quia in iustis sedibus eos posuit et ipsemet a propriis sedibus seipsos prosternebant. Iustitia domini plena est terra, ius suo in seipso quia ipsemet eos composuit; ex uno loco in alium dissolvit vim vi et nexum nexu et absolutionem absolutione, tenentem ex tenentibus, propellentem ex propellentibus. Quid est quod ipse non videat? Vidit enim eos qui sibi nocebant et previdit eos antequam nocerent, et si aliquis est qui videat hoc quod non vidit hoc prius fuit quam potuit, hoc prius fuit quam potuit videre, disiunctio enim talis fuit in una forma, ergo omnes in uno fuerant, fuerat ergo nos omnes alii.

Et Genitor, et vere potest dici Genitor qui est genitor generantium; et nullum est sine eo quod tempore primo fuit in omnibus; unus est qui in omni tempore durat et numquam habet minorationem, et meo iudico numquam accepit esse, et hoc est recta fide credendum. Et si incipiat esse hoc modo est intelligendum, primus in primis, unus existit sicut radius in radio radius fuit tunc fuit, primus fuit, tunc fuit. Quis fuit primus carnalium nisi primus homo? Cayn fuit, ergo fuit secundus post primum. Tunc ergo incepit esse hora qua habuit initium, ergo sic incepit esse in omnibus sic in vera veritate unus est interius et exterius et exterius sine motu quae in excellentissima maiestate est deus et tres sunt in personis et unus solus in substantia; [162v] verum minoravi non valet. Theos enim est et

maioritatem super omnia condita terra iure naturali et iure positivo obtinet et semper obtinuit et obtinebit.

Et Bon, et veraciter potest dici Bon qui est deus confessionis et re vera potest nuncupari deus confessionis quia omnes resonationes resonatium ad eum revertuntur et ibi remittit ubi ei placuerit, resplendens crocea et viridis mixta claritas, una vel alia serena, claritas iuncta dei deitati, sustentata per haec tria nomina ex sinistra parte a quibus nominibus non discrepo Sother. Ille veraciter potest dici Sother qui nobis sonat summum bonum, ille qui supremus est supremorum et bene exigit ratio ut supremus dicatur. Iustus enim est et iustitiam semper in se obtinet maxime; dominus est veritas, et quicquid est suiipsius veritate disposuit, quia si veritas eius ita ampla non extisset, et ille suae substantiae non adhereret partibus unus in alio non clauderetur nec finitum principium nancisceretur, quia in vera veritate in primo non erat terminus.

Et Sanctus et veraciter potest nuncupari Sanctus quia sanctus sanctorum existit. Ille enim sanctior est omnibus sanctis cum sit materia et fons in omnibus aliis fontibus, fons talis qui nullo minoratur et augmentari non potest aliorum incremento. Unus est sanctus qui tempore durat in omne, et est videns quasdam partes et alias, et sine suae partis cognitione nullus super alias partes vim potest obtinere.

Et Unus et vere potest nuncupari Unus quia ipse solus est semper in sui substantia, licet sint tres in personis. Sed tantum unus solus in substantia, unus quorundam et alioram qui semper habet existere et ipse solus vivos et mortuos debet iudicare. Salutem in supradictis sedibus et in omni sua virtute observet me et vos, ille qui observat omne quod est, et qui est dominus dominorum, rex regum, et lumen clarum et qui salvat sperantes in se, me salvet in virtute sua et vestra, et omnes inimicos nostros convertat ad nostram voluntatem in virtute quam habet quae semper duravit et quae durabit in eternum per omnia secula seculorum. Et adhuc tenet distinctiones numerorum et eorum partes. Et medietas superior est calida et humida in parte Mercuriali et alia inferior frigida et humida, et exhibet sciendi dignitatem naturam huius vim similiter per 12 horas distinctas per unum diem et noctem.

[Book 19]

Ad nexum 19 inveniendum naturae executionis et ad partis partis subiectionem [163r] et ad virtutis partis naturae constrictionem et ad totalem subectionem quae in eo concluditur quae retentio est partis expressionis in 19 casu tale nobis exhibetur obumbraculum sicut visui nostro haec forma ostendit {ez followed by ez over ez}. Et istud resonat in sonis diversis et variis dictionibus, et est dictum 19 in radii conclusione ad nostram humanam subiectionem pronuciatum. Unde sequitur talis illius dispositio seipsum primo ostendit postea D quod dicitur nobis per principium huius rei quae est causa quia eius exstitit inchoamen et est 19 in nativitate eiusdem post c per T idem nomen notificatur. Et tantum umbrae istud obumbraculum in se retinet quod interius potest denotare hoc nomen Bonicado et veraciter potest dici Bonicado qui nobis sonat congregator. Ille idem est qui fecit primam congregationem et qui ultimo debet omne congregare nec vult quod magis absit indignus quam dignus. Ille idem erit qui tribuit

unicuique secundum equale meritum, et qui debet observare per nomen alios in confessione.

Et adhuc in se tantum tenet umbrae quod interius potest denotare hoc nomen Degris. Et veraciter potest dici Degris qui sonat ipsum deum ille qui venturus est iudicare in ultimo termino et qui non colit elementis unum cum altero attemptare, et habet volvere quosdam et alios et suiipsius voluntatem. Ille idem est qui debet destribuere suum equale pondus et omne quod est vel fuit vel erit revolvetur per suam voluntatem. Et adhuc illius honorem et ad utilitatem operantis debet observare decimum subtantiae et qualitatis. Quarta pars in honore Bon observata in confessione, residuum in ieiunio.

Et adhuc tenet in se tantum umbrae quod interius potest denotare hoc nomen Griszode. Et vere potest dici Griszode qui nobis sonat primum, secundum, et tertium cum puncto quorum secundus debet redimere quosdam ex aliis quosdam salvare magno tormento, et qui petit in nomine salvatoris omne ei adimplebitur. Dictus enim est salvator pro salvare ibi ubi salus se tenet. Salvator enim est ut suam salutem aliis prestet. Ille idem est deus vivus et verus et pius nec pro aliquo impotente sua potest minorari. Rex enim est super omnes alios reges et dominus super omnes alios dominos, et qui hic est iunctio duorum supradictorum; debet observari per 12 dies requirendo locum orationis, in primis tribus diebus similibus, separatione tua in sua, et in ambobus terminis comibus et alios tres in confessione, residuum in ieiunio, et hoc est sua honoratio.

Virga electa aliarum virgarum inferior lucida mixta turbulentia, serena claritas iuncta dei deitati, sustentata per haec tria nomina a quibus nominibus non discrepo Iustorum et veraciter potest dici Iustorum, [163v] ille qui est iustus iustorum, sanctus sanctorum, rectus rectorum. Et cui datur posse ex iniusto facere iustos, ponere, dico, quia in suis sedibus eos posuit et ipsummet a propriis sedibus seipsos prosternebant. Iustitia domini plena est terra. Iustitia sua in semetipso quia ipsemet eos composuit; ex uno loco in alium dissolvit vim vi et nexum nexu et absolutionem absolutione, tenentem ex tenentibus, propellentem ex propellentibus. Quid est quod non videat? Vidit eos enim qui sibi nocebant et previdit antequam nocerent. Et si est aliquis qui videat hoc quod non vidit hoc prius fuit quam potuit videre, disiunctio enim talis fuit in una forma, ergo omnes in uno fuerant; fuerunt ergo nos omnes alii sine hesitatione iusto exhibetur possibilitas quia in eo delector et in sui partes cognoscendo; delectare in domino et dabit tibi petitiones cordis tui, partes omnium in partibus partem capient et quibus vis obtinebit secundum quod promeruerit.

Et Genitor, et vere potest dici Genitor qui est genitor generantium et nullus est sine eo quia ipse primo fuit in omnibus; unus est qui in omni tempore durat et numquam habet terminationem, et meo iudico numquam incepit esse, et hoc est recta fide credendum.

Et Bon quod est deus confessionnis quia omnes resonationes resonantium ad eum revertuntur, et ibi remittit ubi ei placuerit, serena claritas iuncta dei deitatei sustentata per haec tria nomina ex sinistra parte a quibus nominibus non discrepo Messyas et veraciter dici potest Messyas. Ille qui est nuntius nuntiorum et nullus est missus nisi illius nuntio.

Ideo nuncupari potest Messyas in se enim semper detinet omnium nuntiorum intellectum directum, et semper in presenti inspicit et nullus est ei variabilis in eadem hora omnia nuntia determinat.

Et Panton qui dicitur panis omnis salutis et tantum sonat quantum verbum, verbum quod est verbum domini. Et revera potest dici panis omnis salutis, si enim non esset virtus illius nullus vitam capere posset; ergo veraciter potest dici panis omnis salutis vitae, quia solummodo homo vivit verbo dei. Non enim in solo pane vivit homo, sed in omni verbo quod procedit ex ore dei. Ille qui est panis omnis salutis vitae est omni tempore habundans et in se durabilis semper sine omni alteratione et per aliquem non minoratur, et tantum quantum submittuntur partes illius fuerant quocumque procedant, et ubicumque veniant nihil est quod non sit ad illius voluntatem et ad suae vocis constrictionem.

Et Os quod est illorum iunctio et bene Os nuncupari potest quia est os orium et ex illo ore procedunt omnia verba quae existerant vel quae sunt vel quae erant. Quis[?] attinet humanae subiectioni intelligere et non solummodo humanae subiectioni terrenae sed etiam [164r] celesti? Salutem in supradictis sedibus et in omni sua virtute observet me et vos, ille qui observat omne quod est, et qui est rex regium et dominus dominantium et deus deorum et sanctus sanctorum et iustus iustorum et lumen luminium et qui salvat sperantes in se, me salvet in virtute sua et vestra, et omnes inimicos nostras convertat ad nostram voluntatem in virtute quam habet quae semper duravit et quae semper durabit in eternum per omnia secula seculorum. Et adhuc tenet distinctiones numerorum et eorum partes, et medietas superior est et humida quae videtur esse in parte lunaria et alia superior calida et sicca, et exhibet sciendi dignitatem naturam huius vim similiter per 12 horas distinctas per unum diem et noctem.

[Book 20]

Ad nexum 20 inveniendum naturae executionis et ad partis partis subiectionem et ad virtutis partis naturae constrictionem et ad totalem subectionem quae in eo concluditur quae est retentio partis expressionis in 20 casu tale nobis exhibetur obumbraculum sicut visui nostro haec forma ostendit {ez followed by ez over ez}. Et istud resonat in sonis diversis et variis dictionibus, et dictum est 20 in radii conclusione ad nostram humanam subiectionem pronunciatum. Unde sequitur talis illius dispositio seipsum primo ostendit postea I qui dicitur nobis per principium huius rei quae est causa quia eius exstitit inchoamen, et est 20 in nativitate eiusdem; post illud per V idem nomen notificatur. Et tantum umbrae istud obumbraculum in se retinet quod interius potest denotare hoc nomen Theron, et veraciter potest dici Theron qui nobis sonat conditor omnium rerum. Ille idem est qui disposuit ignem superiorem, cuius materia ex se non fumat et qui durabit in eternum. Ille fuit primum principium, ille idem erit finis; in isto nomine intelligenda sunt principium et finis, et ideo solummodo dominus, enim voluit igni prebere principium, et per illum eundem voluit prebere finem, et istud fuit[?sint] in materia primae ordinationis, hoc est, per istud composuit ignem unde et venturus est iudicare

seculum per ignem. Et debes observare pro sexta parte nominis proprii adiunctionem omnium numerorum substantiae et qualitatis ieiunio quod obtinet per 9 dies.

Et adhuc denotat in se tantum umbrae quod interius potest denotare hoc nomen Muelecon. Et veraciter potest dici Muelecon qui nobis sonat clarior omnibus claris et calidior omnibus aliis calidis, substantiam[?] enim illius est ignis circuito[?] illius ignis est. Ante illum ignis est, ad latus dextrum ignis est, post illum ignis est. A latere sinistro ignis est; verba illius ignis sunt ad directum intellectum. Ille idem est vivus deus et verus, pius et dulcis, et qui [164v] semper durabit; in illo eodem numero, debet hoc observare in quo et illud, sed istud erit in confessione.

Et adhuc tenet tantum umbrae in se quod interius potest denotare hoc nomen Adelf, et veraciter potest dici Adelf qui nobis sonat deus primordum cuislibet quod est, et sonat nobis principium, medium, et finem; ex medio est accipiendus ipse deus qui est mediator inter nos et malum, et ipse est nobis nostrum proprium refugium finis quia valet nobis dare aliud principium, principium quod iam in nobis est quod, quondam fuit. Deus est iustus, plenus iure et quemlibet remunerabit secundum meritum quod perpetraverit. Illud idem debes observare in tantum quantum sunt supradicta, unum et aliud sequendo eundem ordinem. Et adhuc tenet distinctiones numerorum et eorum partes. Et medietas superior est calida et sicca, et alia inferior calida et humida quae videtur esse in parte aerea, et exhibet sciendi dignitatem naturam huius vim similiter, et 12 horas distinctas per unum diem et noctem.

[Book 21]

Ad nexum 21 inveniendum naturae executionis et ad partis partis subiectionem et ad virtutis partis naturae constrictionem et ad totalem subectionem quae in eo concluditur quae retentio est partis expressionis in 21 casu tale nobis exhibetur obumbraculum sicut visui nostro haec forma ostendit ____. Et istud resonat in sonis diversis et variis dictionibus, et dictum est 21 in radii conclusione ad nostram humanam subiectionem pronunciatum. Unde sequitur talis illius dispositio seipsum primo ostendit postea G quod dicitur nobis per principium huius rei quae est causa quia eius exstitit inchoamen, et est 21 in nativitate eiusdem post illud per X idem nomen notificatur.

Et tantum umbrae istud obumbraculum in se retinet quod interius potest denotare hoc nomen Niscar et vere potest dici Niscar quod nobis sonat robustiorem omnibus aliis robustis. Ille idem est qui separaravit celum et terram, aera et aquam, et qui quamlibet partium ponderavit in equo pondere, et iustum est scire, et una species[?] est rerum fortiorum super 21, scire quare ponderavit tantum una partium quantum alia. Bene enim scimus quod Nebra occupat nonam partem, decimam tellius, undecimam aerem, ignis duodecimam. Et sicut quemlibet trium in sua parte amittit duas quas omnes Nebra occupat quod videtur quod plus ponderent 8 partes et ex illis duabus componendae sunt 8. Unde adiutorio divino disponimus sunt partes ignis; propterea necessarium est scire quod ille deus [165r] qui disposuit omne quod est in prima ordinatione, composuit angelos benignos in parte ignis, et haec est species et prima pars 8. Secunda est deitas, tertia caritas, quarta fidelitas, quinta humanitas, sexta bonitas, septima intensibilitas,

octava non separabilitas. Et istae 8 partes conversae in duabus, et unam quam occupat ignis iuncta cum duabus, dicitur una de parte tripla, quadrata, et vocatur oriens talis coniunctio; sine ista scire suam rationem non posset, quis operari vult in proximum librum qui est clavis dignitatis.

{*Sidenote*: Liber Clavis dignitatis}

Et bene potest nuncupari clavis dignitatis quia adeo qualiter quis posset nancisci vim secundum angelos benignos ut pater possit habere vim super filios, sunt enim illi patres post deum et maxime debemus affectare habere hereditates eorum quam terrenas, et quae sunt patrum vestorum terrenalium; qui non querunt hereditates suorum patrum, in dubium est, in eo iudico, habere alias. Sed, ut mihi videtur, per illas hereditates alias adherendum istas terrenas in parte partis, et non semper spectat; ut observemus illud nomen per 11 dies in confessione.

Et tantum adhuc in se detinet umbrae quod interius potest denotare hoc nomen Butyl. Et vere potest dici Butyl quod nobis sonat dominum omnium compositionum et talem dominum qui de nullo pretermittit dominum suum. Omne enim quod est ducit ad suam voluntatem. Illud idem debes observare per alios 11 dies distinctos per ieiunium.

Et adhuc in se tenet tantum umbrae quod interius potest denotare hoc nomen Buneclig, et vere potest dici Buneclig qui nobis sonat recollectorem aliorum qui debent intelligi, ille qui stellas sustinet et qui facit eas reverti in proprio loco, et qui habet scientiam numerandi arenas maris. In deitate pater cognovit cuncta creata et nobis a patre datur cognoscere nota. Quare cognoscimus quod istud debes observare per alios 11 dies distinctos, tali modo unum sine mendatio, aliud in confessione, aliud in ieiunio, et sic usque dominum, i.e. quis supererit. Et adhuc tenet distinctiones numerorum et eorum partes. Et medietas superior est calida et humida quae videtur esse in parte aerea et alia frigida et humida et exhibet sciendi dignitatem naturam huius vim similiter per 12 horas distinctas per unum diem et noctem.

[Book 22]

Ad nexum 22 inveniendum naturaae executionis et ad partis partis subiectionem et virtutis partis nature constrictionem et ad totalem subectionem quae in eo concluditur quae retentio est partis expressionis in proximo casu tale nobis exhibetur obumbraculum sicut visui nostro haec forma ostendit [165v] {ez followed by ez over ez}. Et istud resonat in sonis diversis et variis dictionibus, et dictum est 22 in radii conclusione ad nostram humanam subiectionem pronunciatum. Unde sequitur talis illius dispositio seipsum primo ostendit postea N qui dicitur nobis per principium huius rei quae est causa quia eius exstitit inchoamen, et est 22 in nativitate eiusdem post illud per Y idem nomen notificatur. Et tantum umbrae istud obumbraculum in se retinet quod interius potest denotare hoc nomen Burny et veraciter potest dici Burni qui nobis sonat electus ex aliis electis; durabit in omne tempore sanctus super omnes alios sanctos qui duravit et durabit semper dominus, enim est super supernas partes et est iustus super omnes alios iustos; debes observare 13 dies distinctas tali modo 9 et 4 in ieiunio et magis per dimidium diem a mendatione.

Et adhuc in se tantum retinet umbrae quod interius potest denotare hoc nomen Boarly et vere potest dici Soarly qui specialiter nobis sonat iustum dominum de quo debemus obsequium obtinere secundum nostrum meritum, unde dicitur quilibet suum meritum habebit secundum suum promeritum. Ex illo deo quem debes observare in tantum quantum supradictum sed in tantum est differentia quod 11 dies erunt in ieiunio et 4or potentia residuum in se hoc significat[?]. Et adhuc tenet hoc nomen pro obumbratione quod dicitur Burburclich et vere potest nuncupari Burburclich quia nobis boat qui est materia cuiuslibet quod est; ex se retinet omnes dictiones, et non solummodo dictiones sed etiam dictiones iunctionum, et ex se dat adesse absolutiones, ictum fuit quod nullum corpus est substantia, i.e. non vivit substantialiter quod semper existat et postquam se alterat et ex alteratione magis accipit detrimentum et ex detrimento in nihilum revertitur quia non potest agere ut substantia, ergo non est quod fuit, ergo fuit substantia et non fuit substantia, quia ego solus sum qui sum et qui durabo in eternum. Ergo nullus est nisi ego. Si enim est oportet eum alterari et ego non sum alterabilis ergo ars est quae falli non potest. Unde dicitur tertia namque die materia fit tertiana termino componendo factoris[?] huius operis. Et istud nomen debes observare in tantum quantum duo supradicta in diffiniendo sicut procedit ordo sequens. Et adhuc tenet distinctiones numerorum et eorum partes, et medietas superior est frigida et sicca quae videtur esse in parte terrestris, et alia frigida et humida. Et exhibet [166r] sciendi dignitatem naturam huius vim similiter super 12 horas distinctas per unum diem et noctem.

[Book 23]

Ad nexum 23 inveniendum naturae executionis et ad partis partis subiectionem et virtutis partis naturae constrictionem et ad totalem subectionem quae in eo concluditur quae retentio est partis expressionis in 23 casu tale nobis exhibetur obumbraculum sicut visui nostro haec forma ostendit {ez followed by ez over ez}. Et istud resonat in sonis diversis et variis dictionibus. Et dictum est 23 in radii conclusione ad nostram humanam subiectionem pronunciatum. Unde sequitur talis illius dispositio seipsum primo ostendit postea V quod dicitur nobis per principium huius rei quae est causa quia eius exstitit inchoamen, et est 23 in nativitate eiusdem post illud per Z idem nomen notificatur. Et tantum umbrae istud obumbraculum in se retinet quod interius potest denotare hoc nomen Iaech et vere potest dici Iaech qui nobis sonat attrahentem versus se quicquid est, et illum qui est eternus et unus sine trino qui est pater et fuit pater et erit pater in celestibus, et non solummodo in celestibus verumetiam in terrestribus, et non solummodo terrestribus verumetiam in inferis, et ille qui stat in robustis seraturis et qui decentius ludit quam alii; non potest se movere nisi virtute istius; unde desciptione sui nominis talem se tibi demonstrat, Spcot; ille plus timet nomina dei quam aliquis eorum qui sibi subiacent. Ille enim ignem naturae et semper vult astare iuxta aquam et ipse habet vim ut demergat homines in aqua, et qui eum invocaret et sciret eum nominare suo iusto nomine prope aquam et quod diceret exorcismos, ille recapitularet omnes generationes sicut veniunt ordine secundum in 11o capitulo. Et bene audivisti in tertio libro notamine

{*Sidenote*: Liber tertius}

quando[?] ipse facit venire nomine fractionibus quod si possis ipsum exspectare sine terrore quod luna esset prima. Antequam iterum reverteretur in primam te omnes artes docuisset cum virtute tabularum istius libri,

{*Sidenote*: Tabulae huius libri}

quia sine illius leniter non potes monstrare aliquem ludorum ut videatur quod sit in parte terrena, et si tu, dulcis amice, affectes cognoscere illam partem quae est in te celestis et illam quam semper tibi dubitabit, et non illam quae si hodie sit cras erit sine dubio si possit esse, et si hanc familiaritatem virtute illius libri in uno spiritu benigno, ille erit tibi consors in celesti parte; doleo de tantis diversis regionibus et de tot diversis ordinibus qui eis subiacent et in tot diffussis variis sermonibus in quibus est fides eorum qui [166v] non habent ad memoriam librum sanctum sanctorum

{*Sidenote*: Liber sanctum sanctorum}

et propter ___ quod huic deficit quod est principium alterius; dicitur enim liber qui continet secreta secretorum, et qui est dignus dignorum super omnes alios dignos dividit enim angelos benignos et malignos, sermoni vim exhibet, domini prestat amorem quare omnium aliorum amorem obtinet, et qui in suo studio mira defungitur, anima eius requiescit in pace. Istud idem debes observare per tres dies a mendatione et per tres in confessione et per tres in ieiunio, et per tres in oratione require similiter in substantia et qualitate, quod unum et aliud veniant in aliud, quod unum sit per aliud dignum.

Et adhuc tenet in se tantum umbrae quod interius potest denotare hoc nomen Tornal, et vere potest dici Tornal qui nobis sonat tres supernas partes, et dicitur iustum qui super alias obtinet dominium qui iustus est super omnes alios iustos et qui ex iniustio componit iustos. Et quia per eum possumus obtinere unam partem et aliam ad nos spectat ut istud nomen observemus sicut et illud, ut nos simus digni ad eum ex eligendum versus partem dextram pervulgato iudico seculi per ignem. Sed in tantum est differentia quod illi tres termini postremiter petamur.

Et adhuc tenet in se tantum umbrae quod interius potest denotare hoc nomen Lanay qui nobis sonat omnium rerum ostensorem et cuilibet suum locum ostendit et non solummodo eis ostendit locum sed eis tantum exhibet quantum ad illum locum spectat; faciet divisionem duobus modis generalibus quosdam; ponit eo sinistra parte obprobria dicendo ex suo ore; alios dextram partem clamando suo dulcissimo ore amicos. Et quia tibi necessarium est ut sis ex illa parte, laudo tibi, dulcis amice, ut studeas in isto libro proximo ut habeas partem celestem vel in isto ut potestatem habeas super terrenam, et quicquid tibi deesset per unum intellectum proximus tibi elucidabit; quosdam ii ab aliis superat; si unum observaveris non timebis in decisione seculi per ignem. Quare tibi opereprecium est ut hoc nomen observes per spatium quantum fuit unum et aliud, et deus qui iudicabit seculum per ignem salvet in se omnes sperantes quia orare teneris pro quibusdam et aliis. Et adhuc tenet distinctiones et eorum partes, et medietas superior est frigida et humida quae videtur esse in parte aquea, et alia inferior est calida et sicca quae videtur esse in parte arietina, et exhibet sciendi dignitatem naturam huius vim similiter per 12 horas distinctas per unum diem et noctem.

[Section 26.8 Translation]

[Book 17]

For discovering the seventeenth connection of the pursuit of nature and the subjection of part of the part and the constitution of the virtue of the part of nature, and for the total subjection which is included in it, which is the possession of the part, [and] in the seventeenth case the protection of expression is shown to us just as this form appears to our vision: {ez followed by ez over ez}. And this resounds in diverse sounds and in various words and it is the seventeenth word at the end of the ray pronounced to our human subjection. From this it follows that his disposition shows itself after V which is spoken to us through the first principle, the reason for this being because it is his beginning and it is the seventeenth in his birth; after that the same name is noted through R, and it has so much protection in itself that it can inwardly denote the name Lapis, because he holds more than any of the others who are holding; he has the role of judging some and others. He is the living one, who can be called the universal God, because God is above all other gods, and he dissolves and assigns to each one as much power as he can take. And not only does he dissolve and assign but also he removes where the will ought to be removed.

And Eloy, and truly can he be called Eloy who is above others, even the highest of the others, and he shows brightness to all darkness, shining with a medium color, colored, joined to the deity of God, sustained through three names from the left side, of which I [do not] disagree with, Radix, and he should be called Radix because from himself he produces branches and the branches flower, and the flowers are turned into fruits[? *deliciis*], and otherwise he agrees in the first constitution that they flower from him into a delicacy. Who could enjoy them besides him? Whether by wavering they change in their constitution or they are just as he made them, he who wields power over them.

And Virtus, and truly he can be called Virtus because he is the highest virtue of all other virtues and he shows the virtues from himself, and whatever the other virtues have, they have it through him. He is one, highest in force and in virtue, and he uses the other virtues at his own will; there is nothing which does not depend on his virtue. He who has in himself strength according to the virtues, and this strength sends them out toward whatever part he wishes; he shows forces according to the separate forces; he alone can send places into places and choose some and others from the places, and he can place virtue at the will of his own virtue.

And Leo, and truly can he be called Leo who is stronger than all other strong ones. He is one, who judges over one part and another, in whom it is necessary that we have salvation in the above mentioned seats. And in all his virtue he watches over me and you, he who watches over everything that is, and who is three and one and who is lord over all other lords and king over kings, bright light over all bright lights, and who saves those hoping in him; may he save me by his virtue and yours and turn our enemies to our will, in the virtue that he has, he who has always endured and will endure forever, through all

ages of ages. And also he holds the distinctions of numbers and of their parts, and the middle above is cold and humid in the part of Venus, and the other below is warm and humid, and he shows the worthiness of knowing nature [and] his force, similarly through twelve separate hours through one day and night.

[Book 18]

For discovering the eighteenth connection of the pursuit of nature and the subjection of part of the part and the constitution of the virtue of the part of nature, and to the total subjection which is included in it, which is the possession of the part, and in the eighteenth case the protection of expression is shown to us just as this form appears to our vision: {ez followed by ez over ez}. And this resounds in diverse sounds and in various words and it is the eighteenth word at the end of the ray pronounced to our human subjection. From this it follows that his disposition first shows itself after B which is spoken to us through the first principle, the reason for this being because it is his beginning and it is the eighteenth in his birth; after that the same name is noted through G.

And it has so much protection in itself that it can inwardly denote the name Solus, and truly can he be called Solus because he alone is in dominance. He is the one who governs the highest majesty. Always he alone must be understood as the one who makes right absolution of everything that is. He alone holds dominion over the good and bad angels. From this it is necessary that it be known in what the virtue is, through which he holds dominion, for understanding the direct idea which is through fasting and speech and through direct faith, nor should it be believed that it happened from the lords pouring out and making people drunk through their distorted sense, or from those who have never fasted on account of teaching, and because the basic matter is always here, and because no one should fast except for great help from on high, and thus the teaching proceeds from the higher part and he cannot work without one of the greater parts and whoever receives diminution in any part loses force in subjection. For he is the same God who considered one part and another and decided that teaching should be received through fasting; that is, the same thing in acquiring his love, and he is more worthy in other parts and unworthy however he can lose the same; it is not that he did not turn toward the same God, and whoever gains his love through fasting, to him the teaching must proceed well. For whatever reason he has, he should observe what is given in the tenth [?book] so that the quantity is not decreased.

Also he holds in himself so much protection that inwardly he can denote the name Grisdecon. He truly can be called Grisdecon which means three and one, he who is the living God and who will endure through all time. He is the one who composes the final commentary and who will make the division through fire. For his honor you should undertake to fast and make confession on alternate days for twelve days.

Also he holds so much protection in himself that inwardly he can denote the name Agatabay, and truly can he be called Agatabay which means he who has separated one star from another, and he has made the entire division above. He is between us and the

darkness, and he has already been able to go by this name; he is a joker, more beautiful than any of the other jokers. He is the one who plants vines and on the same day makes the fruit seem to appear as if they should be picked, and not only for the vines but the same for all the other trees. And if you write the same thing on any of the leaves and place a third of them, [on] whoever tries to play a joke on you, in such a way that he does not know, and he carries it for nine steps, as you speak the misfortune to him so he will have it for a period of nine days, because by that same name it is possible for him to see every kind of animal derided, by what is written on the three olive leaves with the secret holy name, because he moves from the heavenly part and because he is worthier[reading *dignior* instead of *dignus*] than the other two parts, and good jokers can do nothing without his understanding. And if they are placed at the end of the year[reading *anni* instead of *anno*] for a period of forty days and taken up on the same day and weighed so that they weigh three grains of wheat, and when three kernels from the same are joined, which gives the same brightness, kindle this entirely in a small container [*piscide*]; after the smoke dissolves as much as it can, you can make appear the likeness[?*decisionem*] of a lion or a bear or a wolf or a horse or a mule or an ass, and just as you would write on a paper, in the same way that you make forms, you should mark with a knife over the horse and place one of his members [?over] another. But be careful that you not harm the horse, because it will seem to everyone that he was[reading *esset* instead of *esses*] cut up piecemeal, and ask someone to observe one member and others, another, and others, another, and to everyone you will seem to cause the members to bleed, like a body full of blood. And question, if you have the desire to question, and if it is a human being, take first the man[*hominem*] and not the woman, and in the way in the difference between man[*virum*] and woman. And when you wish to stop and extinguish the fumigation, you should have barley corns from among those collected on the day of [your] planet, and fill up the whole container[*piscidem*] and restrain it, and the horse[reading *equus* instead of *equs*] will rise up; you should observe this name in confession and penance on one day with another mixed in, in the time period of substance and quality, and thus is his honoring.

Excellent shoot, more outstanding than the other shoots, more eminent than others, shining green and the brightness of green joined to the deity of God, sustained through three names from the right side, among which names I do not disagree with Justorum, and truly can he be called Justorum, he who is the just of the just ones, holy of the holy ones, right of the right ones, and to whom is given the ability to make just ones out of the unjust, to place, I say, because he has placed them in just seats and he himself will overthrow them from the proper seats. The earth is full of the justice of the Lord; the law is his because he himself made them; he dissolved from one place into another force from force, connection from connection, absolution from absolution, the one holding from those holding, the one driving forward from those driving forward. What is it that he does not see? For he sees those who opposed him and he saw them in advance, before they opposed, and if there is anyone who may see this which he did not see before it was, how

could he, since it was before he was able to see, for there was such a disjunction in one form, so all were in one, therefore it was all of us others.

And Genitor, and truly can he be called Genitor who is the generator of generations, and no one is without him because he was in everything at the first time; he is the one who endures in all time and he never has diminution, and, in my opinion, never began to be, and this should be believed in true faith. And if he did begin to be it should be understood in this way, first among first ones, he is one like a ray in a ray; he was a ray, then he was; he was first, then he was. Who was first carnally except for the first human being? Cain, therefore, was second after the first. Then, therefore, he began to be in the hour when he had his beginning, so thus he began to be in everyone, thus truly in truth he is one inwardly and outwardly and outwardly without motion, which in highest majesty is God, and they are three in persons and only one in substance; indeed he cannot be diminished. For he is God[*Theos*] and holds greatness over all the created earth, by natural and positive law, and always has held and will hold greatness.

And Bon, and truly can he be called Bon who is the God of confession, and indeed he can be called the God of confession; all echoes of echoes return to him, and he sends them where he pleases, resplendent, mixed yellow and green, brightness, soothing one or another, brightness joined to the deity of God, sustained through the three names from the left side of which names I do not disagree with Sother. He can truly be called Sother which means the highest good, he who is highest of the high, and reason well demands that he be called supreme. For he is justice and always has justice greatly in himself; the Lord is truth and whatever is, he has arranged by his own truth, because if his truth were not full and he did not adhere to his own substance, one would not have been included in another in parts nor would the first boundary have been born, because in true truth there was no ending in the beginning.

And Sanctus, and truly can he be called Sanctus because he is the holy one of the holy ones. For he is holier than all the holy ones, since he is the matter and font in all other fonts, such a font that he cannot be diminished by anyone nor increased by the increment of others. He is the one who endures in all time, and he sees every part and other parts, and without the understanding of his part no one could have force over other parts.

And Unus, and indeed can he be called Unus because he alone is always in his own substance, although they are three in persons. But as much as he alone is one in substance, one of them and of others who always is, and he alone will judge the living and the dead. May he keep me and you safe in the above mentioned seats and in all his virtue, he who observes everything that is, and who is lord of lords, king of kings, and bright light, and who saves those hoping in him, may he save me in his virtue and yours and turn all our enemies to our will in the virtue which he has, who has always endured and who will endure forever through all ages of ages. Also he holds the distinctions of numbers and of their parts. And the middle above is warm and humid in the Mercurial part, and the other below is cold and humid, and it shows the worthiness of knowing nature, his force similarly through twelve separate hours through one day and night.

[Book 19]

For discovering the nineteenth connection of the pursuit of nature and the subjection of part of the part and the constitution of the virtue of the part of nature, and to the total subjection which is included in it, which is the possession of the part and in the nineteenth case the protection of expression is shown to us just as this form appears to our vision: {ez followed by ez over ez}. And this resounds in diverse sounds and in various words and it is the nineteenth word at the end of the ray pronounced to our human subjection. From this it follows that his disposition first shows itself after D which is spoken to us through the first principle, the reason for this being because it is his beginning and it is the nineteenth in his birth; after that the same name is noted through T. And he holds so much protection in himself that inwardly he can denote the name Bonicado, and truly can he be called Bonicado which means gatherer. He is the one who made the first gathering and who in the end will gather everything, and he does not wish the unworthy to be missing any more than the worthy. He is the one who gives to each according to his just merit and who will observe others through [his] name in confession.

Also he holds so much protection in himself that inwardly he can denote the name Degris. And truly can he be called Degris which means the God who is coming to judge at the final ending and who does not allow[?*colit*] the elements to dispute one with another, and he can turn some and others to his will. He is the one who will apply his weight equally and everything that is or was or will be will be turned to his will. And for his honor and the use of one working, he ought to observe a tenth of substance and quality. A fourth part observed in honor of Bon [should be] in confession, the rest in fasting.

Also he holds in himself so much protection that inwardly he can denote the name Grizode. And truly can he be called Grizode which means first, second, and third, specifically the second will redeem some from others, to save some from the great torment, and whoever asks something in the name of the Savior, everything will be granted to him. for he is called Savior to keep safe wherever safety holds him. For he is the Savior so that he might offer his salvation to others. He is the same God, living and true, and pious, and he cannot be diminished through any powerlessness. For he is king over all other kings and lord over all other lords, and he is the joining of the two mentioned above; he should be observed by seeking a place of prayer for twelve days, on the first three days similarly by your separation and his, and in both affable time periods, and another three in confession, the rest in fasting, and this is his honoring.

Excellent shoot of other shoots, below brightness mixed with turbulence, serene clarity joined to the deity of God, sustained through the three names from which I do not disagree with Justorum, and truly can he be called Justorum, he who is just of the just ones, holy of the holy ones, right of the right ones. And to him it is given to be able to make just ones out of unjust ones, to place, I say, because he has placed them in their seats and they will prostrate themselves to him from their own seats. The earth is full of the justice of the Lord. His justice is in him because he himself made them; he dissolved from

one place into another force from force, connection from connection, absolution from absolution, the one holding from those holding, the one driving forward from those driving forward. What is it that he does not see? For he has seen those who opposed him and he saw them in advance, before they opposed, and if there is anyone who may see this which he did not see before it was, how could he, since it was before he was able to see, for there was such a disjunction in one form, so all were in one; therefore it was all of us others; the possibility is shown without hesitation to the just because he delights in him and in the understanding of his parts; delight in the Lord and he will give you the desires of your heart; the parts of all will receive part in the parts, and in those he will have force according to what he has promised.

And Genitor, and truly can he be called Genitor who is the generator of generations, and no one is without him because he was in everything at the first; he is the one who endures in all time and he never has an ending, and, in my opinion, never began to be, and this should be believed in true faith. And Bon, which is the God of confession, because all echoes of echoes return to him, and he sends them where he pleases, resplendent, serene brightness, joined to the deity of God, sustained through the three names from the left side, of which names I do not disagree with Messyas, and he can truly be called Messyas, he who is the messenger of the messengers, and no one is sent as a messenger apart from him. Therefore he can be called Messyas, for in himself he always holds the direct understanding of all messengers, he is always watching in the present, and no one is variable to him; in the same hour he decides all the messages.

And Panton, which means the bread of all salvation, and to that extent it means word, the word which is the word of the Lord. And indeed he can be called the bread of all salvation, for if it had not been for his virtue no one would have been able to take on life; therefore truly can he be called the bread of all salvation of life, because man lives only by the word of God. For not in bread alone does man live, but in every word that comes from the mouth of God. He who is the bread of all salvation of life is abundant in all time and lasting in himself, always, without any alteration, and he is not diminished by anyone, and as much as they were subjected, his parts were wherever they came forth, and wherever they came there is nothing which is not subject to his will and the command of his voice.

And Os, which is their junction, and well can he be called Os because he is the mouth of mouths and from his mouth proceed all the words that were or are or will be. Who tries to understand human subjection and not only human subjection on earth but also in heaven? Salvation in the above mentioned seats and in all his virtue, may he watch me and you, he who watches everything that is, and who is king of kings, lord of lordliness, God of gods, holy of the holy ones, just of the just ones, and light of lights, and who saves those hoping in him, may he save me in his virtue and yours and turn all our enemies to our will in the virtue which he has which has always endured and always will endure forever through all ages of ages. Also he holds the distinctions of the numbers and their parts, and the middle above is {? word omitted} and humid, which seems to be in the lunar part,

and the other above[*sic*] is warm and dry, and he shows the worthiness of knowing his nature, force, similarly through twelve separate hours through one day and night.

[Book 20]

For discovering the twentieth connection of the pursuit of nature and the subjection of part of the part and the constitution of the virtue of the part of nature, and to the total subjection which is included in it, which is the possession of the part and in the twentieth case, the protection is shown to us just as this form appears to our vision: {ez followed by ez over ez}. And this resounds in diverse sounds and in various words and it is the twentieth word at the end of the ray pronounced to our human subjection. From this it follows that his disposition first shows itself after I which is spoken to us through the first principle, the reason for this being that it was the beginning, and it is twentieth in his nativity; after that the same name is noted through V. And he holds in himself so much protection that inwardly he can denote the name Theron, and truly can he be called Theron which means the creator of all things. He is the one who has arranged the upper fire, whose matter does not smoke from him and who will endure forever. He is the first beginning, the one who will be the end; in this name must be understood the beginning and the end, and the only lord, for he willed to bring forth the beginning of fire, and through that he willed to bring forth the end, and this was in the matter of the first ordering, that is through this he thus made fire and he will come to judge the age through fire. And you should observe for a sixth of [your] own name the sum of all the numbers of substance and quality in fasting which should last for nine days.

Also he denotes in himself so much protection that inwardly he can denote the name Muelecon. And truly can he be called Muelecon which means brighter than all the bright ones and warmer than all other warm ones; his substance is fire, in his circuit is fire. Fire is before him, to his right is fire, after him is fire, to the left is fire; all his words are fire to direct understanding. He is the one God living and true, pious and sweet, who will always endure; he ought to observe him in the same number ___ [*in quo et illud*], but that will be in confession.

And he holds so much protection in himself that inwardly he can denote the name Adelf, and truly can he be called Adelf which means God, the origin of what is, and that means the beginning, the middle, and the end; from "middle" it must be taken that he is God who is the one in the middle between us and evil, and he is for us our refuge of the end, because he is able to give us another beginning, a beginning which is in us already, which was in the past. God is just, full of right, and he rewards each one according to the good that he has done. You should observe the same in the extent which are mentioned above, one and another following the same order. Also he holds the distinctions of the numbers and their parts. And the middle above is warm and dry, and the other below is warm and humid, which seems to be in the airy part, and he shows the worthiness nature of knowing his nature, similarly force, and twelve separate hours through one day and night.

[Book 21]

For discovering the twenty-first connection of the pursuit of nature and the subjection of part of the part and the constitution of the virtue of the part of nature, and to the total subjection which is included in it, which is the possession of the part in the twenty-first case the protection is shown to us just as this form appears to our vision: ___. And this resounds in diverse sounds and in various words and it is the twenty-first word at the end of the ray pronounced to our human subjection. From this it follows that his disposition first shows itself after G which is spoken to us through the first principle, the reason for this being that it was the beginning, and it is twenty-first in his nativity; after that the same name is noted through X. And he holds in himself so much protection that inwardly he can denote the name Niscar, and truly can he be called Niscar which means strongest of all other strong ones. For he is the one who separated the heaven and the earth, the air and the water, and who weighs each part in equal weight, and it is just to know, and one kind is over twenty-one stronger things, to know how he has weighed so much of one part as another. For we well know that water[*Nebra*] occupies a ninth part, earth a tenth, air an eleventh, and fire a twelfth. And just as for every three in his part he loses two, all of which water occupies, because it seems that eight parts weigh more and from the two parts, eight must be compounded. Thus by divine help, we decree [that] they are parts of fire; on that account it is necessary to know that the God who arranged everything that is in the first ordering made good angels in the part of fire, and that is their form and the first part [?of] eight. The second is deity, third charity, fourth fidelity, fifth humanity, sixth goodness, seventh intensibility [?capability of meaning], eighth non-separability. And these eight parts are turned into two, and the one which fire occupies joined with the two, it is called the one of the threefold part, fourfold, and such a joining is called east; without this anyone who wishes to work in the next book, which is the key of dignity, cannot know his reason.

{*Sidenote*: The Book, Key of Dignity}

And well can it be called the key of dignity because from it [you can learn] how someone might get force according to the good angels so that a father might have force over his sons, for they are fathers after God and very much should they be able to train [them] to have their inheritances as land owning, and whatever the earthly possessions of their fathers are; those who have not complained of the inheritances of their fathers, it is in doubt in that judgment, to have others. But as it seems to me, through supporting these other inheritances their lands [will be] in a fraction of a part and he will not always look after them; thus let us observe this name through eleven days in confession.

Also he holds in himself so much protection that inwardly he can denote the name Butyl, and truly can he be called Butyl which means Lord of all compositions, and such a Lord that one would never[*de nullo*] neglect his Lord. For he leads everything that is to his will. You should observe this one through eleven other separate days in fasting.

Also he holds so much protection in himself that inwardly he can denote the name Buneclig, and truly can he be called Buneclig which means harvester of the others who will

be understood, he who controls the stars and makes them return to the proper place and who has the knowledge of numbering the sands of the sea. In his deity the Father has recognized all created things and it has been given to us by the Father to recognize the signs[*nota*]. So we recognize that you should observe this through eleven other separate days, of which one should be without any lying, another in confession, another in fasting, and so on up to the Lord; that is, he who will be over all. Also he holds the distinctions of the numbers and their parts. And the middle above is warm and humid which seems to be in the aery part, and the other is cold and humid, and he shows the worthiness of knowing nature, similarly his force, through twelve separate hours through one day and night.

[Book 22]

For discovering the twenty-second connection of the pursuit of nature and the subjection of part of the part and the binding of the virtue of the part of nature, and to the total subjection which is included in it, which is the possession of the part in the twenty-second case the protection is shown to us just as this form appears to our vision:{ez followed by ez over ez}. And this resounds in diverse sounds and in various words and it is the twenty-second word at the end of the ray pronounced to our human subjection. From this it follows that his disposition first shows itself after N which is spoken to us through the first principle, the reason for this being that it was the beginning, and it is twenty-second in his nativity; after that the same name is noted through Y. And he holds in himself so much protection that inwardly he can denote the name Burny, and truly can he be called Burny which means chosen from the other chosen ones; he will endure in all time, holy over all other holy ones, who has endured and will endure forever, Lord, for he is over the higher parts and he is just over all other just ones; you should observe thirteen separate days, nine in such a way and four in fasting and another half day with no lying.

Also he holds in himself so much protection that he can inwardly denote the name Boarly, and indeed he can be called Soarly[*sic*] who in particular means the just Lord from whom we will obtain indulgence according to our merit, from which it is said that each one will have his merit according to what he has deserved, from this God whom you should observe in the same amount as mentioned above but with this difference that eleven days will be in fasting and for the remaining four, power shows itself.

Also he holds this name for protection; it is called Burburclich, and indeed he can be called Burburclich because it means the one who is the matter of everything that is; he holds in himself all utterances, and not only utterances but also the utterances of joinings, and from himself he allows absolutions to occur. It has been said that no body is substance; that is, it does not live substantially because it always exists, and afterwards it changes, and from change greatly incurs detriment and from detriment it turns into nothing, because it could not act as substance; therefore it is not what it was; therefore it was substance and was not substance, because "I alone am who am, and I will endure forever. Therefore no one exists apart from me. If it is necessary that he be changed and I am not changeable, then art is what cannot fail." Thus it is called the third, for on that day matter will be made tertiary by the final compounding of the doer of this work. And you

should observe this name to the same extent as the two mentioned above are specified, in the same order. Also he holds the distinctions of the numbers and of their parts, and the middle above is cold and dry which seems to be in the terrestrial part, and the other is cold and humid. And he shows the worthiness of knowing his nature, force similarly, over twelve separate hours through one day and night.

[Book 23]

For discovering the twenty-third connection of the pursuit of nature and the subjection of part of the part and the binding of the virtue of the part of nature, and to the total subjection which is included in it, which is the possession of the part in the twenty-third case the protection is shown to us just as this form appears to our vision:{ez followed by ez over ez}. And this resounds in diverse sounds and in various words and it is the twenty-third word at the end of the ray pronounced to our human subjection. From this it follows that his disposition first shows itself after V which is spoken to us through the first principle, the reason for this being that it was the beginning, and it is twenty-third in his nativity; after that the same name is noted through Z. And he holds in himself so much protection that inwardly he can denote the name Jaech, and truly can he be called Jaech which means the one leading in to himself whatever is and him who is eternal and one without being threefold, who is father and was father and will be father in the heavenly realms, and not only in the heavenly realms but also in the earthly realms, and not only in the earthly realms but also in the lower realms, and he who stands in strong locks and who plays more fittingly than another; he cannot move himself without his virtue; thus he shows this to you by the description of his name, Spcot; he fears the names of God more than any of those who are subject to him. For he [?fears] the fire of nature and always wants to position himself next to water, and he has the force to sink people in water, and whoever invokes him and is able to call him by his true name near water, and has said the exorcisms, he has enumerated all the generations just as they come in order in the eleventh chapter. And well have you heard in the book called book three,

{*Sidenote*: Book Three}

when he caused [?someone] to come by name by breaking, because if you can await him without terror, because it was the new moon, before the moon comes back into that position again, he had taught you all the arts, with the virtue of the tables of this book,

{*Sidenote*: The Tables of this Book}

because without his gentleness[?] you cannot show any sport as seems to be in the terrestrial part, and if you, dear friend, make an effort to recognize the part which is in you from the heavens and that which will always be doubtful to you, and not that which, if it is today will be tomorrow if it can be, and if [?you strive for] familiarity with the virtue of this book in one good spirit, he will be a companion for you in the heavenly part; I grieve for so many various regions and all the various orders which are subject to them and in all the various words in which they put their faith, those who do not have in memory the holy book of holy ones,

{*Sidenote*: Holy Book of Holy Ones}

and on account of ____ which will defeat him because it is the source of the other; for this book is said to be the one which contains the secrets of secrets and which is worthy of the worthy ones over all other worthy ones, for it distinguishes the good angels from the bad ones, shows force by word, presents the love of the Lord by which one obtains the love of all others, and because in his study he died amazingly, may his soul rest in peace. You should observe this by three days with no lying and three in confession and three in fasting, and three in prayer, and similarly seek in substance and quality, because one and the other will come in another, because one is worthy through another.

Also he holds so much protection in himself that inwardly he can denote the name Tornal, and truly can he be called Tornal which means three higher parts, and he is called just because he has lordship over others, he who is just over all other just ones and who, from injustice, makes just people. And because through him we can have one part and another, he looks us to observe the name thus, that we might be worthy to choose him to the right-hand part, in the generally held opinion of the age through fire. But with this difference, that we should be assailed by the three time periods [reading *illis terminis tribus* instead of *illi tres termini*] last of all.

Also he holds in himself so much protection that inwardly he can denote the name Lanay which means the showing of all things, and he shows to each one his place, and not only does he show them the place but shows them as much as pertains to the place; he makes a division between the two general categories; he places one on the left side with an utterance of reproaches from his own mouth; others on the right side, calling them friends from his own sweet mouth. And since it is necessary that you be on that side, I urge you, dear friend, to study hard in the next book so that you may have the heavenly part, or, in this [life], that you may have power over earthly things, and whatever is lacking in you through one understanding, the next [book] will explain to you; it exceeds two things from others; if you observe one you will not be afraid of the destruction of the age through fire. So it is worthwhile for you to observe this name through the same space as one and another, and God, who will judge this age through fire, saves those hoping in him, because you continue to pray for some and others. Also he holds the distinctions [of numbers] and of their parts, and the middle above is cold and humid which seems to be in the watery part, and the other below is warm and dry which seems to be in the Martian part, and he shows the worthiness of knowing his nature, force, similarly through twelve separate hours through one day and night.

[100r]

[Section 27]

at Liber 17

Incipit dulcedo istius libri et quicquid obscure divisum(dictum) est per theoricam et(id) elucidatur in tabulis per praticam. Ipsas enim cum melo(commelo) dulci cantant quod(qui) eas sub dominio suo possunt obtinere, aurum coadunant, argentium dissipatum congregant et in amore sapientiae corda dilatantes non rimando vel speculando, sed claris et lucidis oculis eam sapientiam intuendo divino amore laefificantur. Qui per materiam in circulo istius mundi cadet et spirat in vella saeculi non ex sua virtute, sed ex vi dei qui omnia compraehendit. Idem ille homo postquam est in doctrina debet illuminare. Et si ipsa doctrina obscura se demonstrat, apodium suum super eam debet infigere. Quoniam si nos omnes murmuremur et plecte lingue eam extermini (excermini ?) dissolutione aer non perforasset, de nobis esset, sicut de illis magistris qui conati sunt quidam erophilorum huius modi facere doctrinam. Nullus tamen ante nos scripsit eam, quae ex finis narratione inchoat, ex qua omnes artes consistunt secundum rationem. Nos ergo debemus niti ut ipsi qui sunt turbulente naturae eas scribant. Ars ergo dicitur ab artando, i.e. a constringendo. Debemus ergo omnes illos constringere et ligare in tabulis, ut se submittant ad nostras voluntates propositas. Vel ars dicitur ab indicis ethimologia, apo tes, ares tes vel a virtute. Apo enim est preparatio, tes articulus, ares virtus. Hunc primum alphabetum sub dialogo, i.e. sub interrogatione discipuli et responsione magistri ad pueros instruendos. A prima litera dicitur et boat iii, de illis spiritibus ubique in tabulis; b dicitur be, quod notat xviii, de illis qui obtinent vultus nigerrimi. C vero dicitur ce et petit xlii et sic de aliis omnibus litteris quae moram faciunt in tabulis. D interpretatur de et fert xliiii de illis qui sunt in tenebris. E gignit xv ubicumque in tabulis invenitur. F nuncupatur ef et requiret xviii famulos. G dicitur ge genitor et postulat xxii de omnibus illis qui sunt in formas avium. H nuncupatur ah et emittit sonum ut vi[6] veniant in omnibus locis in tabulis. I generat xv et similiter vocat eos in eodem numero. K ingreditur in ka et sonat xix in tabulis in omnibus locis. L dicitur el et ge[?] xxxvi de omnibus illis spiritibus. M dicitur em et fert xxxviii in omnibus locis illis. N dicitur en et fert similiter xxx de spiritibus. O vocat ix de illis qui latitant in tabulam. P dicitur pe et sonat xxix principes. Q interpretatur quu et portat liii in tabulis de illis qui ciconizant. R dicitur er et petit xxvi de tot diversis quot sunt officiis diversis. [100v] S dicitur es et boat xxiii ubicumque invenitur in tabulis de perversis spiritibus. T dicitur te et sonum facit super illos et vocat xxiiii in omnibus locis in tabulis. V est distribuens xvi spiritibus. X dicitur ex et exigit xxxi in omnibus linguis de omnibus spiritibus. Y disponitur ita feus vel vi vel fis vel fui et numerum eius erit secundum numerum literarum quas posueris et in omni loco tot de spiritibus immundis et representant in tabulis. Z dicitur zeda vel zeta et secundum numerum literarum. Pone numerum in tabulam et sic de omnibus spiritibus. Quamvis numerus quinquaginta son et litera istius libri tamen has recto ordine supradictas petunt, ut qualitas in substantia tantum sumere valeat: c, d, f, I, t, h, u, n, z, b, h, l, d, y, e, n, e. c, d, m, n, o, b. Et quod ipsi ex nominibus formam

sumpserunt ut theos in prima constitutione mandavit et factum fuit, necessarium est ut nisram quadratas latitudines per eas litteras ligare valeat ut non tantummodo ipse solus, sed omnes suos socios quae quarum super maxime constricti per a, g, l, b, et per eiusdem triplicates. Et omnes dilectus filius qui hanc benetudinem sub nomine suo consecraverit sine detrimento corporis ut animae et ex mea propria voluntate qui sum pater, pater patrum, omnes eos imperare valebit, licet haec regula non subiaceat falsis magistris, qui sunt dimittentes literas et exorcicantes(?exorcisantes) theologia. Sed tu almus magister, qui sine una illarum eas tenes iii illarum tabularum animae saluti iniungeres. Et si dominium amittis, eas sub tetecgame[?*tectecgane*, *tectecgave*; between the first *c* and the first *t*, a *b* with cross bar on the riser appears] in termino ter tuae qualitatis virtuti illarum eum recupabis ut eas ita dispositas omnes alios auferre poteris. Et si me observaberis, ut tibi praedixi iii illarum ut ipsas impresas sub tecutecgame[?] esses invisibilis in omnis locis, talis dispositio esset facta per spacium tuae primae constitutionis. Has ergo virtutes obtinent ex virtute libri qui miscor (misericors) intitulatur et qui eas docet intitulare. Ipse enim praebet tam bene habere potestatem super omnes angelos benignos, sicut tu habes super tuos famulos, ut sis sine corruptione vel in aetate xxx annorum. Ideo eas in albas capellas describas ut ipsi non voceant imperium meum tibi numbrare(?invimbrare) et eum librum obtineas et mea digna scientia et laudabilis scire valeas. Amen.

Incipit praefatio primae tabulae de primo principe super Tabula Nisram

Prima dispositio haec est de primis principibus et de eorum officiis … Nesu [101r] facit ignem apparere per nominis dei; i.e. Agla virtutem. Enies facit illum ignem augmentare per Agla virtutem. Endei facit ignem sursum ascendre et faetorem sulphureum rederre per Agla virtutem. Esven et Venes et Venes Esven delent ignem qui … Nesu in Agla virtute. Iesen et Eseni et Eseni Iesen delent ignem qui fecit Enies augmentare in Agla virtute. Deien et Iende et Iende Deien delent ignem et faetorem sulphureum qui fecit Endei in Agla virtute ut haec est praefatio prima de primo principio.

Praefatio secunda de secunda principio

Secunda dispositio est haec de secundis principibus et de eorum officiis. Deies facit domos disponere et ignem ascenderet per Agla virtutem. Eseide(?Eesde) facit arbores scindere et ponere in ignem per Agla virtutem. Ceero facit lapides adducere et in simul coadunare et ignem intus prohicere per Agla virtutem. Iesde et Esdei, Desdei, Iesde delent totum quantum fecit Deies in agla virtute. Escees et Ceeses, Detceeses Esdees delent quicquid faciat Esdesec in Agla virtute; Roce et Zoceer Zore Ereroce delent omne quod facit Ceero in Agla virtute. Et haec est praefatio secunda de secunda principe.

Praefatio tertia de tertio principe

Tertia dispositio haec est. De tertiis principibus et de eorum oficiis. Oaquu facit terras adurere et omnino ignem infigere per agla virtutem. Quuempe[?] facit terras arare et apparare, sicut debent seminare et ignem intus postea ponere per agla virtutem. Peemo facit seminare ordeum et milium et custodire usque ad terminum quo posuerit herbas inutiles tollere, et postea omnia comburere per agla virtutem. Aquuo et Quoa et Quuoa Aquuo delent quicquid faciat Oaqu in Agla virtute. Empequu et Pequuem et Pequuem

Pequu delent quicquid implet Quuempe in Agla virtute. Et haec est praefatio tertia de tertio numero.

Quarta dispositio, haec est de quartis principibus et de eorum officiis. Oaquu facit congregare (aggregare) paleas et festucas et insuper ignem infigere per Agla virtutem. Quuerde facit semen inundare[?] et ignem intus imponere per Agla virtutem. Deesem facit semen inundare et ad molendum deferre et molere et ignem in farina mittere per Agla virtutem. Aquuo et Quuo et Quuca Aquuo delent quicquid facit Oaquu in Agla virtute. Erdequu et Dequuer et Dequuer [101v] Erdequu delent quicquid facit Querde in Agla virtute. Esemde et Emdees et Emdees Esende[sic] delent quicquid facit Esem(?Deesem) in Agla virtute. Et haec est praefatio quarta de quarto numero.

Quinta dispostio haec est de quintis principibus et de eorum officiis. Emice facit farina apparare velut esset utilis ad vescendum et ignem inter prohicere per agla virtutem. Cener facit mensam ponere et ex omnibus cibariis adiungere et ignem intus prohice per Agla virtutem. Erenati(?Erenah) facit homines agregare et paratos luctari stare et in ignem omnes prohicere, per Agla virtutem. Iceem et Ceemi et Ceemi Iceem delent quicquid facit Emice in Agla virtute. Enerce et Erceen et Erceen Enerce delent quicquid facit Ceener in Agla virtute. Enaher[?] et Aheren et Aheren Enaher delent quicquid facit Herenah in Agla virtute. Et haec est praefatio quinta de quintis numeris.

Sexta dispositio haec est de sextis principibus et de eorum officiis. Ahiy facit villas et civitates et castra disponere et igne totum comburere in Agla virtute. Yesge facit ligare illos qui sunt qui illis locis et in ignem ponere in Agla virtute. Geeres facit sputum super alios emitere ignem in Agla virtute. Iyah et Esgey et Esgay Iyah delent totum quantum fecit Ahiy per Agla virtutem. Eresge et Esgeer et Esgeer Eresge delent totum quantum fecit Geeres per Agla virtutem.

[Section 27 Translation]

And Then, Book 17

Here begins the sweetness of this book, and whatever is obscure in the theoretical aspect will be made clear in the practical part, in the tables. For they sing themselves with a sweet melody what they can have under their dominion; they heap up gold, gather lost silver, and expand hearts in the love of wisdom, not through investigation or exploration, but with clear and shining eyes they enjoy wisdom through the granting of divine love, which falls through matter into the circle of this world and breathes into the powers of the age not from its own virtue but from the power of God who comprehends everything. After a person is in knowledge, he ought to illuminate, and if the teaching shows itself to be obscure, he ought to implant something to lean on concerning it. For if we are all murmured[?] and driven out by the tip of the tongue, through elucidation the air does not pierce through, it would be from us as if from those teachers who have tried to teach through certain *erophilorum*[?] of this mode. For no one before us has written this, which begins from a narration of the beginning from which all the arts arise according to reason. Therefore we will make an effort that those who are of a turbulent[?] nature should write these. Thus it is said that Art is from "artando", that is constriction. For we all ought to constrain everything and tie them in tables so that they submit themselves to our proposed wills. Again, art is said to be, from the evidence of etymology, "apo tes, ares tes" or from virtue. For "apo" is preparation, "tes," joint, "ares" virtue. This first alphabet [we teach?] under the form of a dialogue, that is under questioning by the student and answering by the teacher for teaching children. A is the first letter and it cries out 3, from the spirits wherever they are in the tables; B is pronounced "be," which designates 18, from those who have the blackest face. C is pronounced "ce" and it seeks 42 and thus from all the other letters that pause in the tables. D is interpreted "de" and brings 44 from those who are in shadows. E produces 15 wherever it is found in the tables. F is announced "ef" and it requires 18 helpers. G is pronounced "ge" as in *genitor*[source] and it demands 22 from all those who are in the form of birds. H is announced "ah" and emits a sound so that 6 sound in the same number. I generates 15 and similarly calls them in that number. K begins "ka" and sounds 19 in the tables in all places. L is pronounced "el" and brings[reading *gerit* instead of *ge*] 36 from all the spirits. M is pronounced "em" and brings 38 in all the places. N is pronounced "en" and similarly brings 30 from the spirits. O calls 9 from all concealed in the table. P is pronounced "pe" and sounds 29 princes. Q is interpreted "quu" and brings 53 in the tables from those who mock [*ciconizant*]. R is pronounced "er" and it seeks 26 from all the diverse things, however many diverse offices there are. S is pronounced "es" and cries out 23 wherever it is found in the tables, from the bad spirits. T is pronounced "te" and makes a sound over them and calls 24 in all places in the tables. U brings 16 from the spirits. X is pronounced "ex" and it requires 31 in all tongues from all the spirits. Y is arranged as "feus" or "vi" or "fis" or "fui" and its number according to the number of the letters which you have, and in every place as many as the unclean spirits, and they represent in the tables. Z is pronounced "zeda" or "zeta" and

according to the number of the letters. Put the number in the table and thus from all the spirits whatever number sounds fifty letters of this book … they seek the afore-mentioned in the correct order so that quality may be able to take so much in substance: c, d, f, i, t, h, u, n, z, b, h, l, d, y, e, n, e, c, d, m, n, o, b. And because they have taken their form from the names as God, commanded in the first constitution, and it was done, it is necessary that Nisram bind the four sides through its letters, so that not only it alone{nominative} but also all its associates{accusative} which [are] constrained from above[?] through a, g, l, b and their triplicates. And my dear son, who has consecrated this goodness under his name without harm to body or[?] soul, and he can command everything by my own will, I who am father, father of fathers, so may this rule not become a subject for false teachers who are dismissing the letters and exorcizing by theology. But may you, kind teacher, who hold three of the tables without one of them[?], join health to the soul. And if you lose dominion you will recover it, they[?] being under protection[?*tetecgame*] at the end of three, by virtue of your quality, so that thus deposited you may be able to take away[or learn] all the others. And if you pay attention to me, as I said before, three of them, as you plant them under protection[?*tecutgame*], you will be invisible in all places, as the deposit is made through the extent of your first constitution. So you have obtained powers from the power of the book entitled Misericors and which gives their title. For it so will enable one to have power over all the good angels, such as you have over your servants, that you will be without corruption or as at age thirty. You will inscribe them on white goats so that they do not call upon my authority to hold you to account, and you will preserve the book, and by my worthy knowledge{ablative} and laudable {nominative or genitive} you will be able to know. Amen.

Here begins the introduction to the first table from the first principle over the table Nisram.

This is the first disposition about first principles and their uses. Nesu makes fire appear through the power of the name of God, that is, Agla. Enies makes the fire grow through the power of Agla. Endei makes the fire go back up and give out a sulfuric stench through the power of Agla. Esven and venes and venes esven erase the fire that nesu made, in the power of Agla. Iesen and eseni and eseni iesen erase the fire which enies made grow, in the power of Agla. Deien and iende and iende deien erase the fire and the sulfuric stench which endei made, in the power of Agla. This is the first introduction from the first principle.

The second introduction about the second principle.

This is the second deposition about second principles and their uses. Deies makes houses move and fire spring up, through the power of Agla. Eesde makes trees separate and be put into the fire, through the power of Agla. Ceero makes stones move and at the same time gather together and throw out fire from within through the power of Agla. Iesde and esdei, desdei, iesde undo everything done by deies, in the power of Agla. Escees and ceeses, decessces, esdees undo whatever esdesec does, in the power of Agla; roce and zoceer zore ereroce undo all that ceero does in the power of Agla. And this is the second introduction about the second principle.

Third introduction about the third principle

This is the third disposition about third principles and their uses. Oaquu sets lands on fire and completely sets the fire, through the power of Agla. Quuempe causes lands to be ploughed[?] and appear as though they would produce, and afterwards puts fire from within, through the power of Agla. Peemo makes the barley produce and also the millet and [makes them] take care until the end where it has to pick the useless herbs, and afterwards they all burn up, through the power of Agla. Aquuo and quoa and quuoa aquuo undo whatever oaqu does in the power of Agla. Empequu and pequuem and pequuem pequu undo whatever quuempe accomplishes in the power of Agla. And this is the third introduction about the third number.

The fourth disposition; this is about the fourth principles and their uses. Oaquu makes chaff and straw come together and plants fire on them, through the power of Agla. Quuerde makes seed overflow and place fire within, through the power of Agla. Deesem makes seed overflow and carry to be ground and be ground and to send fire into the wheat, through the power of Agla. Aquuo and quuca and quuca aquuo undo what ever oaquu does, in the power of Agla. Erdequu and dequuer and dequuer erdequu undo whatever querde does, in the power of Agla. Esemde and emdees and emdees esende undo whatever esem[?] does in the power of Agla. And this is the fourth introduction about the fourth number.

The fifth disposition; this is about the fifth principles and their uses. Emice makes wheat appear as though useful to take for food and sends out fire in its midst, through the power of Agla. Cener makes a table be placed and be set[?] with all kinds of food, and sends out fire from within, through the power of Agla. Erenati[?Erenah] makes men gather and stand ready to struggle and sends out fire [?on] them all, through the power of Agla. Iceem and ceemi and ceemi iceem undo whatever emice does in the power of Agla. Enerce and erceen and erceen enerce undo whatever ceener does in the power of Agla. Ehaher and aheren and aheren enaher undo whatever herenah does in the power of Agla. And this is the fifth introduction about the fifth number.

The sixth disposition; this is about the sixth principles and their uses. Ahiy makes villages and cities and castles move about and burst all into fire, in the power of Agla. Yesge makes those who are in those places be tied and fire put in, in the power of Agla. Geeres makes sputum[?] emit fire over others, in the power of Agla. Iyah and esgey and esgey iyah undo all that ahiy does in the power of Agla. Eresge and esgeer and esgeer eresge undo all that geeres does through the power of Agla.

[102v-103r]

TABULA prima ARIES

n	d	i	z	b	d	i	z	b	d	i	z	b	d	i	z	b	d	i	z	b	d	i	z	b	d	i	z	b	d	i	z	b	d	i	z
i	s	r	l	v	t	r	l	v	t	r	l	v	t	r	l	v	t	r	l	r	t	r	l	v	t	r	l	v	t	r	l	v	t	r	l
s	c	v	c	b	x	i	b	a	x	i	b	a	x	i	b	a	x	i	b	a	x	i	b	a	x	i	b	a	x	i	b	a	x	i	b
r	o	e	r	n	m	h	g	g	d	o	l	g	s	r	n	p	l	f	d	f	z	l	v	g	s	r	n	p	l	f	d	f	z	l	v̈
a	g	b	t	x	d	n	x	v̈	t	v	b	s	c	u	e	f	n	u	t	o	h	g	t	a	u	i	d	u	c	i	s	o	h	g	t
m	p	p	i	m	c	g	s	g	b	a	d	z	e	l	b	h	s	e	k	f	k	h	a	c	z	l	a	v	s	r	f	g	e	?	b

[138v][113]

[Section 28]

[1] In coniunctione{iunctione}[114] triplici super unum quae dicitur prima in parte igneae naturae quae videtur esse in parte Arietina cape duodenum{13} et vii et xvi et vi{7} [Note: I have omitted the symbols written above the numbers; these symbols seem to indicate that the numbers are ordinals.] et primam et viii et iunge in uno et compone nomen et ter pone illud in recto ordine et sic habebis tabulam Nisram et volve nomina illud quod est in eis anterius posterius et sic habebis aliam tabulam coniunctam quae dicitur tabula Marsin et iste volvent et transvolvent omnes illorum animos.

{*Sidenote in Bodley manuscript*: Computa numerum illarum literarum in tribus nominibus primi libri et sic de aliis sed ista valde intorta[?] sunt.}

[2 ?Taurus] In iunctione triplici super unum quae dicitur secunda in parte {aquarii} aquae naturae quae videtur esse Cancrina (et Taurina), cape viiii et x, v, ii, xi, iiii, i {8, 14, 2, 10, 4, 1} et iunge in uno et compone nomen et ter pone illud in recto ordine et sic habebis tabulam Roeler et volve nomina illud quod est anterius posterius et sic habebis aliam tabulam coniunctam Releor et iste volvent et transvolvent omnes illorum animos.

{*Sidenote in Bodley manuscript*: 9^{am}, 12^{am}, 2^{am}, 4^{am}, 1um}

[3 ?Gemini] In iunctione triplici super unum quae dicitur tertia in parte aereae naturae, quae videtur esse Geminina (et Leonina) cape i, xiiii, viii, xii, xvii, iiii et iunge in uno et compone nomen et ter pone illud

{*Sidenote in Bodley manuscript*: bonum corporum}

in recto ordine et sic habebis tabulam Iomiot et volve nomina illud quod in eis est anterius posterius et sic habebis aliam tabulam coniunctam, quae dicitur Toimoi et iste volvent et transvolent omnes illorum animos.

[4 ?Cancer] In iunctione triplici super unum quae dicitur quarta in parte terrestris naturae quae videtur esse Cancrina (et Virgina) {Taurina} cape iiii, xvi{15}, iii{4}, [? could be xviiii] ii vi{5}, viii, xii{11}; iunge in uno et compone nomen et ter pone illud in recte ordine et sic habebis tabulam Isiapo et volve nomina, illud quod est anterius posterius et sic habebis aliam tabulam coniunctam quae dicitur Opaisi {Epaisi} et iste volvent et transvolvent omnes illorum animos.

113 102v-138r are tables. Only a portion of the first is shown here.

114 Note: some of the variations found in the Bodley manuscript are given inside curly brackets.

[5] In iunctione triplici super unum quae dicitur v^ta in parte igneae naturae quae dicitur esse Leonina (et Librana) cape xi, xvi, xvi, vi, vii, ii {11, 12, 17, 16, 7, 2} [139r] et iunge in unum et compone nomina et ter pone illud in recto ordine et sic habebis tabulam Orcase[?] et volve nomina, illud quod est anterius posterius et sic habebis aliam tabulam coniunctam, quae dicitur Esacro{Essacio} et istae volvent et transvolvent omnes illorum animos.

6 Virgo. In iunctione triplici super unum quae dicitur vi^ta in parte terrae naturae quae dicitur esse Virginina {Virginis} (Scorpionina) cape ii, xvii, x, viii, xvi, v, {2, 17, 8, 10, 12, 5}. Iunge in uno et compone nomen et ter pone illud in recto ordine et sic habebis tabulam Osacue et volve nomina illud quod est anterius posterius et sic habebis aliam tabulam coniunctam quae dicitur Eucaso et iste volvent et transvolvent omnes illorum animos.

7 Libra. In iunctione triplici super unum quae dicitur vii^ta in parte aereae naturae quae videtur esse Libriana (et Sagittarina) cape v, vi, x, iiii, vii {5, 6, 2, 10, 4, 8} et iunge in uno et compone nomen et ter pone illud in recto ordine et sic habebis tabulam Suanir (Xaunir) {Xaunis} et volve nomina illud quod est anterius posterius et sic habebis aliam tabulam coniunctam Rinaux et iste volvent et transvolvent omnes illorum animos.

8 Scorpio. In iunctione triplici super unum quae dicitur viii^ta in parte terreae naturae quae dicitur esse Scorpius {Virginis} (et Capricornus) cape viii, vii, iiii, v, xx, x in uno et compone nomen et ter pone illud in recto ordine et sic habebis tabulam, Raosac {Plossa} et volve nomina illud quod est anterius posterius et sic habebis aliam tabulam coniunctam quae dicitur Casoar {Assoh} et iste volvent et transvolvent omnes illorum animos.

9 Sagittarius. In iunctione triplici super unum quae dicitur ix^ta in parte igneae naturae quae videtur esse Sagittariani (et Aquarina) cape x{7}, viii, iiii, xx, xiii, ii et iunge in uno et compone nomen et ter pone illud in recto ordine et sic habebis tabulam Rsadua{Ysadua} et volve nomina illud quod est anterius posterius et sic habebis aliam tabulam coniunctam quae dicitru Audaar {Audasy} et iste volvent et transvolvent omnes illorum animos. [139v]

10 Capricornus. In iunctione triplici super unum quae dicitur x^ta in parte aqueae naturae quae videtur esse Piscinina cape ii, viiii, vii{12}, x, vi, viii et iunge in uno et compone nomen et ter pone illud in recto ordine et sic habebis tabulam Atcoga {Acraga} et volve nomina illud quod est anterius posterius et sic habebis aliam tabulam coniunctam quae dicitur Agocta {Agorca} et iste volvent et transvolvent omnes illorum animos.

11 Aquarius. In iunctione triplici super unum quae dicitur xi^ta in parte aereae naturae quae videtur esse Aquarina (et Arietina) cape viii, x, iiii, xiii, v, xx et iunge in uno et compone nomen et ter pone illud in recto ordine et sic habebis tabulam Sduolo et volve nomina illud quod est anterius posterius et sic habebis aliam tabulam coniunctam quae dicitur Olouds {Olonde} et iste volvent et transvolvent omnes illorum animos.

12 Pisces. In iunctione triplici super unum quae dicitur xii^ta in parte terreae naturae quae videtur esse Piscina et Taurina {Capricorna} cape xx, xii, iii, xiiii xviii, xxii, {21, 11, 3, 4, 17, 19} et iunge in uno et compone nomen et ter pone illud in recto ordine et sic habebis tabulam Aricaa et volve nomina illud quod est anterius posterius et sic habebis aliam tabulam coniunctam quae dicitur Aacira {Aacita} et iste volvent et transvolvent omnes illorum animos.

[13 ?Saturnus] In iunctione triplici super unum quae dicitur xiii^ta in parte terreae naturae quae videtur esse Saturnina cape vii, viiii, xi, xiii, xv, xvii et iunge in uno et compone nomen et ter pone illud in recto ordine et sic habebis tabulam Osreso{Orreso} et iste volvent et transvolvent omnes illorum animos.

[14] In iunctione triplici super unum quae dicitur xiii^ta in parte aereae naturae quae videtur esse Ioviana cape xvii, xv, xi, xxi, xx, vi, {16, 14, 10, 20, 19, 6} et iunge in uno et compone nomen et ter pone illiud in recto ordine et sic habebis tabulam Meboa {Mebria} et iste volvent et transvolvent omnes illorum animos.

[15] In iunctione triplici super unum quae dicitur xv^ta in parte igneae naturae quae videtur esse Martiana cape vi, iiii, xviii, xiii, xviii, viii [140r] et iunge in uno et compone nomen et ter pone illud in recto ordine et sic habebis tabulam Oiaiae {Biaiaie} et iste volvent et transvolvent omnes illorum animos.

[16] Sol. In iunctione triplici super unum quae dicitur xvi^ta in parte igneae naturae quae videtur esse Soliana cape viii, vii, xi, xvii, xviiii, ii et iunge in uno et compone nomen et ter pone illud in recto ordine et sic habebis tabulam Itiaba[?] {Iciasa} et iste volvent et transvolvent omnes illorum animos.

[17] Venus. In iunctione triplici super unum quae dicitur xvii^ta in parte aqueae naturae quae videtur esse Venerea cape ii, xiiii, xi, xii, iiii, vii et iunge in uno et compone nomen et ter pone illud in recto ordine et sic habebis tabulam Adamis et iste volvent et transvolvent omnes illorum animos.

[18] Mercurius. In iunctione triplici super unum quae dicitur xviii^ta in parte aereae naturae quae dicitur esse Mercurialis cape vii, xi, iiii, xi, iii, xvii et iunge in uno et compone nome et ter pone illud in recto ordine et sic habebis tabulam Reuela et iste volvent et transvolvent omnes illorum animos.

[19] Luna. In iunctione triplici super unum quae dicitur xix^ta in parte aqueae naturae quae videtur esse Lunana {Lunatica} cape xvii[?], xiii, 14, x, xvii, xvi {10, 1, 7, 13, 10, 17} et iunge in uno et compone nomen et ter pone illud in recto ordine et sic habebis tabulam Viseua {Ebclici} et iste volvent et transvolvent omnes illorum animos.

[20] Ignis. In iunctione triplici super unum quae dicitur xx^ta in parte igneae naturae quae dicitur esse Ignea cape vi, ii, viii, xii, v, xix, {6, 2, 8, 12, 10, 10, 19} et iunge in uno nomen et compone et ter pone illud in recto ordine et sic habebit tabulam Mcronf {Merouf of Meronf} et iste volvent et transvolvent omnes illorum animos.

[21] Aer. In iunctione triplici super unum quae dicitur xxi^ta in parte aereae naturae quae videtur esse aerea cape xix, xi, xix, iiii, iii, viii, {10, 11, 17, 4, 3, 8} et iunge in uno et compone nomen et ter pone illud in recto ordine et sic habebis [140v] tabulam Iliosu et iste volvent et transvolvent omnes illorum animos.

[22 ?Aqua] In iunctione triplici super unum quae dicitur xxii^ta in parte aqueae naturae quae videtur esse aqua cape viii, v, iiii, xx, iiii, xix et iunge in uno et compone nomen et ter pone illud in recto ordine et sic habebit tabulam Oynind {Aynom} et iste volvent et transvolvent omnes illorum animos.

[23 ?Terra] In iunctione triplici super unum quae dicitur xxiii^ta in parte terreae naturae quae videtur esse terrea. Cape xix, ii, x, xiii, xviii, viiii, {15, 2, 10, 13, 8} iunge in uno et compone nomen et ter pone illud in recto ordine et sic habebis tabulam Iasula {Iasria} et iste volvent et transvolvent omnes illorum animos.

In iunctione quis erit in inunctione nomen suum triplici super unum et ter pone illud in recto ordine et sic habebis tabulam magistri quam debet{debes} ponere iuxta tabulam sui planetae iuxta locum in quo debet [debes] planeta stare, unde ille habet domicilium suum in signo ordinario {signo que ordinatio} talem se absolverit in qualibet{qualicumque} illarum tabularum.

{*In the Bodley manuscript*: Explicit liber Radiorum extractus de exemplari Venetiano primo Venetiis secundo Parisiis. Primo constrictorium, 2° nomen hominis, 3° nomen

spiritus; deinde constrictiorum sequens nomen hominis, deinde nomen spiritus, et sic semper quousque nomen spiritus tripletur.}

Agla	Primogenitus	On
Redemptor	Elii{Ely}	Eloii{Eloy}
Iustorum	Genitor	Bon
Messias	Panton	Hos
Veritas	Theon	Spiritus
Sothey	Sanctus	Unus
Radix	Virtus	Leo
Agiios{Agyos}	Paraclitus	Alpha
Damadais	Trinus	Sacerdos
Iasim	Graton	Sother
Vitulus	Sadaii{Saday}	Occinomos
Griszon	Misericors	Agathay
Mediator	Serpens	Soll [141r]
Grisma	Icthecon{Iothecon}	Ionecob
Omnipotens	Grison	Vau
Sapientia	Divinitas	Borac
Lapis	Ysus	Damad
Solus	Griisdecon	Agatabaii{Agatabay}
Borocado	Degris	Gruszeide{Gruszede}
Teron	Mirdecon	Aldelf
Nysoar	Buryl	Bunedigi
Burnyl	Soarlii{Soarly}	Burburdich
Lael	Tornas	Lavaiuali

[Section 28 Translation]

[Paragraph 1] In a threefold joining over one, which is called the first, in the part of a fiery nature which is seen to be in the Aries part, take the 12th, 7th, 16th, 6th, 1st, and 8th and join them in one and compound the name, and third put it in the right order, and so you will have the table Nisram, and turn the names so that what is in front is in back, and so you will have another table which is called Marsin, and they turn and transform all their minds.

{*Sidenote in Bodley manuscript*: Compute the number of the letters in the three names of the first book and thus from the others, but these are very much distorted.}

[2 Taurus] In a threefold joining over one, which is called the second, in the part of a watery nature which is seen to be in the Cancer and Taurus part, take the 9th, 15th, 2nd, 11th, 4th, 1st {8th, 14th, 2nd, 10th, 4th, 1st}, and join them in one and compound the name, and third put it in the right order, and so you will have the table Roeler, and turn the names so that what is in front is in back, and so you will have another table which is called Releor and they turn and transform all their minds.

{*Sidenote in Bodley manuscript*: 9th , 12th, 2nd, 11th, 4th, 1st }

[3 Gemini] In a threefold joining over one, which is called the third, in the part of an aery nature which is seen to be in the Gemini and Leo part, take the 1st, 14th, 8th, 12th, 17th, 4th and join them in one and compound the

{*Sidenote in Bodley manuscript*: the good of the bodies [?]}

name, and third put it in the right order, and so you will have the table Iomiot, and turn the names so that what is in front is in back and so you will have another table which is called Toimoi and they turn and transform all their minds.

[4 Cancer] In a threefold joining over one, which is called the fourth, in the part of an earthy nature which is seen to be in the Cancer (and Virgo) part, take the 4th, 16th, 4th, 3rd, 2nd, 6th, 7th, 12th {4th, 15th, 4th, 5th, 7th, 11th} and join them in one and compound the name, and third put it in the right order, and so you will have the table Isiapo, and turn the names so that what is in front is in back, and so you will have another table which is called Opaisi {Epaisi} and they turn and transform all their minds.

[5] In a threefold joining over one, which is called the fifth, in the part of a fiery nature which is seen to be in the Leo (and Libra) part, take the 11th, 16th, 16th, 6th, 7th, 2nd {11th, 12th, 17th, 16th, 7th, 2nd} and join them in one and compound the name, and

third put it in the right order, and so you will have the table Orcase, and turn the names so that what is in front is in back, and so you will have another table which is called Essacro {Essacio} and they turn and transform all their minds.

6 Virgo. In a threefold joining over one, which is called the sixth, in the part of an earthy nature which is seen to be in the Virgo (and Scorpio) part, take the 2nd, 17th, 10th, 8th, 16th, 5th {2nd, 17th, 8th, 10th, 12th, 5th} and join them in one and compound the name, and third put it in the right order, and so you will have the table Osacue, and turn the names so that what is in front is in back, and so you will have another table which is called Eucaso and they turn and transform all their minds.

7 Libra. In a threefold joining over one, which is called the seventh, in the part of an aery nature which is seen to be in the Libra (and Sagittarius) part, take the 5th, 6th,[115] 10th, 4th, 8th and join them in one and compound the name, and third put it in the right order, and so you will have the table Suanir (Xaunir) {Xuanis}, and turn the names so that what is in front is in back, and so you will have another table which is called Rinaux and they turn and transform all their minds.

8 Scorpio. In a threefold joining over one, which is called the eighth, in the part of an aery nature which is seen to be in the Scorpio (and Capricorn) {Virgo} part, take the 8th, 7th, 4th, 5th, 20th, 10th and join them in one and compound the name, and third put it in the right order, and so you will have the table Raosac, {Plossa} and turn the names so that what is in front is in back, and so you will have another table which is called Casoar {Assoh} and they turn and transform all their minds.

9 Sagittarius. In a threefold joining over one, which is called the ninth, in the part of a fiery nature which is seen to be in the Sagittarius (and Aquarius) part, take the numbers 10th,[116] 8th, 4th, 20th, 13th, 2nd and join them in one and compound the name, and third put it in the right order, and so you will have the table Rsadua {Ysadua}, and turn the names so that what is in front is in back, and so you will have another table which is called Audasr {Audasy} and they turn and transform all their minds.

10 Capricorn. In a threefold joining over one, which is called the tenth, in the part of a watery nature which is seen to be in the Pisces part, take the 2nd, 9th, 7th,[117] 10th, 6th, 8th and join them in one and compound the name, and third put it in the right order, and so you will have the table Atcoga {Acraga}, and turn the names so that what is in front is in back,

115 Bodley manuscript adds 2nd.
116 Bodley manuscript has 7th instead of 10th.
117 Bodley manuscript has 12th instead of 7th.

and so you will have another table which is called Agocta {Agorca} and they turn and transform all their minds.

11 Aquarius. In a threefold joining over one, which is called the eleventh, in the part of an aery nature which is seen to be in the Aquarius (and Aries) part, take the 8th, 10th, 4th, 13th, 5th, 20th and join them in one and compound the name, and third put it in the right order, and so you will have the table Sduolo, and turn the names so that what is in front is in back, and so you will have another table which is called Olouds {Oloude} and they turn and transform all their minds.

12 Pisces. In a threefold joining over one, which is called the twelfth, in the part of an earthy nature which is seen to be in the Pisces and Taurus {Capricorn} part, take the 20th, 12th, 3rd, 14th, 18th, 22nd {21st, 11th, 3rd, 14th, 17th, 19th} and join them in one and compound the name, and third put it in the right order, and so you will have the table Aricaa, and turn the names so that what is in front is in back, and so you will have another table which is called Aacira {Aacita} and they turn and transform all their minds.

[13 Saturn]. In a threefold joining over one, which is called the first, in the part of an earthy nature which is seen to be in the Saturn part, take the numbers 7th, 9th,[118] 11th, 13th, 15th, 17th and join them in one and compound the name, and third put it in the right order, and so you will have the table Oreso {Orreso}, and they turn and transform all their minds.

[14] In a threefold joining over one, which is called the fourteenth, in the part of an aery nature which is seen to be in the Jupiter part, take the 17th, 15th, 11th, 21th, 20th, 6th {16th, 14th, 10th, 20th, 19th, 6th} and join them in one and compound the name, and third put it in the right order, and so you will have the table Meboa {Mebria}, and they turn and transform and transform all their minds.

[15] In a threefold joining over one, which is called the fifteenth, in the part of a fiery nature which is seen to be in the Mars part, take the 6th, 4th, 18th, 13th, 18th, 8th and join them in one and compound the name, and third put it in the right order, and so you will have the table Oiaiae {Biaiaie}, and they turn and transform all their minds.

[16 Sun] In a threefold joining over one, which is called the sixteenth, in the part of a fiery nature which is seen to be in the Sun part, take the 8th, 7th, 11th, 17th, 19th, 2th and join them in one and compound the name, and third put it in the right order, and so you will have the table Itiaba {Iciasa}, and they turn and transform all their minds.

118 Bodley manuscript has 8th.

[17 Venus] In a threefold joining over one, which is called the seventeenth, in the part of a watery nature which is seen to be in the Venus part, take the 2nd, 14th, 11th, 12th, 4th, 7th and join them in one and compound the name, and third put it in the right order, and so you will have the table Adamis, and they turn and transform all their minds.

[18 Mercury] In a threefold joining over one, which is called the eighteenth, in the part of an aery nature which is seen to be in the Mercury part, take the 7th, 11th, 4th, 11th, 3rd, 17th and join them in one and compound the name, and third put it in the right order, and so you will have the table Reula, and they turn and transform all their minds.

[19 Moon] In a threefold joining over one, which is called the nineteenth, in the part of a watery nature which is seen to be in the Moon part, take the 10th, 13th, 14th, 10th, 17th, 16th {10th, 1st, 7th, 13th, 10th, 17th} and join them in one and compound the name, and third put it in the right order, and so you will have the table Viseua {Ebclci}, and they turn and transform all their minds.

[20 Fire] In a threefold joining over one, which is called the twentieth, in the part of a fiery nature which is seen to be in the Fire part, take the 6th, 2nd, 8th, 12th, 5th, 19th {6th, 2nd, 8th, 10th, 10th, 19th} and join them in one and compound the name, and third put it in the right order, and so you will have the table Mcronf {Merouf or Meronf}, and they turn and transform all their minds.

[21 Air] In a threefold joining over one, which is called the twenty-first, in the part of an aery nature which is seen to be in the Air part, take the 19th, 11th, 19th, 4th, 3rd, 8th {10th, 11th, 17th, 4th, 3rd, 8th} and join them in one and compound the name, and third put it in the right order, and so you will have the table Iliosu, and they turn and transform all their minds.

[22 Water] In a threefold joining over one, which is called the twenty-second, in the part of a watery nature which is seen to be in the Water part, take the 8th, 5th, 4th, 20th, 4th, 19th and join them in one and compound the name, and third put it in the right order, and so you will have the table Oynind {Aynom}, and they turn and transform all their minds.

[23 Earth] In a threefold joining over one, which is called the twenty-third, in the part of an earthy nature which is seen to be in the Earth part, take the 19th, 2nd, 10th, 13th, 18th, 9th {15th, 2nd, 10th, 13th, 8th} and join them in one and compound the name,

and third put it in the right order, and so you will have the table Iasula {Iasria}, and they turn and transform all their minds.

In the joining which will be in the threefold junction his name will be over one, his name, and then put it in the right order and you will have the table of the teacher which you should place next to his planet, next to the place where the planet will stand; thus you will have his domicile in the ordinary[?ordained] constellation so that he may resolve himself in each table.

[Then there is a table of three columns and 23 rows, each cell giving a name.]

{*In Bodley manuscript only*: Here ends the Book of Rays taken from the first Venetian example by Venetiis according to Parisiis.}

{*Further in Bodley, after a large space*: In the first, the binding force, in the second the name of a man, in the third the name of a spirit; then the binding force following the name of the man and then the name of the spirit, so that the name of the spirit is always tripled.}

[141v]

[Section 29]

O altissime domine deus meus pater sancte Rege te per altissimum nomen tuum Agla, ut constringas et compellas et revolvas cor et mentem illis in meum amorem, et ut meam faciat voluntatem in omnibus et per omnia.

O almissime d. d. m. [domine deus meus] fili s. R. t [sancte Rege te] per almissimum n. t. [nomen tuum] Primogentius, ut c. et c. et R. c. et m. [constringas et compellas et revolvas cor et mentem] illis, et ut m. f. v. in o. et per o. [meam faciat voluntatem in omnibus et per omnia].

O altissime{amiscissime} d. d. m. [domine deus meus] spiritus s. R. t [sancte Rege te] per amiscissimum n. t. [nomen tuum] On ut c. et c. et R. c. et m.[constringas et compellas et revolvas cor et mentem] illis, et ut m. f. v. in o. et per o. [meam faciat voluntatem in omnibus et per omnia].

O acceptissime d. d. m. [domine deus meus] pater et fili et spiritus s. R. t [sancte Rege te] per acceptissima nomina tua Agla, Primogenitus, On, ut c. et c. et c. et r. c. et m. [constringas et compellas et revolvas cor et mentem] illis, et ut m. f. v. in o. et per o. [meam faciat voluntatem in omnibus et per omnia].

O beatissime d. d. m. [domine deus meus] pater s. R. t [sancte Rege te] per beatissimum n. t. [nomen tuum] Redemptor, ut c. et c. et R. c. et m. [constringas et compellas et revolvas cor et mentem] illis, et ut m. f. v. in o. et per o. [meam faciat voluntatem in omnibus et per omnia].

O benedictissime d. d. m. [domine deus meus] fili s. R. t [sancte Rege te] per benedictissimum n. t. [nomen tuum] Elii {Ely}, ut c. et c. et r. c. et m.[constringas et compellas et revolvas cor et mentem] illis, et ut m. f. v. in o. et per o. [meam faciat voluntatem in omnibus et per omnia].

O benignissimum d. d. m. [domine deus meus] spiritus s. R. t [sancte Rege te] per benignissimum n. t. [nomen tuum] Eloy, ut c. et c. et R. c. et m.[constringas et compellas et revolvas cor et mentem] illis, et ut m. f. v. in o. et per o. [meam faciat voluntatem in omnibus et per omnia].

O bonissime d. d. m. [domine deus meus] pater et fili et spiritus s. R. t [sancte Rege te] per bonissimum n. t. [nomina tua] Redemptor, Ely, Eloy, ut c. et c. et R. c. et m. [constringas et compellas et revolvas cor et mentem] illis, et ut m. f. v. in o. et per o. [meam faciat voluntatem in omnibus et per omnia].

O castissime d. d. m. [domine deus meus] p.[pater] s. R. t [sancte Rege te] per castissimum n. t. [nomen tuum] Iustorum, ut c. et c. et r., et caetera.

O clarissime d. d. m. [domine deus meus] s. f. [spiritus, fili] {f. s.} s. R. t [sancte Rege te] per clarissimum n. t. [nomen tuum] Genitor, ut etc.

O celsissime {celcissime} d. d. m. [domine deus meus] s. [spiritus] s. R. t [sancte Rege te] per celsissimum n. t. [nomen tuum] Bon, ut etc.

O celeberrime d. d. m. [domine deus meus] p. et f. et s.[pater et fili et spiritus] s. R. t [sancte Rege te] per celeberrima n. t. [nomina tua] Iustorum, Genitor, Bon, ut etc.

O clementissime d. d. m. [domine deus meus] p. et f. et s. [pater et fili et spiritus] s. R. t [sancte Rege te] per clementissima n. t. [nomina tua] Iustorum, Genitor, Bon, ut etc. [142r]

O decentissime d. d. m. [domine deus meus] p. [pater] s. R. t. [sancte Rege te] per decentissimum n. t.[nomen tuum] Messias, ut etc.

O decorissime d. d. m. [domine deus meus] f. [fili] s. R. t [sancte Rege te] per decorissimum n. t. [nomen tuum] Panton, ut etc.

O dilectissime d. d. m. [domine deus meus] s. [spiritus] s. R. t [sancte Rege te] per dilectissimum n. t. [nomen tuum] Hos, ut etc.

O dulcissime d. d. m. [domine deus meus] p. et f. et s. [pater et fili et spiritus] s. R. t [sancte Rege te] per dulcissima n. t. [nomina tua] Messias, Panton, Hos, ut etc.

O exceltissime {excelcissime} d. d. m. [domine deus meus] p. [pater] s. R. t [sancte Rege te] per exceltissimum n. t. [nomen tuum] Veritas, ut et cetera.

O excellentissime d. d. m. [domine deus meus] f. [fili] s. R. t [sancte Rege te] per excellentissimum n. t. [nomen tuum] Theon, ut etc.

O emenentissime d. d. m. [domine deus meus] s. [spiritus] s. R. t [sancte Rege te] per emenentissimum n. t. [nomen tuum] Spiritus, ut etc.

O electissime d. d. m. [domine deus meus] p. [pater] s. R. t. [sancte Rege te] per electissimum n. t. [nomen tuum] Veritas, ut etc.

O elegantissime d. d. m. [domine deus meus] f. et s. [fili et spiritus] s. R. t [sancte Rege te] per elegantissima n. t. [nomina tua] Theon, Spiritus, ut etc.

O felicissime d. d. m. [{domine deus meus] p. [pater] s. R. t [sancte Rege te] per felicissimum n. t. [nomen tuum] Sothey, ut etc.

O fidelissime. m. [domine deus meu] f. [fili] s. R. t [sancte Rege te] per fidelissimum n. t. [nomen tuum] Sanctus, ut etc.

O fortissime d. d. m. [domine deus meus] s. [spiritus] s. R. t [sancte Rege te] per fortissimum n. t. [nomen tuum] Unus, ut etc.

O fulgidissime d. d. m. [domine deus meus] p. et f. et s. [pater et fili et spiritus] s. R. t [sancte Rege te] per fulgidissima n. t. [nomina tua] Sothey, Sanctus, Unus, ut etc.

O gratissime d. d. m. [domine deus meus] p. [pater] s. R. t [sancte Rege te] per gratissimum n. t. [nomen tuum] Radix, ut etc.

O graciosissime d. d. m. [domine deus meus] f. [fili] s. R. t [sancte Rege te] per graciocissimum n. t. [nomen tuum] Virtus, ut etc.

O generosissime d. d. m. [domine deus meus] s. [spiritus] s. R. t [sancte Rege te] per generosissimum n. t. [nomen tuum] Leo, ut etc.

O generalissime d. d. m. [domine deus meus] p. [pater] s. R. t [sancte Rege te] per generalissimum n. t. [nomen tuum] Radix, ut etc.

O gloriosissime d. d. m. [domine deus meus] et f. et s. [et fili et spiritus] s. R. t [sancte Rege te] per gloriosissima n. t. [nomina tua] Virtus, Leo, ut etc. [143r]

O habilissime d. d. m. [domine deus meus] p. [pater] s. R. t [sancte Rege te] per habilissimum n. t. [nomen tuum] Agyos, ut etc.

O honetissime[?] d. d. m. [domine deus meus] f. [fili] s. R. t [sancte Rege te] per honetissimum n. t. [nomen tuum] Paraclitus, ut etc.

O honoratissime d. d. m. [domine deus meus] s. [spiritus] s. R. t [sancte Rege te] per honoratissimum n. t. [nomen tuum] Alpha, ut etc.

O humanissime d. d. m. [domine deus meus] p. [pater] s. R. t [sancte Rege te] per humanissimum n. t. [nomen tuum] Agyos, ut etc.

O humillime d. d. m. [domine deus meus] f. et s. [fili et spiritus] s. R. t [sancte Rege te] per humillima n. t. [nomina tua] Paraclitus, Alpha, ut etc.

O illustrissime d. d. m. [domine deus meus] p. [pater] s. R. t [sancte Rege te] per illustrissimum n. t. [nomen tuum] Damadais, ut etc.

O insignisissime d. d. m. [domine deus meus] f. [fili] s. R. t [sancte Rege te] per insignissimum n. t. [nomen tuum] Trinus, ut etc.

O innoscentissime d. d. m. [domine deus meus] s. [spiritus] s. R. t [sancte Rege te] per innocentissimum n. t. [nomen tuum] Sacerdos, ut etc.

O iocundissime d. d. m. [domine deus meus] p. [pater] s. R. t [sancte Rege te] per iocundissimum n. t. [nomen tuum] Damadais, ut etc.

O iusticime d. d. m. [domine deus meus] f. et s. [fili et spiritus] s. R. t [sancte Rege te] per iusticima n. t. [nomina tua] Trinus, Sacerdos, ut etc.

O karissime d. d. m. [domine deus meus] p. et f. et s. [pater et fili et spiritus] s. R. t [sancte Rege te] per karissima n. t. [nomina tua] Iasim, Graton, Sother, ut etc.

O largisissime d. d. m. [domine deus meus] p. [pater] s. R. t [sancte Rege te] per largissimum n. t. [nomen tuum] Vitulus, ut etc.

O letissime d. d. m. [domine deus meus] f. [fili] s. R. t [sancte Rege te] per letissimum n. t. [nomen tuum] Saday, ut etc.

O liberalissime d. d. m. [domine deus meus] s. [spiritus] s. R. t [sancte Rege te] per liberalissimum n. t. [nomen tuum] Hoccinosnos {Hoccinomas}, ut etc.

O locupletissime d. d. m. [domine deus meus] p. [pater] s. R. t [sancte Rege te] per locupletissimum n. t. [nomen tuum] Vitulus, ut etc.

O lucidissime d. d. m. [domine deus meus] f. et s. [fili et spiritus] s. R. t [sancte Rege te] per lucidissima n. t. [nomina tua] Saday, Occinomos, ut etc.

O maxime d. d. m. [domine deus meus] p. [pater] s. R. t [sancte Rege te] per maximum n. t. [nomen tuum] Griszon, ut etc.

O misericordissime d. d. m. [domine deus meus] f. [fili] s. R. t [sancte Rege te] per misericordissimum n. t. [nomen tuum] Misericors, ut etc.

O modestissime d. d. m. [domine deus meus] s. [spiritus] s. R. t [sancte Rege te] per modestissimum n. t. [nomen tuum] Agatay, ut etc.

O mundissime d. d. m. [domine deus meus] p. et f. et s. [pater et fili et spiritus] s. R. t [sancte Rege te] per mundissima n. t. [nomina tua] Griszon, Misericors, Agatay, ut etc.

O natrualissime d. d. m. [domine deus meus] p. [pater] s. R. t [sancte Rege te] per naturalissimum n. t. [nomen tuum] Mediator, ut etc.

O nitidissime d. d. m. [domine deus meus] f. [fili] s. R. t [sancte Rege te] per nitidissimum n. t. [nomen tuum] Serpens, ut etc.

O nominatissime d. d. m. [domine deus meus] s. [spiritus] s. R. t [sancte Rege te] per nominatissimum n. t. [nomen tuum] Soll, ut etc.

O notissime d. d. m. [domine deus meus] p. et f. et s. [pater er fili et spiritus] s. R. t [sancte Rege te] per notissima n. t. [nomina tua] Mediator, Serpens, Soll, ut etc.

O optime d. d. m. [domine deus meus] p. [pater] s. R. t [sancte Rege te] per optimum n. t. [nomen tuum] Grisma, ut etc.

O opulentissime d. d. m. [domine deus meus] f. [fili] s. R. t [sancte Rege te] per opulentissimum n. t. [nomen tuum] Iothecon, ut etc.

O ornatissime d. d. m. [domine deus meus] s. [spiritus] s. R. t [sancte Rege te] per ornatissimum n. t. [nomen tuum] Ionecob, ut etc.

O ordinatissime d. d. m. [domine deus meus] p. et f. et s. [pater et fili et spiritus] s. R. t [sancte Rege te] per ordinatissima n. t. [nomina tua] Grisma, Iothecon, Ionecob, ut etc.

O patientissime d. d. m. [domine deus meus] p. [pater] s. R. t [sancte Rege te] per patientissimum n. t. [nomen tuum] Omnipotens, ut etc.

O preciosissime d. d. m. [domine deus meus] f. [fili] s. R. t [sancte Rege te] per preciosissimum n. t. [nomen tuum] Grison, ut etc.

O pilissime d. d. m. [domine deus meus] s. [spiritus] s. R. t [sancte Rege te] per purissimum {pilissimum} n. t. [nomen tuum] Vau, ut etc.

O potentissime d. d. m. [domine deus meus] p. [pater] s. R. t [sancte Rege te] per potentissimum n. t. [nomen tuum] Omnipotens, ut etc.

O pulcherrime d. d. m. [domine deus meus] f. et s. [fili et spiritus] s. R. t [sancte Rege te] per pulcherrima n. t. [nomina tua] Grison, Vau, ut etc.

O quietissime d. d. m. [domine deus meus] p. et f. et s. [pater et fili et spiritus] s. R. t [sancte Rege te] per quietissima n. t. [nomina tua] Sapientia, Divinitas, Borac, ut etc.

O regalissime d. d. m. [domine deus meus] p. [pater] s. R. t [sancte Rege te] per regalissimum n. t. [nomen tuum] Lapis, ut etc.

O rectissime d. d. m. [domine deus meus] f. [fili] s. R. t [sancte Rege te] per rectissimum n. t. [nomen tuum] Ysus, ut etc.

O reverentissime d. d. m. [domine deus meus] s. [spiritus] s. R. t [sancte Rege te] per reverentissimum n. t. [nomen tuum] Damad, ut etc.

O regularissime d. d. m. [domine deus meus] p. [pater] s. R. t [sancte Rege te] per regularissimum n. t. [nomen tuum] Lapis, ut etc.

O religiosissime d. d. m. [domine deus meus] f. et s. [fili et spiritus] s. R. t [sancte Rege te] per religiosissima n. t. [nomina tua] Ysus, Damad, ut etc. [143v]

O sanctissime d. d. m. [domine deus meus] p. [pater] s. R. t [sancte Rege te] per sanctissimum n. t. [nomen tuum] Solus, ut etc.

O speciosissime d. d. m. [domine deus meus] f. [fili] s. R. t [sancte Rege te] per speciosissimum n. t. [nomen tuum] Grisdecon, ut etc.

O sincerissime d. d. m. [domine deus meus] s. [spiritus] s. R. t [sancte Rege te] per sincerissimum n. t. [nomen tuum] Agatabay, ut etc.

O sollertissime d. d. m. [domine deus meus] p. [pater] s. R. t [sancte Rege te] per sollertissimum n. t. [nomen tuum] Solus, ut etc.

O sublimissime d. d. m. [domine deus meus] f. et s. [fili et spiritus] s. R. t [sancte Rege te] per sublimissimum n. t. [nomen tuum] Grisdecon, Agatabay, ut etc.

O timorosissime d. d. [domine deus] p. [pater] s. R. t [sancte Rege te] per timorosissima n. t. [nomina tua] Borocado, Degris, Gruszede, ut etc.

O validissime d. d. m. [domine deus meus] p. [pater] s. R. t [sancte Rege te] per validissimum n. t. [nomen tuum] Teron, ut etc.

O verissime d. d. m. [domine deus meus] f. [fili] s. R. t [sancte Rege te] per verissimum n. t. [nomen tuum] Mirdecon, ut etc.

O venustissime d. d. m. [domine deus meus] s. [spiritus] s. R. t [sancte Rege te] per venustissimum n. t. [nomen tuum] Aldef [?Aldelf], ut etc.

O venerabilissime d. d. m. [domine deus meus] p. [pater] s. R. t [sancte Rege te] per venerabilissimum n. t. [nomen tuum] Teron, ut etc.

O virtuosissime d. d. m. [domine deus meus] f. [fili] s. R. t [sancte Rege te] per virtuosissimum n. t. [nomen tuum] Mirdecon, ut etc.

O victoriorissime d. d. m. [domine deus meus] s. [spiritus] s. R. t [sancte Rege te] per victoriorissimum n. t. [nomen tuum] Aldef[?], ut etc.

[Section 29 Translation]

Oh most high Lord, my God, Father, holy King, through your most high name Agla may you constrain and compel and turn around my heart and mind, through these, in my love, and may it form my will in all things and through all things.

Oh most loving [Lord my God] Son [holy King] through your most loving name Primogenitus may you [constrain and compel and turn around my heart and mind], and though these, and may it [form my will in all things and through all things].

Oh most high {pure} [Lord my God] Spirit [holy King] through your most pure name On may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most pleasing [Lord my God] Father, Son, and Spirit [holy King] through your most pleasing names Agla, Primogenitus, On may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most happy [Lord my God] Father [holy King] through your most happy name Redemptor may you [constrain and compel and turn around my heart and mind] and in these and may it [form my will in all things and through all things].

Oh most blessed [Lord my God] Son [holy King] through your most blessed name Ely may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most kind [Lord my God] Spirit [holy King] through your most kind name Eloy may you [constrain and compel and turn around my heart and mind] and in these and may it [form my will in all things and through all things].

Oh most good [Lord my God] Son [holy King] through your most good names Redemptor, Ely, Eloy may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most chaste [Lord my God] Father [holy King] through your most chaste name Iustorum may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most bright [Lord my God] Spirit, Son [holy King] through your most bright name Genitor may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most lofty [Lord my God] Spirit [holy King] through your most lofty name Bon may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most renown [Lord my God] Father, Son, and Spirit [holy King] through your most renown names Iustorum, Genitor, Bon may you [constrain and compel and turn around

my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most merciful [Lord my God] Father and Son and Spirit [holy King] through your most merciful names Iustorum, Genitor, Bon, may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things.[

Oh most worthy [Lord my God] Father [holy King] through your most worthy name Messias may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most beautiful [Lord my God] Son [holy King] through your most beautiful name Panton may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most beloved [Lord my God] Spirit [holy King] through your most beloved name Hos may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most sweet [Lord my God] Father, Son, and Spirit [holy King] through your most sweet names Messias, Panton, Hos may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most distinguished [Lord my God] Father [holy King] through your most distinguished name Veritas may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most excellent [Lord my God] Son [holy King] through your most excellent name Theon may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most eminent [Lord my God] Spirit [holy King] through your most eminent name Spiritus may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most favored [Lord my God] Spirit [holy King] through your most favored name Veritas may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most elegant [Lord my God] Son and Spirit [holy King] through your most elegant names Theon, Spiritus may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh happiest [Lord my God] Father [holy King] through your happiest name Sothey may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most faithful [Lord my God] Son [holy King] through your most faithful name Sanctus may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh strongest [Lord my God] Spirit [holy King] through your strongest name Unus may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most shining [Lord my God] Father, Son, Spirit [holy King] through your most shining names Sothey, Sanctus, Unus may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most loving [Lord my God] Son [holy King] through your most loving name Primogenitus may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most pleasing [Lord my God] Father [holy King] through your most pleasing name Radix may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most gracious [Lord my God] Son [holy King] through your most gracious name Virtus may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most generous [Lord my God] Spirit [holy King] through your most generous name Leo may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most universal [Lord my God] Father [holy King] through your most universal name Radix may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most glorious [Lord my God] Son and Spirit [holy King] through your glorious high names Vitus, Leo may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most suitable [Lord my God] Father [holy King] through your most suitable name Agyos may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most honorable [Lord my God] Son [holy King] through your most honorable name Paraclitus may you [constrain and compel and turn around my heart and mind] and in these and may it [form my will in all things and through all things].

Oh most honored [Lord my God] Spirit [holy King] through your most honored name Alpha may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most humane [Lord my God] Father [holy King] through your most humane name Agyos may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most humble [Lord my God] Son and Spirit [holy King] through your most humble names Paraclitus, Alpha may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most illustrious [Lord my God] Father [holy King] through your most illustrious name Damadais may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most prominent [Lord my God] Son [holy King] through your most prominent name Trinus may you [constrain and compel and turn around my heart and mind] and in these and may it [form my will in all things and through all things].

Oh most innocent [Lord my God] Spirit [holy King] through your most innocent name Sacerdos may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most delightful [Lord my God] Father [holy King] through your most delightful name Damadais may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most just [Lord my God] Son and Spirit [holy King] through your most just names Trinus, Sacerdos may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most kind [Lord my God] Father, Son, and Spirit [holy King] through your most kind names Iasim, Graton, Sother may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most generous [Lord my God] Father [holy King] through your most generous name Vitulus may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most joyful [Lord my God] Son [holy King] through your most joyful name Saday may you [constrain and compel and turn around my heart and mind] and in these and may it [form my will in all things and through all things].

Oh most generous [Lord my God] Spirit [holy King] through your most generous name Hoccinomos may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most rich [Lord my God] Father [holy King] through your most rich name Vitulus may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most shining [Lord my God] Son and Spirit [holy King] through your most shining names Saday, Occinomos may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh greatest [Lord my God] Father [holy King] through your greatest name Griszon may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most merciful [Lord my God] Son [holy King] through your most merciful name Misericors may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most modest [Lord my God] Spirit [holy King] through your most modest name Agatay may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most clean [Lord my God] Father, Son, and Spirit [holy King] through your most clean names Griszon, Misericors, Agatay may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most natural [Lord my God] Father [holy King] through your most natural name Mediator may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most glittering [Lord my God] Son [holy King] through your most glittering name Serpens may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most famous [Lord my God] Spirit [holy King] through your most famous name Soll may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most well-known [Lord my God] Father, Son, and Spirit [holy King] through your most well-known names Mediator, Serpens, Soll may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh best [Lord my God] Father [holy King] through your best name Grisma may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most wealthy [Lord my God] Son [holy King] through your most wealthy name Iothecon may you [constrain and compel and turn around my heart and mind] and in these and may it [form my will in all things and through all things].

Oh most adorned [Lord my God] Spirit [holy King] through your most adorned name Ionecob may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most arranged [Lord my God] Father, Son, and Spirit [holy King] through your most arranged names Grisma, Iothecon, Ionecob may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most patient [Lord my God] Father [holy King] through your most patient name Omnipotens may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most precious [Lord my God] Son [holy King] through your most precious name Grison may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most beautiful [Lord my God] Spirit [holy King] through your most pure name Vau may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most powerful [Lord my God] Father [holy King] through your most powerful name Omnipotens may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most beautiful [Lord my God] Son and Spirit [holy King] through your most beautiful names Grison, Vau may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most quiet [Lord my God] Father, Son, and Spirit [holy King] through your most quiet names Sapientia, Divinitas, Borac may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most regal [Lord my God] Father [holy King] through your most regal name Lapis may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most upright [Lord my God] Son [holy King] through your most upright name Ysus may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most revered [Lord my God] Spirit [holy King] through your most revered name Damad may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most kingly [Lord my God] Father [holy King] through your most kingly name Lapis may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most sacred [Lord my God] Son and Spirit [holy King] through your most sacred names Ysus, Damad may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most holy [Lord my God] Father [holy King] through your most holy name Solus may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most splendid [Lord my God] Son [holy King] through your most splendid name Grisdecon may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most pure [Lord my God] Spirit [holy King] through your most pure name Agatabay may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most skillful [Lord my God] Father [holy King] through your most skillful name Solus may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most lofty [Lord my God] Son and Spirit [holy King] through your most lofty names Grisdecon, Agatabay may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most fear-inspiring [Lord my God] Father [holy King] through your most fear-inspiring names Borocado, Degris, Gruszede may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most effective [Lord my God] Father [holy King] through your most effective name Teron may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh truest [Lord my God] Father [holy King] through your truest name Mirdecon may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most agreeable [Lord my God] Spirit [holy King] through your most agreeable name Aldelf may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most venerable [Lord my God] Father [holy King] through your most venerable name Teron may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most powerful [Lord my God] Son [holy King] through your most powerful name Mirdeconenitus may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

Oh most victorious [Lord my God] Spirit [holy King] through your most victorious name Aldef[?Adelf] may you [constrain and compel and turn around my heart and mind], and through these, and may it [form my will in all things and through all things].

[144r]

[Section 30]

Agla primus dies ieiunis obtinet. [F]

Primogenitus castitati et mendacia respuere per spatium unius diei exigit.

On exigit mundari aqua frigida vel calida et post mundis vestimentis indui.

Redemptor cogit ieiunare unum diem et oles unge in quinque partibus corporis[119] et aceto ante diem ablui.

Ely praecipit per noctem unam rectus pedibus stare.

Eloy cogit salutare iii homines in via versus eorum aspiciendo et dicendo. Iusticia domini super illos qui corda tribulant pro tali quod illos homines tribulent ad meam propositam voluntatem. [N]

Iustorum obtinet confessio tali modo O domine mis etc. [F]

Genitor debet pronunciari in aqua frigida per tot vices quot sunt litterae in tuo nomine. Et Bon similiter. [N]

Messias pertinet dici praedicta confessio et tribus diebus ieiunare. Et Bon similiter. [N]

Nomen lxxii literarum similiter debet observari ut Messias. [G (N)]

Panton cogit ieiunare unum diem. Hos precipit castitatem tenere per unum diem. [F]

Veritas cogit dicere iiii evangelia per iiii dies in quolibet die unum ieiunando. [F]

Theon cogit ut solomodo se mundet ab omnibus furtis qui ne veniunt in memoriam. [F]

Spiritus cogit dicere tantum quantum nomen tuum transcendit in substantia et qualitate. Veni sancte spiritus. [F]

Sothey cogit per unum diem renuere mendacia. [F]

Sanctus iubet teneri primum sygillum scriptum sub lecto tribus diebus. [F]

Unus cogit ieiunare unum diem. [F]

Agyos cogit ut teneas sygilla per unum diem in carta virginea scripta [144v] super te. [F]

Paraclitus cogit abstinere a mendaciis a medietate diei usque ad noctem et per alios duos dies confessionem. [F]

Alpha cogit mundare in aqua frigida vel calidua ter in uno die. [F]

Damadays cogit te custodire a mendatio per unum diem. [F]

119 Corporibus.

Trinus cogit te facere confessionem per unum diem et post per tres dies ieiunare ad illius cognitionem qui est trinus et unus. [F]

Sacerdos cogit te confitere ter in uno die et per unum diem cavere a mendaciis. [F]

Iasym cogit te per tres dies aqua mundari et quarto confiteri et ieiunare.

Graton cogit te facere confessionem pro qualibet littera unum diem de tribus in tribus ieiunare usque ad quatuor. [F]

Sother cogit te observare ab omni fraude et mendacio.

Vitulus cogit te per vii dies penitere in ieiunio tertio die et quatuor dies pro qualitate et substantiae tuae. [F]

Saday cogit te mundare aqua frigida vel calida per iii dies tribus diebus interpositiis inter unum et unum.

Occynomos cogit te observare a mendacio per unum diem et tribus sequentibus diebus facere confessionem.

Grison cogit te submitti ieiunio per unum diem. [F]

Misericors cogit te mundare aqua per tres dies et in uno quoque medio facere confessionem.

Agatai cogit te ire per tria miliaria ad ecclesiam cuislibet sancti qui sit de numero tuae substantiae et qualitatem et debet illuc ire tot vicibus quot litteras habes in tuo nomine causa orationis et confessionis.

Mediator cogit te ieiunare per tot dies quot litteras habes in tuo nomine. [F]

Serpens cogit te dicere 4 evangelia per 4 dies pro unoquoque die unum ieiunando et v dies mundari ab omnibus furtis qui in memoriam [145r] possunt devenire. Sexto die dicere tantum quantum nomen tuum transcenderit in substantia et qualitate: Veni sancte, sancte, sancte spiritus, etc.

Soll cogit te ieiunare per unum diem et castitati submitti et mendacia retinere per spacium unius diei.

Grisma cogit obedire et reverentiam facere in ieiunio per tot dies quot literae vocales sunt in tuo nomine et tot quot sunt semivocales i.e.: l, m, n, v{r}, s, x debet supradictam penitentiam dicere.

Iathecon, debes observare ut tu salutes tot homines quot invenies per v dies, hunc sermonem dicens, Euge, euge, euge dic animae meae Salus tua ego sum.

Ionecob rursus per 4 dies cogit tot quot homines inveneris, hunc sermonem dicas, Euge, euge, euge, ani. m. S. t. e. [animae meae Salus tua ego] sum.

Omnipotens cogit ut munderis aqua per iii dies et in quarto penitentiae te submittas et ieiunio per unum diem et post per iii sequentes dies facias supradictam confessionem.

Griszon cogit inire confessionem pro qualibet littera unum diem et de tribus et in tribus diebus ieiunium miscere usque ad quatuor et plus iii dies in ieiunio.

Vau cogit ut te observes ab omni fraude et mendacis et plus per diem i.e. a mendaciis.

Sapientia cogit te per ix dies esse in penitentia et ieiunio, sed in tertio die ieiunabit et in aliis confessionem et quartum diem observabis pro decimo substantiae et qualitatis et plus per ix dies tali modo distinctas, unum in ieiunio, secundum in confessionem, tertium sine mendacio.

Divinitas cogit te mundare aqua calida vel frigida inter unum et aliud positis aliis tribus et plus per viii dies terminatos in confessione.

Borac debes observare per i diem a mendacio et plus per iii diebus in confessione et plus per v dies eandem confessionem.

Lapis cogit ut te submittas ieiunio per i diem et plus per iii dies in confessione. [145v] [F]

Ysus cogit te mundare aqua per iii dies et inter unum diem et alium fac confessionem et plus i diem ieiunum.

Damad cogit te submittere te orationi infra tria miliaria ad illum sanctum qui est de numero tuae qualitatis pro quo debet illum agnoscere, et debes illuc ire tot vicibus quot litteras obtineas in tuo nomine et plus per tot litteras quot sunt similiter in tuo nomine in ieiunio.

Solus cogit observare in decimo supradicti nominis taliter ut non dimitatur qualitas.

Grisdecon cogit ieiunare et confessionem inter unum et alterum diem facire per xii dies. [F]

Agathabay{Agatabay} debet observari in ieiunio et penitentia et confessione uno die in termino substantiae et qualitatis. [F]

Dorocado debet observari per viiii dies in confessione.

Degris decimum substantiae et qualitatis quarta pars in honore. Bon observata in confessione et residuum in ieiunio.

Griszede debet observari per xii dies requirendo locum orationis in primis tribus diebus similibus separatione tua et sua et in ambobus terminus communibus et alios iii in confessione et residuum in ieiunio.

Teron debet observare pro sexta parte nominis proprii ignis adiunctionis omnium numerorum i.e. substantiae et qualitatis et illa pars occupat xi dies.

Mirdecon debes observari in quo et illud nomen ignis, sed in tantum erit differentia, quia istud erit in confessione.

[Section 30 Translation]

Agla – the first day of fasting is in force.

Primogenitus – it requires chastity, and avoid lying through the space of one day.

On – be washed in cold or warm water and then to be clothed in clean garments.

Redemptor — fast for one day and to put oils on five parts of the body, and be washed with vinegar on the day before.

Ely – stand up straight on your feet for one night.

Eloy – greet 3 people you meet along the way, in response to their look and speech, "the justice of the Lord on those who trouble their hearts for such. because those people trouble to my expressed will.'

Iustorum – confession is required in this way "Pity me, Oh lord, …"

Genitor – it should be pronounced in cold water in as many places as there are letters in your name. And similarly for Bon.

Messias – confession is required to be said, and fast for three days. And similarly for Bon.

The name of 72 letters – it should be observed similarly as Messias.

Panton – fast for one day. Hos – maintain chastity for one day.

Veritas – say the 4 gospels through 4 days, one on each day, and fasting.

Theon – it requires only that he cleanse himself from all thefts which are no longer in his memory.

Spiritus – it forces [you] to say how much your name transcends in substance and quality. "Come holy spirit…"

Sothey – avoid lies for one day.

Sanctus – keep the first written seal under the bed for three days.

Unus – fast for one day.

Agyos – keep the seals over you for one day written on an clean paper.

Paraclitus – abstain from lies from the middle of one day until night and [make] confession through two other days.

Alpha – wash in cold or warm water three times in one day.

Damadays – guard yourself from lies for one day.

Trinus – make confession for one day and then fast for three days to know the one who is three and one.

Sacerdos – confess three times in one day and for one day be on guard against lies.

Iasym – be cleansed in water for three days and on the fourth confess and fast.

Graton – for each letter confess one day from three; on the third, fast up to the fourth.

Sother – be on guard against all fraud and lying.

Vitulus – do penance for 7 days with fasting on the third day and four days for your quality and substance.

Saday – wash yourself in cold or warm water for three days with three days interspersed between one and another.

Occynomos – guard against lies for one day and make confession on the following three days.

Grison – be submitted to fasting for one day.

Misericors – wash yourself in water for three days and in the middle of each day make confession.

Agatai – go for three miles to the church of any saint who is of the number of your substance and quality, and then he [you] ought to go to as many places as you have letters in your name, for the sake of prayer and confession.

Mediator – fast for as many days as you have letters in your name.

Serpens – say the four gospels through four days, each for one day, with fasting, and be washed for five days from all the thefts that you can recall. On the sixth day speak, as much as your name transcends in substance and quality: Come holy, holy, holy spirit, etc.

Soll – fast for one day and submit to chastity and restrain yourself from lies for the space of one day.

Grisma – obey and show reverence in fasting for as many days as there are vowels in your name, and, for as many as there are semivowels i.e.: l, m, n, v[?r], s, x, he ought to say the penance mentioned above.

Iathecon – make sure that you greet the people you meet in five days, saying these words: "Say bravo, bravo, bravo, Salvation of my soul, I am yours."

Ionecob – again through four days tell everyone you meet, "Bravo, bravo, bravo, …[see preceding]"

Omnipotens – wash in water for three days and on the fourth day submit yourself to penitence and by fasting for one day and after that on the three following days make the confession mentioned above.

Griszon – go to confession, one day for each letter and from the third, and in three days stir up fasting to the fourth and then three more days in fasting.

Vau – guard yourself from all fraud and lies and then one more day; that is from lying.

Sapientia – be in penitence and fasting for nine days, but he will fast on the third day, and in confession to others you will observe the fourth day for one tenth of substance and quality and for nine more days in this way, one in fasting, the second in confession, the third without lying.

Divinitas – wash yourself in water either warm or cold, with three [?days] between one and the other, and through eight more days, ending with confession.

Borac – guard against lies for one day and for three more days in confession and for five more days in the same confession.

Lapis – submit to fasting for one day and spend three more days in confession.

Ysus – wash in water for three days and between one day and another make confession and then one day in fasting.

Damad – submit to prayer within three miles to the saint whose number is of your quality for whom you should know him, and you should go there as many times as you have letters in your name and then through all the letters as many as are similar to your name in fasting.

Solus – observe in one-tenth of the name mentioned above so that the quality is not dispersed.

Grisdecon – fast and make confession between one day and the next for 12 days.

Agathabay [Agatabay] – it ought to be observed in fasting, penitence, and confession in one day in the time period of substance and quality.

Dorocado—it ought to be observed by 8 days of confession.

Degris – one-tenth of substance and quality and one-fourth in honor. Bon is observed in confession and the rest in fasting.

Griszede – it should be observed by 12 days of finding a place of prayer, in the first three days by your separation from __ and in the end with both in communication[?] and another three [days] in confession and the rest in fasting.

Teron – he ought to observe for one-sixth of the name of fire, in the union of all numbers, that is the substance and quality, and that part takes up 11 days.

Mirdecon – you ought to be observed in which[?as above] and that name of fire, but with this difference, that it will be in confession.